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ONWARD for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, JANUARY 6, 1899. No. 1.

Rev. Edward G. Mason, Editor

TALKS WITH OUR YOUNG PEOPLE

BY THE EDITOR AND OTHERS

VOLUME SIX

The beginning of a new volume of ONWARD can not pass without a few words of comment. That an official journal is essential to the life and growth of an organization is shown by the great effort that has been made to establish our paper. Our experience has taught us that however desirable or valuable a paper may be it will not and cannot run itself, and our experience has not been peculiar; every religious paper in existence to-day has been through the same trials and come out of them whole, simply because the people stood with loyalty back of them. The vast number of wrecked newspaper enterprises along the shores of religious history show the seriousness of the attempt to float a church journal of any kind. ONWARD has had its trials too, and is not yet clear of the breakers, but its safety now rests with the Young People of the Universalist Church, not only the members of the Union, but in its larger scope it appeals to all the young people, and through the larger circulation it hopes to win, it will serve as a missionary among those outside to bring them into membership with our great National—no, International Young Peoples Christian Union. The story of the life of ONWARD has been one of yearly deficit which has, and must have much more embarrassed the organization, had it not been for the favor and interest of our Publishing House. And now it should be understood by every one that the Publishing House in taking our paper and giving our word and work so much wider circulation through THE UNIVERSALIST LEADER and insuring the existence and integrity of the Young People's paper, has not only taken a great burden off our National organization, but has assumed a great risk of financial loss and our whole membership must rally to the support promptly and generously. It is just as much to the interest of a Union now to work for a large club as before, for both the existence and the character of the paper are at stake. The Publishing House cannot issue the paper at a loss any more than could the National Union. Our church is very fortunate in these times when religious journals everywhere are at low ebb, in having had loyal and generous fathers who endowed a Publishing House, by which we are enabled to rescue our papers from danger, and we of this generation should come to the support with an equal loyalty and generosity. The Publishing House gives us the chance. Woe be unto us if we do not grasp it and make much of it.

ONWARD is not all we would like it to be, it never has been, though to those upon the inside, it has been plain, that it was the best that the support would warrant; it has had the devoted service of devoted souls and we should ever remember with gratitude and give credit to the devotion of those who have labored so faithfully against such gigantic obstacles. And as we look upon it to-day, and say, it is not yet all we would wish, just stop and question; "In how far am I to blame? What have I done in the way of paying my own subscription or getting others to subscribe? How many kind suggestions of improvement have I sent to the editor? How patient have I been with the necessarily slow growth? How faithfully have I sent the news of our own local Union?"

Young people of the Universalist Church, you can make your paper whatever you will. Come to its support; come with news and the fine papers developed in your own local work; come with your suggestions of how the paper can be improved. *It is your paper*, and editor and publisher want your assistance in making it the best young people's paper in the country. It is worth your effort, and will more than repay you in extending the influence of the Y.P.C.U., enlarging the borders of our loved church, and entering in as one of the vital elements in a larger and better and more Christian civilization. ONWARD is the watchword on our banner, and may this sixth volume of our official organ be marked by such loyal support as shall insure its perfection and perpetuity.

THE DECENNIAL JUBILEE CONVENTION

It has been decided to officially designate the gathering to be held at Lynn next July as "The Decennial Jubilee Convention." Marking, as it does, the tenth anniversary of the organization of the Universalist young people into a general body, and the rounding out of ten years of earnest, successful work, the Convention may rightfully be termed a jubilee, and it should be made a jubilee that will be worthy of the occasion. The Unioners at large will be glad to know that already the national and local committees are preparing for Lynn '99 to be greater than any of the Conventions that have preceded it. The program, the badges, the songs, all will breathe the jubilee spirit. Now let the Unioners arrange to attend in large numbers, and Lynn '99 will be a jubilee indeed.

AT THE meeting one Sunday evening there were only twelve young people present and the leader was discouraged and thought of proposing that they give up. When there came in another member, one of those ever young old men, and he caught the disheartening and disheartened words, and he came right up to the front and said: "Now, my young friends, I am going to talk to you very plainly; I have lived a good many years and it has taken nearly all of them to learn what I want to teach you in about two minutes. Do not judge of work by visible results, and do not expect any greater results than you earn by your own effort. You are wishing you could influence the many to come to your meetings; did you ever try to influence one? It takes the ones to make the many. Just you twelve go out from here to night determined that during this year—yes, take a whole year if necessary—each one of you will influence one other person to be loyal to the church. One year from now you will be sure of twenty-four, two years from now forty-eight, three years from now ninety-six and four years from now one hundred and ninety-two, and that is about as big a conference meeting as you can handle, so then you will have to start a new church. This is not a dream, young people, you have a whole year to find and bring in one recruit; you can do it, and it will not be long before you will be proud of your meetings and your church. Do what you can do instead of sighing for the unattainable. Remember there are a great many years ahead of you and work with those years in view." The young people went forth from the meeting—and what did they do?

SPEAKING OF news items, our Buffalo, N. Y., correspondent has furnished us with nearly a perfect model this week, in the report from the Church of the Messiah Union. From her note we learn four very interesting facts: that the members of the Union have held a sale; that four have joined the Union as active members; that the State assessment is ordered paid; and that devotional meetings are helpful and the attendance increasing. And all this is told in only thirty-eight words!

THIS YEAR is to be a test for our Y.P.C.U. We are coming up to Lynn after ten years of work to take account of stock, and it is going to be a jubilee. The work that has been done by the young people of our Church is worthy of attention. Especially are we to congratulate ourselves upon the new spirit of enthusiasm that has been generated. The Universalist Church is in better condition to go to work to-day than ever it was before and our opportunity was never so good. From now, the beginning of the new year, until we come together in July, let every member enter heartily into the local work; fill the home Union so full of zeal that it will overflow through all the channels of charity, good citizenship, reform, Post Office Mission, two-cents-a-week, and church extension everywhere.

IT SHOULD be the object of the Young People's Society, as of the Church, to cultivate in young men and women the devotional nature, and to encourage them in the performance of genuine Christian service. There are evils to be combatted, human needs to be ministered to, fallen men to be uplifted. Selfishness and skepticism—twin spirits of evil—are doing their deadly work in cankering human hearts and distorting human sympathies. Let not the great army of young Christians stand idly by while sin is rampant, poverty stalks abroad in nakedness, oppression rears his hydra head, and suffering and sorrowing human beings—our own brethren—cry out from every side for sympathy and succor. Let them bend their energies to the task of solving the great problems that confront our race. It is a glorious work—the work of God and of humanity—to which the young people are called; let them take it up earnestly, joyfully, consecratedly, inspired by the knowledge that they are doing the Master's service, and encouraged by the faith that, at last, truth and righteousness shall have the victory.

HOW MAY WE PROMOTE THE SPIRIT OF FRATERNITY AMONG YOUNG PEOPLE'S ORGANIZATIONS

BY C. N. MCWHORTER

To my mind the cause which most frequently leads to a lack of brotherly relations is the spirit of intolerance. At the root of intolerance is personal bias, and it is to this that I would first call your attention.

The problem of a non-fraternal relation among the young people's societies is very different in communities where our churches are weak from what it is where we are firmly established. In our own Union to our surprise, we have met with positive intolerance. We have found that there still exists in the minds of many Christians such a misconception of the true import of Universalism as would be worthy of the dark ages. To a Young People's Society, with hope and glowing ambition born of the spirit of youth, such a rebuff as that of intolerance is indeed hard to bear. We are not prepared to meet it as well as those who have met it in past years, who have upheld their banner unflinchingly in the face of social persecution and ostracism, and have learned by bitter experience that the pathway of a new religion is not laid with roses. Where such intolerance exists there cannot be fraternity.

Then, again, the Young People's Christian Union of the Universalist Church is a comparatively recent organization, and cannot rest its claims on its record, so that where there is not positive intolerance, we naturally meet with distrust! As in individuals so in organizations, this distrust forbids anything but the barest recognition, the most non-committal expression of a fraternal spirit, the most easily broken tie of union.

Many other equally potent factors may be mentioned, that lead to a rupture of social interests. We cannot underestimate the importance of the development of social cliques in towns and cities of moderate growth, which always tend to separate and closely discriminate between classes. We must not forget the narrowness and bigotry which has actuated the laying of platforms upon which our Young People's Societies stand. And above all we cannot fail to recognize and deplore that pharisaical spirit which prays now, as in olden times, "I thank thee Lord that I am not as yonder Publican."

The problem we have to meet, then, is, how can we help to overcome the obstacles which are in the way of an increase of the spirit of brotherly love, and foster unity, if not union, among all Young People. As Universalists, we are often not in a position to meet this problem as we might wish. To us it does not always appear that the power is in our hands to so direct the course of events, that we may be leaders in settling such problems. The great difficulty with most attempts at fraternization is the theory, that incompatible doctrines must, in some inexplicable manner, be welded together; that unevenly bevelled blocks must be dovetailed.

If there is any one line more than another, along which we as a denomination and as a Union can exert an educative influence, it is that of broadening and strengthening the foundations upon which to build a superstructure of fraternal unity. With this as a platform, and actuated by enthusiasm, for that may amount to divine inspiration, towards the object, and consecration to the holy privilege of bettering humanity morally and uplifting it spiritually, we may help solve this problem of fraternity.

No amount of theorizing or adroit scheming and planning will ever succeed in uniting the hearts and minds of young Christians as will the presentation of a common cause. We must show that we are working for a noble cause and a high purpose. Is it not possible, as is often charged, that we lack something of the true conception of worship and spiritual courage? Do we not sometimes lightly treat of things righteous and holy, and do we not fail to recognize how vital are devotion and consecration to a sacred service?

And if we would look forward with any degree of hopefulness to fraternal unity, we certainly must have a stronger loyalty to the Church of our faith. We must not depend upon receiving recognition in organizations of young people by clinging only loosely to our own beliefs and doctrines. Young people's societies of long standing do not want to unite with lukewarm Christians. The chain of unity must consist of unbroken links, or it will soon be broken. Nor by loyalty do I mean merely an intellectual acceptance of Universalist doctrines; we need a higher conception of the duties and privileges of a Christian life.

Austin, Minnesota.

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*Delivered at So. Dist. Rally held in Rochester, Minn., Nov. 25, 26, 1898.

THE PLACE OF THE DEVOTIONAL MEETING IN Y.P.C.U. WORK

BY ADELAIDE R. DOLLING

President Fowler, in his admirable address before the Chicago Convention, said, "In our work religious culture should be placed first of all. The cultivation of a devotional spirit should be our principal aim. Keeping in mind this truth, that the devotional spirit ought to be paramount to all others, fixes the place and importance of the devotional meeting in the work of the Young People's Christian Union. Everything should be secondary to it. Why, Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

We are making the most of the devotional meeting when we are using it as a means to an end, whose object is the cultivation of the spiritual nature. Such a meeting will help us to purer desires, nobler aims, worthier aspirations, and make us wiser as to the meaning of true Christianity.

The true devotional spirit is a generator of religious enthusiasm, a factor whose value has not been sufficiently appreciated in the past. With each recurring convention, we are coming to realize more of the helpfulness of the devotional meeting and the growth of this spirit among our Unioners is an encouraging sign of the times.

As an aid toward the development of character and the upbuilding of the true man, the devotional meeting is of no small importance. It undoubtedly is a great stimulus to spiritual growth and to the development of religious culture.

The devotional meeting should be a spiritual school for our young people, a place where they may learn more of the teachings of Christ, where by prayer and song, they can come into closer communion with God and receive courage and inspiration to strive for character in its highest sense. Such a meeting held once a week, cannot do otherwise than make us stronger for the daily affairs of life. It will certainly bring out the best within us and make us more able exponents of the beautiful faith of the Universalist Church.

Much of the success of the devotional meeting, rests with the chairman of the devotional committee. This office ought to be held by the one best qualified to appreciate its responsibilities. With a carefully selected leader, program interspersed with music, vocal and instrumental, favorite quotations from the scriptures, sentence prayers, a brief paper or talk by the leader, and the Onward topic questions answered by the members, will make up a well filled hour, rich in its possibilities as a means for Christian culture.

Unions that are allowing the literary to supercede the devotional, are not fulfilling their mission. The literary is all right in its place, but in these nineteenth century days there are many places where we may perfect our literary attainments, but where shall we receive spiritual food, if not in the church? Unioners, one and all should make the devotional meeting true to its name,—devotional to its fullest sense, from beginning to end.

The charges that the Universalist Church has paid too much attention to literary essays and not enough to song and prayer, no longer holds true, and the change is largely attributable to the Young People's Christian Union.

As the true significance of the devotional spirit comes to be realized by our Unions, the place of the devotional meeting, as compared with all other interests, must become apparent. And until this spirit is made uppermost in the work of the Union, just so long will we fall short in our most important service.

THE ONE THING NEEDED

BY HUNTER M. FOREMAN

What is this thing most needed? It is unity of purpose and action in our Union. There is an old saying, "United we stand, divided we fall." I render that in a new way,—"United we succeed, divided we fail." Past experience teaches us that, in all undertakings, the party that is united, even though in the minority, will win over the other party who, though in the majority, are divided among themselves. Take, for example, two armies, the one small in numbers, well disciplined, well officered, and acting as a unit, the other large in numbers but with officers and men divided as to the correct policy to be followed. Which army, think you, will be victorious? I do not think there could be any doubt as to the result. The same principle or truth applies to our Young People's Christian Union. Let us be a united Union. Let not one member be jealous of the other, but let us all work together for the common good, and the desired end. As Paul says in his epistle to the Romans: "No man should think of himself more highly than he ought to think. In love be tenderly affectioned one to the other, in honour preferring one another. Be not wise in your own conceits." Paul realized that Christians must be united to be successful. Notice how, in his epistle to the Corinthians, he says: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." I think you will all agree with me that unity is the one thing needful. If we have this, all other things will come to us. How, then, shall we gain it? Only through the Christian love which comes through our Lord and Saviour, Jesus Christ. We may say we have this love, but that does not bring it. We must live it. Faith without works is no faith at all. If we have this love we shall have unity, and with unity will come success and joy. I do not believe we can estimate the good our Young People's Christian Union, united as one body in the bonds of Christian love, can accomplish. Let us pray to God to pour out upon our Union His blessing, and give to each one of us Christian love for our fellow-men. It is related of the last days of the Apostle John that, when in extreme old age and no longer able to preach, he was carried into the assemblies of the Christians and would simply utter the words, "Little children, love one another." They asked him why he always came with the same message. He answered, "It is the Lord's commandment and when it is fulfilled nothing is wanting." Let us, therefore, as Christian Unions, love one another and stand shoulder to shoulder in one united Union, and we shall bless the whole world and in so doing will bless ourselves.

Reading, Penn.

THE JUNIORS; OUR TRUST

BY MISS ELIDA WADSWORTH BALL

More than a century has passed since the great hero whose name we cherish and delight to honor, assumed command of the American army.

He said: "I this day declare with the utmost sincerity, I do not think myself equal to the command I am honored with; it is a trust too great for my capacity." And yet how safely he steered our newly built Ship of State through the raging seas of trouble that the war brought upon us.

Washington was greater than other men because he was true to his trust; because religion was to him the one thing needful in political life; because he was a prayerful man.

Not alone in the years of war, in the establishment of Empires and States, and in great and public affairs have great trusts been imposed upon mankind; but in private life, in the home, in each individual heart have there been trusts more sacred than that of those who wear the crown, wield the sword, or rule in legislative halls.

To-night, we are met, soldiers under the white and the blue, that we may gain inspiration for the duties that await us. At no time in the history of Christianity has there been so much spirituality among young people as to-day, and such a genuine desire to take a hand in the moral development of the world.

We realize that our Universalist denomination has no future unless it can train up its young people to love its Faith and devote their lives to its Church.

Nine years ago there came to the hearts of some brave workers in Seneca, Kansas, a conviction of this great need, and to-day, we have about 115 Junior Unions to encourage us in our work.

The soul! Who can tell when it has its birth? Its beginning is shrouded in mystery but we believe that it as far outlives the physical as eternity outlives to-day.

Every child should, therefore, be trained with the utmost care, from infancy up. Every child should be kept in such a spiritual atmosphere that the Divine Spirit within him may develop just as naturally as does the body.

Is it worth our while to give our time, our strength, ourselves to this spiritual training? With one accord we answer, "Yes!" And to our Junior workers is committed this sacred trust. To us? God forbid that we should claim more than we ought! Except as His spirit is made manifest to us through the life of Christ, except as we go with prayerful hearts completely consecrated to this God given privilege.

So we stand in this great Church work with our fingers on the pulse of our children, noting every heart throb and watching and waiting the unfolding of the new life.

> "Starting forth on life's rough way
> Father, guide them—
> Oh, we know not what of harm
> May betide them!
> 'Neath the shadow of Thy wing
> Father hide them:
> Waking, sleeping, Lord, we pray
> Go beside them."

Many people think they have no time to devote to the children. Let us recall a day in the life of Christ. He was never too absorbed to take in many a thing in the life around him. In one of these pauses we seem to see those mothers bringing their little ones to him, and the disciples hushing them away, thinking the prophet could not be disturbed by a group of children.

But Christ hears them, and calls them to him. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." And so they come to him and, one by one, he takes them in his arms and blesses them.

And then again in the waiting silence comes the word: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Allow me to quote from the minutes of our last annual State Convention: "The Juniors have 1,108 members. There are only 32 Junior Unions (there are 87 Senior Unions), eight having perished either because they were not properly organized in a good field, because they did not have a good Superintendent, or because the Seniors failed to take an active interest."

Dear Unioners, is not the Junior Union your trust? Shall one Union perish because of your lack of interest? If there are sufficient numbers in any church to organize a Senior Union, can there be a reasonable excuse for failing to establish a Junior Union?

Our Convention also recommends and urges "the hearty sympathy and co operation of the Senior Unions with the Junior Work." No one can realize the necessity of this as do the Junior superintendents.

Send us and the Juniors, then, your helping hand, your kindliest smile. Cultivate a pride in your Junior Union; foster it, cherish it, pray for it, and God grant that so long as the stars of heaven dot the firmament of blue, so long may the lights of the Junior Union illuminate the field of labor "for Christ and His Church."

Williamsville, Vt.

YOUNG PEOPLE'S DAY

The National Executive Board has voted to ask the States to devote the collections of Young People's Day to the most important work of increasing the Atlanta Building Fund. A committee is engaged in preparing a service to be used on that day. A preliminary sketch of the service, including topics for papers and addresses, suggestions of hymns, scripture readings, together with some detail of methods of holding the most attractive and successful meetings will be submitted in next week's Onward, or by means of a circular letter to the secretaries of Local Unions. Meanwhile let every Unioner be getting ready in spirit to make this Atlanta Day great in the history of his local Union, and of our Church.

WITH OUR WORKERS

SENIORS

So. Boston, Mass.—The Christmas festival this year took on more than usual pleasing features. The spirits of Christmas-tide is the spirit of giving, yet in making out our list of presents how seldom it is that we include the Church among those to be remembered. We think of pastor, teacher, associates, but the Church itself does not usually come before our minds. A goodly sight then it was to note that among the many presents taken from and about the Christmas tree were a package of money (a special collection) from the Sunday school for "The Japan Mission;" another from a class of young girls for "The Girl's School at Tokyo;" a handsome Bible from a church member for the pulpit; a specially made organ for the kindergarten department from a lover of children, and wall pictures for this and the intermediate departments, all presented by Santa Claus as Christmas gifts. May this continue and increase is our prayer. By it the love for the Church shall grow.

Ashmont, Mass.—The new Union organized by the South Boston and Uphams Corners Unions in November is reported to prospering as a Union is bound to prosper when organized in the right way.

Buffalo, N. Y., Church of The Messiah.—The Union recently held an "A. B. C. D. Sale" that was very successful. At the last business meeting four joined as active members and the State assessment was ordered paid. The devotional meetings are very helpful and the attendance is increasing.

Biddeford, Me.—In the early fall the Y. P. C. U. arranged for a course of lectures in the church on week day evenings; the lecturers were well-known clergymen of our own and other denominations. The course was largely attended, and highly satisfactory from a financial, social and intellectual standpoint.

Brooklyn, Pa.—The Y.P.C.U. will assist the pastor, Rev. Dr. Sage, in the special series of January meetings. The Unions in the churches in Hopbottom, Nicholson and Kingsley, will all unite in carrying out the purpose of our General Superintendent.

Wessington, S. D.—A new Union has been organized in this mission church, and that it is a live, up-to-date organization is shown by the immediate appointment of all the regular committees and the prompt entrance upon the work. The chairman of the Post Office Mission already has his application in at headquarters for information and supplies. There is no State organization as yet, but with this spirit South Dakota will soon wheel into line.

JUNIORS

Claremont, New Hampshire.—On the evening of December 13, the Junior Union gave an interesting entertainment. A farce entitled, "The Midgets Marriage," was followed by piano solos, recitations and songs from the *Junior Star*. Refreshments were served. The exercises were wholly in charge of the Unioners. A neat little sum was realized, which is to be used in repairing the vestry. The second Sunday in January the members of the Union are to visit the "Cottage" hospital and sing some of their songs to the sick people. This Union can truly be called an active one. Ten new members have been added to their number since they re-organized the first of September, and the best of it is, these ten asked permission to join; they did not wait to be invited.

Mass. District No. 6.—Dec. 14th, District Superintendent, A. F. Frazier called a meeting of the presidents and secretaries of the local Unions of District No. 6, and formed a District Council, which will meet once in two months to discuss matters of interest pertaining to the work of the district, and to keep in closer touch with one another.

Mass. District No. 3.—A council of the presidents and secretaries in District No. 3 was held at South Weymouth, December 19th. Matters of general interest were discussed. The Brockton, South Weymouth, Braintree and Hingham Unions were represented.

Hingham, Mass.—The opera, "The Idyll of the Mill," was given by the members of the Union, under the direction of Mr. E. Burton Leavitt, December 12th and 13th.

The Devotional Meeting

Topic Jan. 22. Man our Brother. Acts 10: 34, 35. Acts 17: 26.

THE TOPIC SERMON

BY REV. DR. HENRY BLANCHARD

It is an excellent thing for our Young People's Christian Union to consider, in their meetings, the great doctrine of the brotherhood of man. Whosoever believes in the universal Fatherhood of God *must* believe in the universal brotherhood of man. But between belief and practice there is often an awful gulf. The great need to-day is to *use* the doctrine of the universal brotherhood. It was an inspiring scene at Atlanta, Georgia, when at the Peace Jubilee, President McKinley spoke so eloquently of a reunited country. He was thrilled by the spectacle that the North and South were brothers again. The applauding hearers were equally rapturous. But will they forget that the colored man is our brother?

It was noble for Lieut. Hobson, at that same jubilee, to praise the bravery of Spanish sailors and Admiral Cervera. He gladly recognized the brotherhood of Spaniards. Now that the guns have ceased to thunder in Cuba and the signatures of patriotic men have been put upon the treaty of peace at Paris, can Spaniards and Americans remember and rejoice in remembering, that they are brethren?

I asked a charming Japanese student how Christianity could help his country. By making his people, was the reply, realize that men are brethren because they have one Father. He was right. Men need to look up to see the Father before they can look around and see their brothers.

Can Japan and the United States now unite to help their brethren in the Philippine Islands? Let our young friends then, study the great words of Paul as he stood on Mars Hill addressing the men of Athens. It is a resplendent scene the book of Acts portrays. They are glorious words—"hath made of one blood all the nations of men."

Let them study the words of Peter. "God is no respecter of persons, but whosoever in any land feareth God and worketh righteousness is accepted of Him."

Let them study the great words of Deuteronomy "As a man disciplines his son, so doth Jehovah thy God discipline thee." They will see how the Jews began to feel brotherhood among themselves and so prepared the way for Jesus who taught universal brotherhood and fatherhood in the stories of the Good Samaritan and Prodigal Son.

Let them learn how Storis in Greece began to see the universal Fatherhood of God, and how Alexander the Great spread through Asia the noble words of those great Grecian thinkers. Let them study the glowing words of Paul as he taught of brotherhood in Christ. Let them see how hard it fared with the doctrine of universal brotherhood as Christian denounced Pagan and Catholic persecuted Protestant and Protestant condemned Catholic and Free-Thinker. Let them study anew the Declaration of Independence and rejoice in their country as the one which first in history placed the brotherhood of man in its laws.

Let them see the need to day that men shall *practise* what they say they believe, as they see how hard it often is for rich and poor, learned and unlearned, good and bad, to feel that they *are* of one blood and having one Father and therefore brothers.

May our young people, in their meetings, prepare the way for that blessed day when the brotherhood of man shall make war to cease, poverty to disappear, sin to be overcome, the Heavenly Father revered and obeyed and loved, Jesus Christ beheld as most illustrious teacher and example of what life is when the Fatherhood of God and brotherhood of man are the two great forces which mould the thoughts and inform the words and govern the deeds of men.

DAILY SCRIPTURE READINGS

MONDAY. Acts 20: 32.
TUESDAY. Rom. 8: 12–14.
WEDNESDAY. Acts 10: 33–35.
THURSDAY. Rom. 12; 3–5.
FRIDAY. Acts 15: 32–37.
SATURDAY. 3 John 3–8.
SUNDAY. Gen. 4: 8-10.

QUESTIONS FOR SPEAKERS AND THINKERS

1. What constitutes brotherhood?
2. In what sense am I my brother's keeper?
3. Is a brother in our own streets as much in our keeping as one in Calcutta or Manila?
4. Are a man's enemies, whether of his own household or otherwise, his brothers?
5. Is the poor ignorant, debased brother as truly a brother as the rich or learned or spiritual brother?
6. Which would be better for any community, a "revival of religion" or a constant cultivation of the sense of brotherhood?

QUOTATIONS ON THE TOPIC

"Hope not the cure of sin till self is dead:
Forget it in Love's service, and the debt
Thou can'st not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul and it shall save thine own."
John Greenleaf Whittier

"And ye shall succor men;
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve."
Ralph Waldo Emerson.

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Jan. 22. The Word of God. Ps. 119: 105.

Lesson may open with a short talk about lights. Have a child read first three verses of the first chapter of Genesis and call attention to the fact, that light was the first thing God called good, He had created. Speak of lighthouses and their use, to show a safe path for the ships to sail, and the dangers so avoid. Tell of the lighting of great cities, why this is done. Particularly emphasize thought that sin and crime are less because of this. Wicked people are afraid to do evil when they can be seen. Next tell of effect light has upon wild animals, illustrating with some incident in which a light has saved a life.

Suppose one were in a deep wood and had lost the way. Suppose this person knew the wood well enough to be sure there was great danger; that any moment a wild beast might attack him or he fall headlong over a precipice, would he not welcome very gladly a light in the hand of some one who would show him the path. The light would enable him to avoid the dangers and he could safely find his way out. In a similar way God's word is a light to show us the way to go when we are lost in sin.

God's word is another light of which wicked people are afraid.

A little boy traveling alone was asked by a man sitting near to drink a glass of wine. He politely but firmly refused, which angered the man and he determined to make the boy drink. "Take it my good boy," he said coaxingly, "it will keep you from getting car-sick." "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise," replied the boy. "Ah come, come" said the man, "that was written ages ago, we do differently now." "If sinners entice thee, consent thou not," the lad answered, resolutely turning away and the man was silenced.

It is said that in some tropical countries there is a bird which God has taught to protect its young from poisonous reptiles who would kill them, by picking leaves from the tree and covering the little birds and nest with them. God's words like the leaves will protect our lives from wicked people who would teach us to do wrong. Read Prov. 4: 19, 18. Ps. 119: 105. Have children repeat Points of Lesson.

POINTS OF LESSON

1. Sin and light are enemies.
2. God's word is a weapon for time of need.
3. The more of God's word we learn the stronger we become to resist evil; the more we see the shining path of a good life.

BLACKBOARD EXERCISE

Draw a book and a lamp on the board and above them write "Thy word is a lamp unto my feet."

When the sun is shining we can see very well but when the night comes on we have to light the lamps. In country places the people have to carry lanterns at night to show them the road. The word of God as we read it and feel it in our hearts is like the lantern and the lamp; it makes us to see and to know the way to go.

QUESTIONS

What is the use of the mariner's compass?
Is it necessary that every sailor should understand it?
Is our life here on earth sometimes spoken of as a voyage?
What compass has been given us for this voyage?
To make it helpful must we be well acquainted with our compass?
Why is the Bible often called the word of God?

QUOTATIONS

MY THREE LITTLE TEXTS

I am very young and little:
  I am only just turned two;
And I cannot learn big chapters,
  As my elder sisters do.

But I know three little verses
  That my mamma has taught to me,
And I say them ev'ry morning
  As I stand beside her knee.

The first is, "Thou God seest me;"
  Is it not a pretty text?
And "Suffer the little children
  To come unto me" is the next.

But the last one is the shortest:
  It is only, "God is love."
How kind he is in sending
  Such sweet verses from above!

He knows the chapters I can't learn;
  So I think he sent these three
Short, easy texts on purpose
  For little ones like me.

DAILY HELPS FOR JUNIORS

SUNDAY. Help us ever. O Lord, to be
Doers of thy word.

MONDAY. Trust in God's word, in His love and in His might.

TUESDAY. Do your best and never falter
Ever leaning on his word.

WEDNESDAY. To thee dear Saviour, I draw near,
Thy guiding words, I love to hear.

THURSDAY. "I'm the light, the truth, the way,"
Words of comfort, words of cheer.

FRIDAY. If we hear and do his word,
We are building sure;
Resting on the mighty Lord
Able to endure.

SATURDAY. God's word brought cheer.

LYNN '99

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OF THE UNIVERSALIST CHURCH
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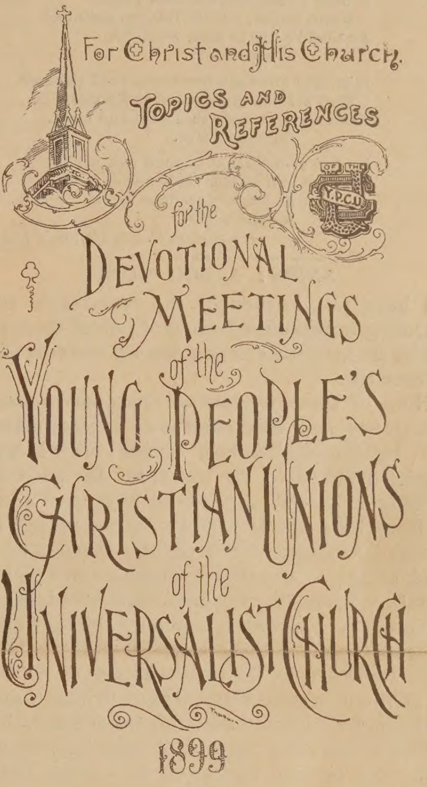

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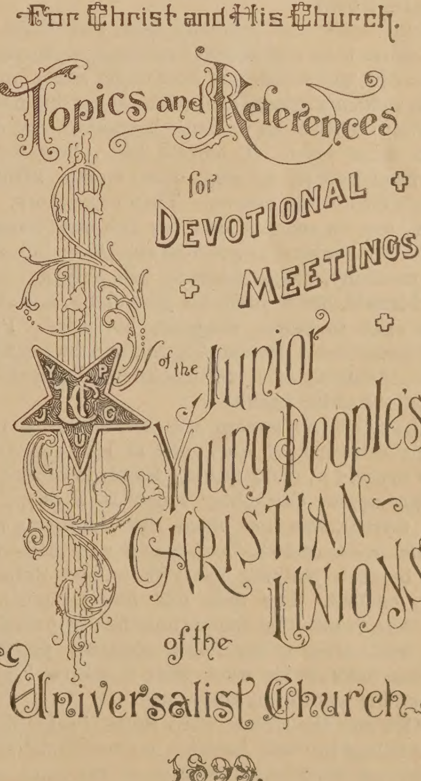

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Our Young Folks

DO NOT WAIT

If you have a kind word—say it,
  Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
  Life's sun hurries to the west.

Can you do a kind deed ?—do it,
  From despair some soul to save ;
Bless each day as you pass through it,
  Marching onward to the grave.

If some grand thing for to-morrow
  You are dreaming—do it now ;
From the future do not borrow.
  Frost soon gathers on the brow.

Speak your word, perform your duty,
  Night is coming deep with rest ;
Stars will gleam with fadeless beauty,
  Grasses whisper o'er your breast.

Days for deeds are few, my brother,
  Then, to-day, fulfil your vow
If you mean to help another,
  Do not dream it—do it now.

A BABY'S FEET

A baby's feet, like sea-shell pink,
  Might tempt, should Heaven see meet
An angel's lips to kiss, we think,
    A baby's feet.

Like rose-hued sea-flowers toward the heat
  They stretch and spread and wink
Their ten soft buds that part and meet,
    On baby's feet.

No flower-bells that expand and shrink
  Gleam half so Heavenly sweet
As shine on life's untrodden brink
    A baby's feet.
      —*Algernon C. Swinburne's Poems.*

SNIPS: A DOG STORY

I have just learned of the remarkable courage and truly sportsmanlike feeling of one of those plucky and lovable little dogs among the icy torrents of British Columbia.

None of these terriers are naturally water-dogs, although now and then one shows a great liking for water; but this dog Snips, of which I am writing, had a special aversion to the water, for the good reason that when he was a puppy some boys tried to drown him by sinking him in a sack; but the sack was old, and doggie managed to kick his way through or out of it, and escape to the shore, where he was picked up and taken home by a friend who loved dogs and hated cruelty, as all good men must. This happened in England; and by and by Snips went out with his master to assist in the construction of a railroad through the mountain wilderness of British Columbia.

He amused himself and his friends as well as he could for a time, and nothing of note happened until one day he became interested in a mink that had taken refuge in a log that overhung a mountain stream. Now, if you had tumbled into those brooks as often as I have, you would not need to be told that they are very swift and rocky, and exceedingly cold, because they are usually the outlet for a melting glacier or snowbank.

Snips knew this perfectly well, and hated that water worse than any he had ever seen; nevertheless, when, as he was wondering how to get at the mink, a salmon suddenly splashed up right under his nose, in went Snips without an instant's hesitation, and disappeared from view. A minute later, however, his black head bobbed up away down stream, lifting by its black fin the big salmon. Then came work. The current was "a roarer," and the fish was strong, in spite of the shaking he got now and then; but, struggling manfully, Snips gradually not only got to the shore himself, but brought his prey along, and started off at once to camp, dragging his prize. Proud? There never was a prouder doggie, and he nearly dislocated his stump of a tail in acknowledging the congratulations of his friends.

After that no stream was too cold or too swift for this fish-catching dog, until at last, one day, he nearly overdid it, and learned a lesson in caution.

The upper Columhia, which is a deep, mad, green torrent, was then filled with the spring run of dog-salmon—a useless, hook-jawed ugly fish—which could be seen jumping everywhere, and Snips was greatly excited. The men told him he musn't go after them; but the temptation finally proved too great, and, when a big fellow suddenly popped up near the bank, Snips went after it with a leap, and fastened his teeth in its scaly back.

"Out into the stream went Snips," said his master, in telling it, "still hanging on to his fish, when, to make matters worse, the idiot of the party waded into a pool off the main river and started a whole school of salmon down the current, where the plucky terrier was battling in the icy water for his prize and his life. Down rushed the band of salmon like a flock of wolves on top of the poor dog. 'Gone! Gone!' shouted all hands as Snips and fish went completely out of sight; then: 'No! Hurrah! There is the dog with his fish, up again and heading for shore. Can he miss that torrent just beyond? Run, boys, run! We'll save him yet if we make a line and wade out!'"

So, with as true earnestness as if a human life was at stake, these men joined hands and waded into the boiling green current as far as they could reach; and Master Snips, coaxed and encouraged and struggling bravely, all the time hanging on to that miserable salmon, managed just to get within reach of the outermost man, who grabbed him by the scruff of the neck and carried him ashore, still gripping the fish!

Then what a time there was! The poor, foolish plucky little dog could not stand, so cold and exhausted was he—the last ounce of energy had been spent in saving his life. But they rubbed him and slapped him and hurried him to the fire, and warm blankets were wrapped around him, and so he got well again. And it was good to see the love and admiration which every man in that surveying camp, from the scientific chief down to the roughest helper, had for that game little fox-terrier, whose courage was equal—more than equal—to his strength. That is the sort of courage to have—courage that says little, but hangs on!—*Ernest Ingersoll, in The Outlook.*

A LESSON ON POLITENESS

Adrian is three years old, and a few days ago his father bought him his first cap. It is a real soldier cap, with a sword and gun crossed in front.

"Now," said his aunt, "if Adrian is big enough to have a cap, he is big enough to know what to do with it."

So she took him on her lap and explained very carefully what gentlemen do with their hats, and how they take them off when they say "How do you do?" or "Good-by" to a lady, and she told him that he must never wear his cap in the house.

At the conclusion of the lesson Adrian went out on the porch to practise it. When Miss Nina passed he took off his cap and said, "How do?"

"Why, how do you do, little dear?" said Miss Nina, smiling.

When mamma came up the street he took off his cap, and she kissed him and called him her precious little man.

Then he took off his cap and bowed to all the ladies that came along. When he went in to eat his dinner he took off his cap the minute he stepped inside the door, but he thought it so fine that he had to keep it on the table while he was eating.

That evening, when his papa took him for a walk, he raised his hat very politely to the ladies on the porch when he said good-by.

He has had his cap for two weeks now, and he has not once forgotten about taking it off in the house, and whenever he speaks to a lady or an old gentleman.

I know some boys twice as old and twice as big as Adrian who have not yet learned that lesson in politeness. It is a little thing, to be sure, but it is one of the little things that mark the gentlemanly boy. Does it not pay to learn all these little trifles well?—*Midland.*

A SMALL BOY'S PREDICAMENT

The Chicago *Record* reports a pretty lively adventure which befell a five-year-old Iowa boy last summer. He had gone out to the wheat-field, where his father was driving the harvester, and had begged to be taken up on the high seat by his father's side.

The harvester was one of those wonderful labor-saving machines of which farmers use so many in these days. It cut the wheat, swept it into sheaves, bound them, and tossed them aside.

For a time all this was very interesting to the little fellow. Then he grew tired of sitting still, and began to squirm; and before the father knew what was going on, the boy had tumbled off.

He screamed as he found himself going; but before the horses could be stopped the machinery had caught him, rolled him up in a bundle of wheat, bound him about the legs and the neck with twine, and there he lay on the ground.

He was not hurt. A little skin had been scraped from one of his shoulders, and he was, or thought he was, almost choked. That was all; but he was very much frightened.

A QUICK REPLY

That quick wit is not confined to cities was proved last spring by a young woman who was rambling along one of our roads.

She was dressed smartly; and, when she met a small, bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy!" she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, she don't care," said the boy, edging away. "She's on your hat!"—*Cape Ann Advertiser.*

MEMORY GEMS

All your strength is in your union,
All your danger is in discord.
    —*Longfellow.*

While in thy lips thy words thou dost confine,
Thou art their lord; once uttered, they are thine.
    —*Trench.*

Said Life to Art: "I love thee best
  Not when I find in thee
My very face and form expressed
With real fidelity.

"But when in thee my craving eyes
  Behold continually
The mystery of my memories
  And all I long to be."
    —*C. G. D. Roberts.*

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you be faithful.
—*Geo. Macdonald.*

"No grace is more necessary to the Christian worker than fidelity.—*S. J. Nicholls.*

Nothing is more noble, nothing more venerable, than fidelity.—*Cicero.*

Our work, whatsoever it be, must be the best of its kind, the noblest we can offer.—*Sir Edward Burne-Jones.*

"Be like Christ, and your inward thoughts as well as your lowliest duties will help lift humanity heavenward. Holiness in its very nature is helpfulness."

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

A man who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper is wise compared with the man who might have God for company and yet shuts God out and lives an empty life.—*Phillips Brooks.*

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning like children to climb the foot-hills that lead to immortality. The self-absorbed, the unsympathetic, the unloving, have lost their way, and are on the downward path; no light from the eternal life is reflected from their faces.—*Lucy Larcom.*

A Prayer

O Lord, who art our Guide even unto death, grant us, I pray thee, grace to follow thee whithersoever thou goest! In little daily duties to which thou callest us, bow down our wills to simple obedience, patience under pain or provocation, strict truthfulness of word and manner, humility, kindness; in great acts of duty or perfection, if thou shouldst call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for thy truth's sake, or for a brother. Amen!—*C. G. Rosetti.*

Oftentimes

Oftentimes I have seen a tall ship glide by against the tide, as if drawn by some invisible tow-line, with a hundred strong arms pulling it. Her sails hung unfilled, her streamers were drooping, she had neither side-wheel nor stern-wheel; still she moved on stately, in serene triumph, as if with her own life. But I knew that on the other side of the ship, hidden beneath the great hulk that swam so majestically, there was a little, toiling steam tug, with a heart of fire and arms of iron, that was hugging it close and dragging it bravely on; and I knew that if the little steam tug untwined her arms and left the tall ship, it would wallow and roll about, and drift hither and thither, and go off with the refluent tide, no man knows whither. And so I have known more than one genius, high-decked, full-freighted, wide-sailed, gay-pennoned, that, but for the bare, toiling arms, and brave, warm, beating heart of the faithful little wife that nestled close to him, so that no wind or wave could part them, would soon have gone down stream and been heard of no more.—*Oliver Wendell Holmes.*

ONWARD

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UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
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for Christ
And His Church.

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Rev. Edward G. Mason, Editor

CONVENTION SONGS

An Interesting Announcement

One of the most important factors in making Boston '95 what it was in numbers and enthusiasm, was the splendidly inspiring song which, for many weeks previous to that great gathering, sounded "o'er the mountains and through the valleys" of our land, awakening enthusiasm and arousing interest among our Unioners everywhere. And when the hosts of young people were gathered from the East and from the West, from the North and from the South, it was found that all alike were stirred by the simple but magnetic words and music of that thrilling convention bugle call. The numerous State songs were always listened to with interest and pleasure, but when some one started up, "Sounding o'er the mountains, sounding through the valleys," all voices were united in one tremendous, enthusiastic, joyous chorus. Even yet, so strong is its spell upon them, the Unioners who were at Boston find that their blood courses a little more swiftly whenever they hear the strains of that famous song. Since Boston, though we have had many excellent rally songs, none has aroused the enthusiasm that was awakened by "Boston '95;" but this year, for our Decennial Jubilee Convention, surely some one of our poets will produce a song as inspiring as was that. Thinking that it might tend to awaken the muse, it has been decided by the Executive Board to present "Souvenir Song Badges" to the writers of the best convention rally song and the best convention "Jubilee" hymn. These souvenirs will be made in the form of the badges used at Detroit '97, but the bars and the medallions—which latter will be proofs, and of the '98 design—will be of fine silver. The rally song should be just what the name would indicate, a *rally* song that will inspire and enthuse, and should be set to some popular music. The "Jubilee" hymn should be, of course, somewhat more stately, and set to some well-known hymn tune, or possibly to original music, if some one of our composers will write a fitting tune for it. The terms of the competition are these: All songs and hymns are to be sent to the Editor of ONWARD in time to be received by him on or before February 24th; no song received later than that date will be considered. The contributions should be unsigned and, if possible, typewritten, but the name of the writer should accompany the copy. The tune to which the song or hymn is to be sung, must be mentioned. Any person may place more than one song or hymn in competition if he so desires. All contributions will be placed in the hands of a committee of three, who will select the most suitable for publication in the March 17th issue of ONWARD, which will be a special "Convention Song Number," and from these—whether by vote of the ONWARD readers, or by the committee, has not yet been decided—the two official hymns will be chosen. The names of the writers will be known only to the editor until after the selection is made. Now let us have contributions from all our Unioner poets, and from poets that are not Unioners as well. The Souvenir Badges are well worth striving for, but the greatest reward of their winners will be the consciousness that they are contributing much to the success of our Decennial Jubilee Convention, Lynn '99.

GUARD THE LIPS

From the number and frequency of the oaths heard on the streets, in the places of business, and even in the homes of our land, a foreigner acquainted with English, might suppose them to be a respectable and necessary class of words in our language. Not alone the rude and vicious, but men of supposedly high character and good breeding, who are in other respects gentlemanly and self-respecting, do not hesitate to degrade themselves by the use of profanity, and the imprecation, oftentimes entirely unprovoked, falls readily from their lips. Among the young the habit is alarmingly common, and even the very small boy seems to think that blasphemous speaking is an evidence of youthful precocity and manly qualities. Through familiarity with the vice, we have become so accustomed to it that we are inclined to treat it leniantly, if not lightly.

But nevertheless, though this evil, which should be utterly abhorrent to the true spirit both of reverence and of refinement, is often overlooked and condoned. Simply because it is so common, it is none the less worthy of condemnation. The commandment, "Thou shalt not take the name of thy God in vain," is by no means nullified, but is as mandatory to-day as it was when Moses received the law amid the flames and thunders of Sinai. It is true, the commandment does not mean the same to us that it did to the ancient Jews, because our conception of God is very different from theirs. They thought of Jehovah as a monarch of such unapproachable majesty that it was irreverent even to speak his name. But there is another and, as it seems to us, nobler and better reason for obeying this commandment. No manly and affectionate son who truly honored his father, would speak of him lightly, or care to hear him thus spoken of by others; any levity in connection with the name of one so dear to him, would be promptly and rightfully resented. Neither would any real patriot bandy about the name of one of our great heroes as an accompaniment to a coarse jest. Yet the name of the Heavenly Father is used as a by-word to accompany vile stories, and angry exclamations, and maligant threats. He, the Creator, the Giver of Life, the Supreme Ruler, the All-Father, is less honored than our parents after the flesh and our national heroes! No one can reverence and worship a being of whom he thinks and speaks lightly, and so a reckless misuse of the name of Deity is a blow at the very foundation of religion. And even atheists should have sufficient regard for the feelings of their Christian friends, to refrain from a custom which is, at the best, foolish and useless.

There are still other objections to this habit that are not connected with religion. One is, that it is unrefined and ungentlemanly; as Dr. Chapin once said, "It betrays a coarse nature and a brutal will." Profanity is the invariable accompaniment of rudeness and crime; rough oaths betoken low minds. It may be said that many gentlemen are profane; but, let it be understood that, to the extent that a man is profane he is not a gentleman, whatever other evidences of gentility he may possess.

Again, the use of profane words is silly, and is an evidence of weakness. It is useless to curse and swear when one has met with a disappointment, or something has gone a little wrong. It requires strength to control one's anger, and it is a mark of manliness to control it, while it is a sign of weakness to give way to it. The child who viciously kicks the door in which he has jammed his finger, is not a more ridiculous spectacle than the man who in impotent rage gives way to a torrent of imprecations. The fact that profane swearing is irreverent, unrefined and foolish, ought to be sufficient to deter any self-respecting man or youth from indulgence in the habit.

It is true now, as ever, that "the Lord will not hold him guiltless that taketh his name in vain." Through the use of profanity one brutalizes and degrades his own nature, and there is no greater punishment that can come upon a man than this. The heart that is near to God will inspire a form of speech that is gentle and lofty and reverent, for "out of the fulness of the heart, the mouth speaketh." When the meditations of the heart are pure and acceptable to God, the words of the lips will also do Him honor.

◆

THE REPORT from the Malden, Mass., Union shows what a live local Post Office Mission committee may do to aid the cause.

* * *

OF COURSE all our readers have noticed the new design for ONWARD'S title heading, which appeared for the first time last week.

* * *

THE NEXT issue of ONWARD will be a missionary number. There will be special articles on our Union missionary work, by President Fowler, Treasurer Petrie, Dr. McGlauflin, and others. The missionary ONWARD should be used largely Young People's Day, in arousing enthusiasm and securing offerings for the Atlanta Church.

* * *

"THE MINISTRY of the Beautiful" was an appropriate subject for the cottage prayer meeting held with the two aged "shut-in" members, mentioned in the "With Our Workers" column. What could be more beautiful than the thoughtful and kindly spirit which prompted these young people to such a pleasant and graceful act.

* * *

SOME WEEKS ago there was a call from the California correspondent for more news from Unions in other sections of the country. The request should be noted and heeded. There is no part of our paper that can be made so interesting and helpful to Unioners everywhere, as the "With Our Workers" column, if the local secretaries, or others who are active in the work, will but send in brief reports of what their societies are doing and are trying to do. In the space of a few lines some information may be given that will bring a vast deal of encouragement to their brother-workers elsewhere. We want, not longer news notes, but more of them. There should be, in every issue of ONWARD, reports from at least twenty-five Unions. May we not have them?

* * *

THE YOUNG People's department in the Unitarian Word and Work, is always bright and interesting. In the last two numbers the National Secretary has been telling an interesting story of the trials and tribulations and vexations incident to "a day at Headquarters." One item in her record troubles us. It is this: "The pen is grasped with a determination to do or die. . . . Rev. Mr. Z., one of the officers of the Universalist Y.P.C.U., enters. Fortunately(!) he has not had his luncheon, and makes a short stay." Who can the "Rev. Mr. Z." be? If the Secretary of the Y.P.C.U. converses as wittily and interestingly as she writes, any officer of the Y.P.C.U. who is so grossly devoted to Epicurus as to shorten his visit simply that he might the sooner get to his luncheon, should be summarily and severely dealt with for misrepresenting his fellow Unioners. And isn't that "fortunately" a little hard on the Rev. Mr. Z.?

* * *

NOT LONG ago, a young man who is preparing himself for the ministry of a Partialist church, remarked to a Universalist clergyman, "But there can be no salvation after death, for the Bible says, 'There is no repentance beyond the grave.' " When the minister replied that the Bible says nothing of the kind, the young man, and several companions who were with him, looked both astonished and incredulous; indeed, he promised to send the next day the reference to the book, chapter and verse where the passage may be found. Needless to say, the reference has not yet been received, and for the very good reason that there is no such passage, and nothing like it, in the Scriptures, from Genesis to Revelation. Universalists are sometimes accused of interpreting the Bible to suit themselves, but we have never known them to manufacture proof texts outright. So often and confidently is this text quoted by Partialists, (always innocently, we have no doubt), that it not seldom passes unchallenged, even by well-informed Liberal Christians. Another alleged text that is not to be found in the Bible, is, "No suicide shall enter the kingdom of heaven." A recent article in the Christian Endeavor World, calls attention to several errors of this nature, but the writer fails to mention these two very important examples.

* * *

WHENEVER WE hear of the organization of a new Union, something of the Methodist spirit of our early youth comes back to us and we feel like shouting "Glory!" good and strong. But we don't; for we are a Universalist minister, and no Universalist clergyman would so far forget his dignity as a representative of a decorous and intellectual faith as to indulge in fervent Methodistic exclamations! However, we think it if we do not say it, and perhaps that is just as well. Two weeks ago we made editorial mention of the formation of a new Union at Dolgeville, N. Y., and last week of the organization of another at Wessington, S. D. At this rate we shall have the fifty new Unions this year that ONWARD has called for. Where next?

THE NEW YEAR

Grasping Present Opportunities

BY ROBERT LAURIE BLACK

(A copy of this article, intended for publication in our issue of December 31st was lost in the mails. Fortunately we have the original and are thus enabled to reproduce it. As our readers probably did not understand to what the following brief editorial note, which appeared in that number, referred, we reprint here:

To us there is much of pathos in the suggestive and manly words of the brief New Year's article, "Grasping Present Opportunities," for since the paper was read in his home Union one year ago, the writer, a young man of great ability and promise, has passed on to a life of larger opportunities and grander rewards. Though a boy in years, our young friend was already a sophomore in St. Lawrence University, and had shown himself possessed of such talents as are granted to but a favored few. He was not without his boyish failings and weaknesses, but we never knew a person, young or old, whose heart was purer or more generous, whose pleasant words and kindly smiles were readier, whose hands were more willingly lent to the service of others, than were his. It is not alone because of the many helpful suggestions so well expressed, contained in the article, but also because of the spirit which we know prompted it, that we have asked the privilege of giving it a wider circulation. We know that it would be the wish of the writer that his simple message might touch many young hearts, and uplift many young lives, and we doubt not it will."—EDITOR.)

New Year's is not only, as many consider it, a holiday for pleasure and recreation, but it is also the heading and frontispiece of a new chapter in the history of the world. It is customary to make it a day of good resolutions, and it is fitting that the beginning of a new year should also be the beginning of a new life.

One of the best New Year's resolutions is, to grasp and make use of our opportunities as they present themselves to us. Procrastination—the habit of putting off the doing of things until "to-morrow"—is the ruin of multitudes of people. In all things, *now* is the day of salvation. Grasp the opportunity which presents itself to-day; do not wait for those of to-morrow. To-morrow belongs to the ever elusive future; to-day belongs to us.

I know a young man, a college graduate, who could find no other employment in New York City than that of a night watchman at a very small salary. Cheerfully, and with a hopeful heart, he discarded the college cap and gown and donned a workman's garb. That was the best opening he could find, and he accepted it, but he did not have long to wait for a better opportunity, and to-day he is on the editorial staff of one of the greatest newspapers in the metropolis. His was the spirit of Lincoln, and Greeley, and Grant, and many other men whose energy and perseverance have brought them success and honor. Only to those who make use of small opportunities will there come larger ones. The trouble is that most of us think that fortune should come to us while we sit idly awaiting its advent. But it will not; only work will bring it. As Chauncey M. Depew once said: "If any one asked me the secret of success and happiness in life, I should say, 'work, work, work'." The Scriptures tell us that they who ask shall receive, and they who seek shall find.

> "Heaven is not reached at a single bound,
> But we climb the ladder round by round,
> From the lowly earth to the vaulted skies."

The one thing to do is, to make use of present time and opportunities. The past is behind; the future may not be ours in this life; but the present, with all its opportunities and resources, we control.

Some of the greatest opportunities we have, are opened to us by our glorious faith and beloved Church. A well-known divine once said, "But few stand at the top of the ladder; the great majority are at the bottom." I have sometimes thought that this is the explanation of the numerical weakness of the Universalist Church; it stands at the top of the ladder to which few have attained. Let us not only grasp the material opportunities of everyday life, but also those offered by our Church and Union, which, if accepted, will uplift and strengthen us morally and spiritually, and increase in us true wisdom and righteousness.

Let us remember that now is the time for work, for the night will soon come when, in this life, we can work no more.

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THE LOOKOUT COMMITTEE

BY MISS GEORGIA A. BRADLEY

The very name of this committee, "Lookout," indicates the work which its members are supposed to do; but, as some of the workers in the Unions have said, the great difficulty is that so many of the members of this committee think that their work ends with their endeavors to get new members. In order to obviate this difficulty one Union has left out from its statement of the duties of the Lookout Committe the clause referring to the proposal of new members and instead has the whole Union a Lookout Committee in this respect.

The number of members comprising this committee in this Union is not fixed by law, but varies according to its needs. At present it consists of twelve members and some of them are always present at every service or entertainment to welcome strangers, inviting them to come again, and, if possible, ascertaining their names to be handed to the pastor. The ushers of the church are on this committee, and by keeping posted on the regular attendants at church can readily tell when strangers are present, and it is part of their duty to welcome them at the close of the service, introduce them to the pastor, and show them over the church. If any of the members of the Union absent themselves from the meetings, either devotional, business, or social, they write to them or call upon them to ascertain the reason. They assist the Devotional Committee by urging the members to attend these meetings, the Mission Band Committee (as it is called in this Union) by reporting to them anyone whom they know to be sick, the Post Office Mission Committee by handing them the names of persons who are desirous of becoming better acquainted with our faith, and the Social Committee, at the socials, by helping make strangers acquainted with the people.

Another Union appointed two or more in each aisle of the church, in addition to the ushers, to watch for strangers at church and to speak to them after the service is over.

Most of us wish that we could increase our membership and are constantly trying to devise some new means for doing this. Readers of ONWARD are already familiar with the plan, which has been adopted in some places, of dividing the Union members into halves, each party endeavoring to secure the largest increase.

Another Union furnishes each member of the committee with a blank to be filled in with the names of seven persons asked to join the Union, with space left for the answer they gave and the reason therefor.

Some Unions hold the monthly business meetings at the homes of the members, followed by sociables, and each member is expected to invite some one not a member, to this meeeting, to get acquainted with, and to interest them in the Union.

In a recent address to a Union, the pastor said he frequently received a chain letter asking him to write two similar letters and send to two friends, and to be "sure not to break the chain." He suggested that we try this plan in our church work,—make the work more personal. If each member were to undertake to interest one person in the work and were to work to secure that one until he succeeded, and then to get him to work for another, and so on and on, in an endless chain, how grand would be the results.

An active Union suggests the appointment of a special committee, in the early fall or spring, to get all not members to join the Union at a special time, as we endeavor to get members to join the church chiefly at Easter.

The Lookout Committee, while nominally consisting of three or more members, should not do all the work, but all the members of the Union ought to consider themselves on this committee and endeavor to secure as many members as possible. I was told at one time, by a member of an organization to which I belong that a person was not a very good member who could not propose one name for membership during the year. If every member of our Union were to bring in but one new member this year, our membership would be so large as to cause us all to rejoice at the report which would be given at "Lynn '99."

It is not enough to secure new members. It is no benefit to a Union to be able to report a large increase in its membership, and yet have the attendance at the devotional meetings and the number taking part in them no larger than before. What we want is not only to get members but to hold them and interest them in the work, so they will become helpers. The only way to do this is to make our devotional meetings so interesting and helpful that all who attend will want to come again, and by ourselves who are already workers, continuing faithful, not thinking, if a new member comes in, that we can drop our care and responsibility, but working for them and with them. If the devotional meetings are what they should be, interest in and work for the other departments of the Union will follow as a natural consequence.

Portland, Me.

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THE MISSION OF THE BEAUTIFUL

MARY J. FOSTER

It is our love for the beautiful in human nature which prompts us to imitate the unselfish, Christian character. The consecrated mother-life, for example, influences many a motherless child; the power and scope of such ministry cannot be measured. It is our highest conception of what life should be that prompts us to follow in the footsteps of men and women who are living examples of the highest ideals. And we should always have a high ideal, that we may only choose the companions that "make for righteousness, that minister only to the upbuilding of the inner life, the progressive, the spiritual part of man."

The mission of the beautiful in art, literature, and in human life is unbounded. Wherever the beautiful is seen on painted canvas it thrills and inspires the hearts of men. Who can guage the limits of its ministry.

Especially let us place before us the beauty of the Christ character. We should carry in our souls the picture of the gentle Christ, in all his humility and strength. He should stand before us, his life speaking only of tenderness and truth. God requires that we have this picture of the loving Christ engraved upon our hearts that we may live more truly in His presence.

Who can estimate or measure the glory of this ministry? It is because of the beautiful in the character and life of the man of Galilee that we sing those words from Tennyson's "In Memoriam":

> " Strong Son of God, Immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove!
>
> " Thou seemest human and divine,
> The highest, holiest manhood, thou,
> Our wills are ours, we know not how,
> Our wills are ours, to make them thine."

Derby Line, Vt.

WITH OUR WORKERS

SENIORS

[NOTE.—A portion of the "copy" intended for the issue of December 30th, including several items for this column, was lost in the mails. If any of our correspondents fail to find their items will they please send us copies. We have rewritten several from memory, but undoubtedly some of them have been overlooked.—EDITOR.]

NORTH CHESTER, VT. — Twenty-two members of the Union recently held their second cottage prayer meeting for "Shut-in" members, with two elderly people, past eighty years of age, from whom they received a warm welcome. The topic was, "The Ministry of the Beautiful." A few days later the members tendered a surprise party to Mr. Lem. Davis, through whose kindness it has been possible for us to hold meetings several miles out of town. The occasion celebrated Mr. Davis' sixty third birthday.

MALDEN, MASS. — The local Post Office Mission Committee reports having sent away, during the three months ending December 7th, 79 copies of THE UNIVERSALIST LEADER, 187 copies of ONWARD, 19 Helpers and 17 copies of The Every Day Church. Two subscriptions for ONWARD have been taken. A rack in the vestibule of the church is kept supplied with literature, and a loan library of Universalist books has been started, and now consists of 17 volumes.

VERMONT STATE.—Vermont has secured the services of Mr. Bertram Bigelow, of Rutland, as Transportation Agent for Lynn '99. Our correspondent adds: "We feel confident of Mr. Bigelow's success as he is a railroad man and well informed regarding the different lines." Now let the other State Unions follow Vermont's example, and appoint their transportation agents as fast as possible.

GORHAM, N. H.—The Christmas season has been appropriately and successfully observed. On Tuesday, Dec. 20 the Y. P. C. U. held a Christmas sale in the chapel. Useful and fancy articles were on sale, and coffee, chocolate and tea were served by the young ladies. Christmas day itself was celebrated by an appropriate sermon in the morning and special music both morning and evening. The music was rendered by a double quartette and an orchestra of five pieces, with organ accompanist. The musicians were of our own young people and we feel justly proud of the concert, which was said to be the best ever held in Gorham.

PHILADELPHIA, PA.—A "Lynn '99 Club" has been organized in the Church of the Restoration, and already members are paying into the treasury the funds to carry them to the Decennial Jubilee.

NORTH ATTLEBORO, MASS.—The Y. P. C. U. took charge of the meeting Wednesday night, in the January series called for by our General Superintendent.

JUNIORS

To Our Juniors Workers ;—

Every item of news for the Junior Column is to be sent to me at Dover, Me. All names for the Honor Roll are to be sent me also. But all supplies are ordered from National Headquarters. When you write me for topic cards, leaflets, and so on, I have to send the orders all to 30 West St., Boston. If you will bear this in mind you will save delay in the filling of your orders.

To the many Junior Unions and Superintendents who have sent me such cheery greetings for the Christmas-tide, I wish to say, Thank you. It does me good to be remembered and makes me desire to serve you all the more faithfully. MARY GRACE CANFIELD.

WOODLAWN PARK, ILL.—Miss Dolling, who has one of the most active of our Junior Unions, has recently added seven new members, which gives her 35 in her Junior. She recently entertained the Juniors at her home, when they had as their special guest Miss Ida Utley, of Neenah, Wis., who told them all about the Neenah Junior, much to their delight. Miss Dolling adds: "I was so glad of this opportunity, for I want the children to feel that they are part of an important organization."

ELGIN, ILL.—Miss Margaret Rogers, State Junior Superintendent, writes: My own Junior Unioners are doing good work. The devotional meetings still keep up in interest and numbers, and I believe much good is coming from them. Miss Dolling's Union is progressing famously, doing good in every line, and constantly increasing in numbers. Mrs. Johonnot superintends the Union at Oak Park, and is making a very great success out of it. Her enrollment is not so great as either mine or Miss Dollings, but their work is very efficient and promising. They do not meet on Sunday, which seems to them a better plan, Wednesday being their day. At the bazaar given by our Church ladies, Dec. 1st and 2nd, my Juniors had charge of the five and ten cent counter. Most of the articles the little people furnished and made themselves, and it was remarkable how many pretty and dainty trifles these little hands could fashion. Eighteen dollars were cleared at our booth, and the elation of the children was, I felt, pardonable. On Tuesday, Dec. 20, we held our semi-annual business meeting. The officers elected were as follows: Julia Stodder, President; Frank Overman, Vice-President; Marion Torrey; Secretary; Bessie Rue, Treasurer. Committees to be appointed later. The week of the Fair we were all too busy to make much preparation for our Sunday service, so we decided to spend the hour in song. We sang the three or four songs which we have learned from the *Junior Star*; many of our Sunday school songs, the Illinois State song, and some of the Christmas songs they had learned at school. I neglected to say that we presented the $18 made at our booth, to the Ladies, Society, to assist in defraying Church expenses.

LODI, WIS.—Our Junior Union, with splendid heroism, holds up the banner of our cause, though the church service and Sunday school have been discontinued.

WORCESTER, MASS.—Mrs. Collie, superintendent at All Soul's Church, writes me about her Junior Union which is steadily pushing forward, she says, "I am intensely interested in the work and each individual child, and pray that I may be helpful in making at least one of them a good Universalist, who will be a power in the upbuilding and extension of our splendid faith. I sincerely believe that the hope of our Church lies in the right training of our little children. It sometimes seems that some of the older people think because it is so grand and true it will take care of itself."

The Devotional Meeting

THE TOPIC SERMON

Topic Jan. 29.—Do I need the Union? Does the Union need me?

BY REV. OMER G. PETRIE

These questions are vital. There are too many things we do and too many things that need us, for any one to waste time with that which is useless to him, or which can get on just as well without him. The questions are not of want, of desire, but of need. Is there something in one that only the Union will stir; a lack that only the Union will supply? Is there a place in the Union that I alone can fill; a work that no one else can do but myself? The questions answered will state a duty. Either you must stay outside if there is no mutual benefit to result from membership, or you must join it and work in it if you can help and be helped that way.

There may be a few young men and women (lay the stress upon *young*, for it is a *Young* People's Union, organized to enlist young people in Christian work) who can honestly say, "I do not need the Union; I find in my home and in the church and in social duties all the stimulus and opportunity and help I need to make the most of myself." But most would confess that the Union alone supplies this help to them.

It helps by its fellowship. Other young people by their interest, faith and love, by their prayer and work, help as the older people could not. The personal touch with those who are consecrated consecrates us. It helps by the opportunity it offers for expression. Life increases by doing. In the Union meetings we may speak from the fulness of our hearts; through its machinery we may make ourselves felt as forces of good. Many unselfish and generous impulses, that would otherwise return fruitless, here find the chance to work for the Church, for humanity. There is no charitable feeling, no patriotic enthusiasm, no good-will to men that cannot work here. So every one will find the Union a help by reason of its call upon him for the immediate use of powers that slumbered heretofore. It will ask him to feel more indignation against wrong, more pity of suffering, more sympathy with the struggles of the world, and to do more than he has ever done before. Perhaps one of the ways in which it will help most is by the restraints it imposes, making us keep guard over ourselves for the sake of its good name, of some fellow unioner of whose weakness we must care, or of men at large to whom a unioner becomes a representative of Christ and of the worth of religion. Now we need something to restrain our evil and to call forth our good, and the Union not only can do it, but does do it, is doing it all the time, as nothing else has done it. Therefore "I need the Union."

But does the Union need me? If it is a live Union, most certainly. Its leaders have more work than they and all their helpers can do. If they are adequate to accomplish present undertakings, they are not able to do the larger work that opens before them without you. It needs your courage, your strength, and if it is a real live Union it will leave you in no doubt of this. It will have offered you, not honorary membership, but a place in the ranks of its toilers. It will show you just what to do to help. It has a place for the weakest as well as the strongest, for the one talent as for the five—and if it comes to you with its need, do not say "No!" The Union needs *all* the young people in the Church, in the community; it cannot reach its perfection without them. But most of all it needs its members. But not a member in name, but in deed and in truth.

If it is not a live union, if it has seen better days, if members have died, moved away and lost interest; if it is a routine Union doing nothing worthy of its name, its opportunity, or its Master, if its business meetings are are dull or quarrelsome, its devotional meetings lifeless and depressing its need of you at your best is apparent. Do not turn away. Give such an one your most faithful effort and your reward shall be great. You will encourage the fainting "faithful few;" you you will attract new life from outside, you will stir up dormant souls within. Even if you do not need such a Union, such an one needs you.

Palmer, Mass.

DAILY SCRIPTURE READINGS

MONDAY. Ex. 12: 26.
TUESDAY. Rom. 15: 31, 32.
WEDNESDAY. Rom. 16: 2.
THURSDAY. Eph. 6: 6–8.
FRIDAY. Rev. 2: 19.
SATURDAY. 2 Tim. 2: 15.
SUNDAY. Heb. 4: 16.

QUOTATIONS ON THE TOPIC

"Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in."
John Greenleaf Whittier.

"Rise! for the day is passing,
And you lie dreaming on;
And others have buckled their armor,
And forth to the fight have gone;
A place in the ranks awaits you,
Each man has some part to play
The past and the future are nothing,
In the face of the stern To-day."
A. A. Proctor.

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Jan. 29. (Y.P.C.U. Day). Workers With Christ. Jonah 3: 1–3.

Young People's Day is pre-eminently the occasion when the exercise of the Senior Unioners should include the Juniors. Those, who by age and training, are prepared, should be graduated into the Senior Union using the graduation service from the "Junior Star." If, however, this arrangement is not to be carried out in your church, make the meeting different from your regular routine work. Decorate room with blue and white, invite parents and Senior Unioners to attend, have recitations, marching, and an earnest talk along the line of our mission work. The spirit of the day should vibrate with missionary zeal and enthusiasm and the personal responsibility of every Junior to help a little, be presented in a manner to leave more than a passing impression.

As a processional, let our Juniors everywhere, unite in using "Junior Marching Song," page 30 of the "Star." Have children carry flags and a banner. A pretty and tasteful one is made by fastening a large pasteboard star to a slender stick and covering both with silver paper. Tie streamers of blue and white ribbon where star is fastened and the result is an inexpensive but very appropriate Junior banner.

Have the president of the Senior Union address children, that they may feel there is sympathy between the two societies.

Tell anew the story of Harriman and show pictures of the church. Jesus taught a truth about God none other had taught; that He is the Father of all. This is a fundamental principle of our Faith.

When we help build Universalist churches, we are obeying Jesus' command to bear his Gospel into all the world. Tell of the church we are to have at Atlanta in 1900 and impress the fact that even the tiniest child can help and how to do so. Get pledges for bricks and envelopes, or arrange previously for a special collection. Encourage a little sacrifice of temporary pleasure, that pennies be used for something lasting. Do not fail to celebrate the day and make it tell for the cause.

BLACKBOARD EXERCISE

In the center of the blackboard draw the Junior star. On each side of it draw a Y.P.C.U. banner. At the top write "For Christ and his Church." Our motto is "For Christ and his Church." We are working for him and for his Church. We are trying to live so that through us the teachings of Christ may be spread abroad. The children and young people of the Union will some day become the Church. How necessary it is that they understand the work that the Church should do! Loyal Unioners will become loyal Universalists. "May God make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ."

QUESTIONS

1. For what work is Jesus asking our help?
2. Is the help of every one needed?
3. Did you ever see several horses vainly trying to start a heavy load, when a man adding his strength by pushing on one of the wheels, sent the wagon forward?
4. Is there work in the world waiting for your helpful push?
5. What opportunities during the past week have you seen for such helps?
6. Were they improved?

QUOTATIONS

WHAT JUNIORS WILL DO FOR MISSIONS

1st child.—I will give my feet, they shall go and go,
Till our Father's goodness the world shall know.

2nd child.—I will give my hands, 'till their work shall turn
To the gold I have not, but can earn.

3rd child.—I will give my eyes the story to read
Of the world's great sorrow, the world's great need.

4th child.—I will give my tongue the story to tell
Till Christian hearts shall with pity swell.

In unison—We have little to give, but by and by
We may have a call from the Voice on high
"To bear my gospel o'er land and sea
Into all the world, go ye! go ye!"
—*Selected and Rearranged.*

DAILY HELPS FOR JUNIORS

SUNDAY. Work for the Lord! the laborers are few
And there is much to do.

MONDAY. If we but love and serve the Lord
Our Heaven is everywhere.

TUESDAY. Work for the Lord! He ever is true
Gladly He'll help, the good work to do.

WEDNESDAY. Doing good deeds is working for Him;
Oh, then delay not, early begin.

THURSDAY. Work for the Master, haste, do not delay!
Wait not the morrow! Jesus calls to-day.

FRIDAY. Are we walking with the Saviour,
Are we daily doing good?

SATURDAY. In this world of care and toil,
Let us be co-laborers with Christ.

HONOR ROLL NO. 1

Two Months. Woodlawn Park, Ill., Hazel Fairman, Ruth Holton. Brooklyn, N. Y., (Church of Glad Tidings), Mabel Muller, Lester Bush, Jessie Clark, George Bush. Lewiston, Me., Walter Emerson, Lizzie Plummer, Lena Stevens, Evhelyn Simonds, Chandler Barron. North Bloomfield, N. Y., Stella Coffee, Nina Waldrom. Hingham, Mass., Benjamin S. Lincoln, Annie Stratton, Olive M. Bacon, Chester A. Stewart. Williamsville, Vt., Aaron White, Carrie Steadman. Lodi, Wis., Raemond Fellows, Bradley Wells, Carlton Verbeck, Roland Bartholemew.

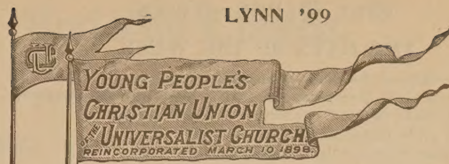
Three Months. Brooklyn, N. Y., (Church of Glad Tidings), Shirmer Vincent, Albert Hosking, Helen Goulden, Eva Muller, Grace Clarke. Woodlawn, Park, Ill., Helen Cuthbert.

Four Months. Woodlawn, Park, Ill., Harold Manning, Katie Cobb, Eleanor Brown.

Five Months. Woodlawn Park, Ill., Katie Cobb.

Six Months. Woodlawn, Park, Ill., Alice Dolling.

LYNN '99


YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH
REINCORPORATED MARCH 10 1898

NATIONAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Boston.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

BERTRAND BIGELOW, Rutland, Vt.
JAMES S. STEVENS, JR., Philadelphia, Pa.

POST OFFICE MISSION RECEIPTS

The following sums have been received at Headquarters since previous reports: December 19, Neenah, Wis., $0.25; December 20, Hartford, Ct., $6.00; January 3, Atlanta, Ga., $0.50; January 4, Bridgeport, Ct., $4.20; January 5, Kingsley, Pa., $1.20.

TO THE UNIONERS OF MASSACHUSETTS DISTRICT NO. 7

I am informed that I am the newly elected Superintendent of the District. In order that we may begin work at once, will the local secretaries kindly communicate at once with regard to the matters of chief importance in the work of their Unions. I shall write all the secretaries as soon as I can get their names; but please don't wait to hear from me; write to day. I shall visit the Unions soon. Without waiting for a consultation, I take the liberty of appointing a rally for January 26, at 7 P.M. Come in good force that evening to Essex. Let us buckle on the armor, and accomplish a year's work in the six months between now and Lynn '99.

Yours for Christ and his Church,
CHARLES E. PETTY.

Essex, Mass.

THIRD ANNUAL BANQUET OF RHODE ISLAND UNIONS

The third annual banquet of the Rhode Island Y. P. C. U. will be held with the Pawtucket Union on January 20.

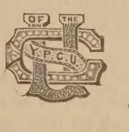
The committee in charge are making every effort to secure a fine program and have thus far secured three well known Union workers: Rev. Edward G. Mason, Hightstown, N. J., on "Power of the Union"; C. Neal Barney, of Lynn, on "Spice in Church or Union Work"; Mrs. Omer G. Petrie on "Our Individual Responsibilities."

Instrumental music will be furnished by Howe's Orchestra and in addition to this there will be vocal music.

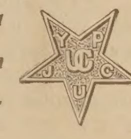
The menu offered will be well worth the consideration of all who attend.

Tickets are placed at the price of fifty cents and are in the hands of representatives of all local Unions. Unioners outside the state can be furnished with tickets by applyihg to the chairman of the committee before January 17. Local Unions throughout the state are urged to respond in good numbers and make the banquet a success. It depends upon each Union. Let each do its part.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
Senior Y.P.C.U. Pin Gold Plated .50
Junior Y.P.C.U. Pin Sterling Silver .15



OTHER SUPPLIES

Among the miscellaneous supplies are report blanks, model constitutions, Junior constitutions, Two-Cents-a-Week envelopes, and numerous leaflets explaining different phases of Junior and Senior Y.P.C.U. work, of all of which lists will be sent on application.

STATIONARY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letterhead to arouse interest in our cause.

TOPIC CARDS

Send in your orders for the 1899 Yearly Topic Cards now at Headquarters. The advertisement in last week's ONWARD shows the neat design of the new cards. Prices Senior No. 1, 1 1-2 cent each, any quantity. No. 2 (finer quality of card 2 cents each, any quantity. Junior (one quality only) 1 1-2 cent each any quantity. We get out the six months card also to your order. Remember, that the National Union depends upon the small profit of its supplies to help meet the expenses of its work.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *National Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE DAYS OF THE WEEK

The days of the week, once talking together,
About their housekeeping, their friends and the weather,
Agreed in their talk it would be a nice thing
For all to march and dance and sing.
So they all stood up in a very straight row;
And this is the way they decided to go:

First came little Sunday, so sweet and good,
With a book in her hand at the head she stood;
Monday skipped in with soap and tub,
Scrubbing away with a rub-a-dub- dub.
With a board and iron came Tuesday bright,
Talking to Monday in great delight;
When Wednesday, the dear little cook, came in,
Riding cock horse on his rolling pin.
Thursday followed with broom and brush,
Her hair in a towel, and she made a rush;
Friday appeared, gaily tripping along;
He scoured the knives and then he was gone.
Saturday last, with a great big tub,
Into which we all jump for a very good rub.

Children of the Week are we,
Happy, busy, full of glee;
Often do we come this way,
And you meet us every day.
Hand in hand we trip along,
Singing, as we go, a song.
Each one may a duty bring,
Though it be a little thing.

—*Mary Ely Page.*

Contributed

MARTIN'S THOUGHTLESS ACT

BY F. B. HAWKINS

Little Martin Owens felt very unhappy because he had to go to school, and as he walked along the street he thought how nice it would be if he could go out into the country and have a coast down the hill on his new sled which his father had given to him on Christmas.

"I'm just sick of studying," he said to himself. "Here I am twelve years old, and I've been marching to school for ever so long. I'm going to have some fun while I can."

So, instead of continuing on his way to the school house, Martin returned home and went as quietly as he could to the cellar and carried his sled to the yard. How his eyes sparkled as he looked at the bright runners, and how his heart beat as he thought of the good time he was going to have all by himself.

Returning to the cellar, the little boy hid his books behind a barrel, and then he scampered off as quickly as he could through the back gate to the highway that led to the beautiful country road. The ground was covered with snow, the air was crisp, and the sun was shining brightly.

"This is fine," thought Martin. "Much better than going to school. Here comes a sleigh, and I'll get a ride."

"Can I hitch on?" asked the boy, as a farmer's sleigh came up.

"Yes, if you like," answered the driver.

So happy was Martin, that he forgot all about where he was going until the man stopped in front of a gate that the little truant did not remember to have seen before.

"You have had a long ride, boy," said the farmer as he opened the gate.

"Yes, and a jolly one," answered Martin. "It was such fun going up and down those hills. I'm much obliged, sir, for the hitch."

"Oh, that's all right," said the man. "The roads are so good that my horses didn't feel your sled at all. You've got a long tramp back home. You live in town, don't you?"

"Yes, sir. How far is it, do you think?" asked Martin, becoming alarmed.

"About five miles, I reckon; and it will take you over an hour to get home."

"I guess I'll start now, then," said Martin.

"Better come in the house first and have something to eat. Ain't you cold?"

"A little, sir, in my feet," answered the boy.

After putting the horses in the stable the farmer went into the house, bidding Martin follow him; and then they each partook of a cup of coffee and a hot roll, which the wife had prepared.

"Now, young man," said the farmer, in a serious but pleasant voice, "let me tell you something. You've played truant to-day, haven't you?"

Martin held his head down, but gave no answer.

"I knew you were playing hookey the minute I saw you," went on the farmer, "but I didn't say anything then because I knew it would do no good. If you'll take my advice you'll never do it again. When I was a lad like you I hated school, too. See where I am now because I didn't want to learn. I don't know much about reading, but I know a good deal less about writing and 'rithmetic, and I have to plod and plod because I ain't 'quainted with books. An edication, boy, is like so much money in a bank, and you can't lay it up 'cepting when you're young. Did you know that?"

"Well, my father said something like that, sir," said Martin.

"Oh, he did, did he? Well, his head's level. Now, if you'll tell your pa all about yourself to-day, and promise me you won't play hookey again, I'll hitch up my horse to the sleigh, and you can have another ride on your sled."

"I don't think I deserve another nice ride, sir, for I have acted pretty mean. I didn't think what I was doing, sir; really, I didn't."

"Well, sonny, the best people make mistakes, sometimes. It's because they don't think."

About one o'clock the farmer started for the city, telling Martin to fasten the rope of his sled on the runner; but the little fellow said he would not enjoy another ride in that way, so the sled was put in the back of the sleigh. instead, and Martin sat beside the farmer all the way to town. It seemed to him that they would never reach their journey's end, and when they finally arrived Martin insisted upon the farmer's going in to get warmed before starting back home.

When Mr. Owens returned from business that night Martin told him everything that had occurred, and when his father forgave him for his act of truancy he was a very happy boy. From that time Martin never expressed dissatisfaction with his studies, and he always remembered the kindly words of the farmer. Thus was he not only a happier boy, but his parents were also much comforted.

WHAT VAN LEFT OFF

Van is four years old, and very proud of the fact that he can dress himself in the morning, all but the buttons "that run up and down ahind."

Van isn't enough of an acrobat yet to make his small fingers thus do duty between his shoulder-blades. So he backs up to papa and gets a bit of help.

One morning Van was in a great hurry to get on to some important work he had on hand,—the marshalling of an army or something of the sort. So he hurried to get into his clothes; and, of course, they bothered him, because he was in a hurry and didn't take as much pains as usual. Things would get upside down, "hind side 'fore"; while the way the arms and legs of these same things got mixed was dreadful to contemplate. So I am afraid it was not a very pleasant face that came to papa for the finishing touches.

"There! everything is on now!" shouted Van.

"Why no, Van," said papa, soberly. "You haven't put everything on yet."

Van carefully inspected all his clothes, from the tips of his small toes up to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smile on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Van; and I'll button it up for you."

And, if you will believe me, Van began to put it on then and there! After that he almost always remembered that he couldn't really call himself dressed for the day until he had put a sunny face atop the white collar and the necktie.—*Our Dumb Animals.*

DON'T REPROVE AT BEDTIME

To send the children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bedtime hour, or fear the dark, or be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at nightfall he should be forgiven, and go to rest with the mother's kiss on his lips and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity, are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancies and their imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practised in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

Thus early learn to discriminate between the false and the true—or perhaps it would be better to say that they learn to find the truth wrapped in the husk of the story. The same stories, with variations, have in all ages and climes been taught to children, and they have their origin in the needs and the heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—*Philadelphia Times.*

THE SOLDIER'S RIDE WITH HIS KING

A German paper tells this little story of a very courteous act of the King of Wurtemburg:

Some time ago a soldier was returning to the barracks at Ludwigsburg from an excursion to the suburbs. It was near the time for evening drill, and he was in fear of being late. Suddenly a small vehicle, driven by a man in civilian clothes, appeared.

"May I take the vacant seat at your side, sir?" asked the soldier. "I am late for drill."

"I shall be glad of your company," came the pleasant reply.

The trooper took his seat. A few minutes later, looking at his watch, he grew pale.

"Pardon me," he went on, "but might I ask you to drive faster? I have great fear of my Captain, who is a strict disciplinarian. If I am a minute late he will put me in the guard-house."

"To what barracks do you belong?"

"The K—— barracks."

"Very well; we shall arrive in time."

The driver whipped up his team and in a short time drew up before the gate of the barracks.

"Thank you, sir," said the soldier in descending.

While the son of Mars was still bowing his acknowledgments the officer on duty at the armory had ordered the guard to present arms. The courteous driver of the vehicle was the King of Wurtemberg.

MEMORY GEMS

"No star is lost,
We ever once have seen,
We always may be
What we might have been."

We cannot, Lord, thy purpose see,
But all is well that's done by thee.
—*Charles Spurgeon.*

Around the child bend all the three
Sweet graces—Faith, Hope, Charity.
—*Walter Savage Landor.*

Rather stand up, assured with conscious pride
Alone, than err with millions on thy side.
—*Churchill.*

"Make a little fence of trust
Around to-day,
Fill the space with loving works.
And therein stay;
Look not through the sheltering bars
Upon to-morrow.
God will help me bear what comes
Of joy or sorrow."

And what if trade sow cities
Like shells along the shore,
And thatch with towns the prairie broad
With railings ironed o'er?—
They are but sailing foam bells
Along Thought's causing stream,
And take their shape and sun color
From him that sends the dream.
—*Emerson.*

Long as thine Art shall love true love,
Long as thy Science truth shall know,
Long as thy Eagle harms no Dove,
Long as thy Law by law shall grow,
Long as thy God is God above,
Thy brother every man below,—
So long, dear Land of all my love,
Thy name shall shine, thy fame shall glow.
—*Sidney Lanier.*

"As the duty of every day requires." That is a simple rule. Let it be pondered well. Resolve when you awake that it shall be to some faithful purpose, and that your renovated powers shall be obedient to Him who has renewed them. Let not the opportunity that is so fleeting and yet so full pass neglected away.—*Frothingham.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

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Rev. Edward G. Mason, Editor

"THE TRUTH is," says Professor Drummond in his *Ascent of Man*, "there are two Struggles for Life in every living thing—the Struggle for Life and the Struggle for the Life of Others." It is not necessary to force the meaning of these significant words of Drummond, in order to make them apply, truly and forcibly, to the Christian Church, or to any branch thereof, local or denominational. Every parish, from the most prosperous and wealthiest city society to the little band of rural believers, finds the struggle for life a serious matter. Difficult problems, social and financial, are continually met with, and it is only by the most constant and strenuous efforts that the present activities of the organization are enlarged or even maintained. Usually the burdens are borne and the sacrifices made by the comparatively few faithful ones who, because of their great love for the cause, assume the responsibilities connected with it. It is not so very surprising that sometimes these faithful workers concentrate their efforts upon the home church, in the feeling that it requires all energies. These good people do not mean to be narrow or selfish; it simply seems to them that circumstances force them to ignore all calls upon them for assistance outside their local parish.

* * *

NEVERTHELESS, however pressing may be the needs of the home church, it should not absorb all one's interest and energies at the expense of the larger work of the denomination. It is always possible to do something for the cause outside the narrow boundaries of one's parish and village. And sooner or later the policy of a parish which turns a deaf ear to appeals for assistance in the work of extending the boundaries of the Kingdom is certain to defeat its own ends. People who begin by being stingy in their gifts to the Church at large usually end by being stingy with the church at home. The habit of being penurious in church work, once started, grows upon them and extends to all their church relations until at last it includes the local parish. Almost without exception, the church which assists most liberally in the maintenance of missionary enterprises is most generously supported at home. It is the law of Christian life that whenever a church ceases its struggle to help carry out the Master's command, "Go ye into all the world and preach the gospel," it ceases itself to grow.

* * *

THANKS TO our contributors, we feel that we have reason to be quite proud of our missionary, ONWARD. In what ringing words does Dr. Perin outline our Expansion Policy for us. Whatever may be our views as to the wisdom and justice of keeping the Philippines, we all believe in the Expansion Policy of which Dr. Perin writes so inspiringly. Our Southern Missionary, than whom no one knows better, tells us as well as can be told in words and figures, what we have done in the mission field; and Mr. Petrie, who is well qualified by his official position and earnest study of the situation to speak on such a subject, points out to us what we can do. And who but our honored President, himself always ready with voice and example to lead in any good work, should sound the bugle call for Atlanta, 1900? May we all show by pledge and offering, on Young People's Sunday, that we have been inspired by the heartfelt and stirring words of these earnest workers in our cause.

* * *

THE JOY of doing exceeds the glory of having done; as we read of the achievements of our young people in this missionary number we feel a thrill of pride, but far greater will be our satisfaction if now in the period of the greatest possibility for the Universalist Church, we *all* take hold with heartiness,—not one Union nor member to balk—, and meet this Atlanta opportunity. Think what "Lynn '99" will mean if we come to the Jubilee with the banner of victory.

* * *

NOW FOR a great rally Young People's Day in behalf of the Atlanta Mission! Let every Union join in and make the day memorable in the history of our Society.

WHAT WE HAVE DONE

BY W. H. MCGLAUFLIN, D.D.

The 20th day of August, 1898, saw the completion of seven years' work in the mission field, under the direction of the Young People's Christian Union. Reports of what has been accomplished in that time have appeared with some degree of regularity in the denominational papers, and have been read annually at the National Young People's Conventions. As it is desired to set forth for the readers of ONWARD, in brief outline, what we have done, the following may serve the needed purpose.

1. The first three years were devoted almost exclusively to organizing and building up our church in Harriman, Tenn. In August, 1891, it will be remembered, there was no Universalist church in that State. At Harriman there was no organization. Dr. Nash, Dr. Canfield, and one or two others, had held services, and a number of families had expressed a willingness to co-operate in a Universalist Society, and some money had been pledged. Difficulties which were encountered later, and disappointments that were experienced, need not here be mentioned. When the National Union held its convention in that promising little city, in July, 1894, it found a church of more than one hundred members, and an edifice, which was at that time dedicated free from debt, that represented a value of about $10,000. Of this sum $4,000 had been raised throughout the North, and the balance in the local field. At a meeting of the newly-elected Executive Board of the National Union, held in the Harriman church, it was decided that my missionary labors should no longer be confined exclusively to Harriman, but that I should bear the somewhat weighty title of "Southern Missionary," and, so far as possible, shape my movements to accord therewith.

2. The more important happenings in the second three years' period, were not only the carrying on of regular constructive work in Harriman, but the establishing of a church of our faith in Knoxville, Tenn. That organization was formed with twenty three members, in the spring of 1895. Later, Atlanta was adopted as the city in which the second mission church edifice should be erected, and the headquarters of the mission work was transferred from Tennessee to Georgia in the spring of 1896 Three ministers were given to our denomination during this period—two from the Harriman church and one from Atlanta—all of whom, I believe, are now presiding actively and successfully over Universalist churches. After your missionary moved from Harriman to Atlanta, Mr. Harry L. Veazey, who was a Harriman boy, and who had studied for the ministry two years in the Canton Theological School, was called to the joint pastorate of his home church and the one at Knoxville. These he served efficiently for two years, in which time the membership at Knoxville was largely increased. During these years preaching was extended to many towns adjoining, and adjacent to those where our churches were established. Crossville, Oliver Springs, Rockwood, Clinton, Emory Gap, Sweet Water, Charleston, all in Tennessee, and several other places, heard the proclamation of the Gospel, as we understand it, for the first time. While the results of such seed sowing cannot be tabulated, there are evidences of a harvest yet to be. In the three churches, Harriman, Knoxville and Atlanta, there have been introduced no novel and uncertain methods. The tried and valuable adjuncts, such as the Sunday school, the Young People's Christian Union, and the ladies' organizations, were instituted with success and proved themselves useful agencies, and as such they still continue. Literature committees and circulating libraries did, and still are doing, much to bring our interpretation of life and our word of hope to many a waiting mind and anxious heart.

3. We have now well entered upon the third three years' period of our Southern endeavors. That period will end in the summer of 1900, when it is predicted we shall dedicate our new church building in Atlanta, another national convention coming into "Dixie's land" for its annual session. The Atlanta church has paid running expenses for the past year, and its required portion of the pastor's salary. It has received from Mr. F. M. Coker, an Atlanta citizen, a pledge of $500 on the building fund, to be paid as soon as needed. In addition, it has raised and turned in to the National Union $600 on the "4 to 1" plan, and there are nearly $300 in the local treasury. Into the membership of the three churches already noted, there have been received in all some 265 members. Over $17,000 have been raised and paid in by the members and attendants upon these churches. For the past six months the parishes at Harriman and Knoxville have been without regular pastoral care, but the services in the first-named city have gone on regularly, the Sunday school and Young People's Christian Union losing no sessions. Prof. R. B. Taggart, of the Harriman University, a cultivated and scholarly divine, without church affiliation at present, has been retained as a regular worker in the Sunday school and has preached twice a month. With the consent of the Atlanta church I have visited the Tennessee missions several times since the Chicago convention. Arrangements have now been made with Rev. L. D. Boynton, of Minneapolis, Minn., to take up the work in Tennessee, either at Harriman or Knoxville, or both, as his strength may allow. It is expected that he will enter upon his duties about the first of the year. Each church is free from debt, sustains a good name in the community, has a goodly percentage of people in its parish, who will abide faithfully through days of prosperity or adversity. Each church has been fortunate, and still is, in having laymen who are not only capable, but are willing, in the absence of the pastor, to fill the pulpit, and to present either a selected sermon or a discourse that is original.

While what has been above set forth goes to the credit of the National Union, many incidental helps have come from other quarters. The General Convention, the Publishing House, the Woman's Centenary Association, Dr. Shinn, Dr. Shutter, Dr. Sweetser, Dr. Bisbee and others have conferred many favors that contribute to the happy results. We have performed no miracles in the South—none were promised; but are we not all glad that this branch of the Christian Union endeavor was taken up?

I wish the space allowed permitted me to tell of instances where the Universalist interpretation of the Gospel has brought faith to the doubter, relief to those in despair, and loftier ideals to many in the morning of life. Surely the Lord has blessed our Union also in sending it forth as an apostle of the complete gospel—of a salvation that shall be all-inclusive!

Atlanta, Ga.

THE PRESIDENT'S MESSAGE

"Atlanta in 1900"

This is the watchword, not only of the Senior Christian Union, but also of the Junior Union, and of our whole Church. All are looking forward to the dedication of the new Atlanta church at that time, and the greatest and grandest Convention that the Union has ever known. Numbers do not always make the best conventions; but when we all gather together in a church we have all helped to build, there goes out from that place power that can never come from elsewhere, and the work that we shall do afterwards will be larger than ever before.

Who can ever forget the Harriman Convention, whether they were present or not? Shall we have the Atlanta Church built and paid for before the time of the Convention? From hundreds of hearts and voices I hear the reply, "We will." Never since its organization has the Young People's Christian Union put its hand to the plow and turned back, or even looked back; the movement has always been forward, not always as fast as some of us hoped, but always forward. There has never been a time in our history that we have not met the requirements made upon us, and we are going to do it now. You and I, all of us, all together, are going to do it on Young People's Sunday.

The young people of the Universalist Church believe in extension and expansion, and just as soon as the work is finished in one place will move on to another, and with the aid of the Juniors, who are being educated to do missionary work, in a few years we shall have a wonderful growth of new churches.

Remember the four to one pledge to the Atlanta church. The Atlanta people have done their part; now we will do ours. And remember that just as soon as the Union pays two thousand dollars to the building fund, a friend in Atlanta will give five hundred dollars more, and then the fund will be large enough to commence work on the church.

Here is a golden opportunity for local and State Unions. At Lynn next July two banners will be presented, one to the State that has paid into the National Treasury the largest amount of money on the Two-Cents-a-Week plan in proportion to its membership, and the other to the local Union that has done the same thing.

Now let Young People's Day be marked by a healthy rivalry among our Unions. See how many subscriptions you can secure, both in the Church and out. Give your friends a chance to pay a dollar towards the Atlanta building fund. Let us see how many States will join in meeting the pledge of four hundred dollars sent from Atlanta. Just think of it, four hundred dollars from a whole State! There are many States that could easily do it. Which State will be first?

Use your influence with your pastor at home, and with your friends abroad, to have Young People's Sunday services in all our churches. Much interest will be added to these services if all unite in taking a good, large offering for the extension of our faith.

We have sent Dr. McGlauflin to Atlanta, and he and his loyal fellow workers are doing good work in spreading our faith all over Georgia. Let us prove to him and them that we can work, too; that we are in earnest, and that it is time now for them to commence to plan to welcome a host of Universalists, young and old, who will meet at Atlanta in 1900. I will endeavor to do my part. Will you, fellow Unioners, do yours?

Yours in Christian work,
H. M. Fowler, *President.*
Cleveland, Ohio.

OUR EXPANSION POLICY

BY REV. GEORGE L. PERIN, D. D.

In denominational work I suppose it will be generally accepted as an axiom, that there must be either expansion or contraction. It is as true here as in the world of science that nothing stands still; the water moves; even the solid rocks we are told, are in motion. Society is in motion. There is movement in national life. A church, conscious of very little growth, is probably actually declining, and the apparent growth is very likely an illusion. In order to be sure of advance there must be distinct, unequivocal, visible growth.

Not only should there be expansion, but there should also be an expansion policy. I believe that the Almighty has an expansion policy when he turns the acorn into an oak; when he develops a great civilization out of a barbarous tribe; when he develops a world religion, as in the case of the Jews, out of a national sect. We fall into the habit of supposing that things happen, that they come about by chance. However others may feel, I do not believe that the present expansion idea in American politics is a matter of chance. I believe that God has something to do with it. Now it remains for America herself to formulate and consistently carry out an expansion policy.

So it must be with the church. If we are to expand, we must have an expansion policy. We must believe in the idea of expansion. We must set about with a view to promote expansion. We must have courage for it. And so far, at least, as the young people of the Universalist Church are concerned, I believe they have the courage and they believe in the policy. Their movement at Harriman bore witness to this. Their movement in Atlanta is another witness, and nothing has been more creditable than their evident faith and their admirable zeal in pushing their missionary work in the South. There has been, I believe, a prevalent notion among a certain few, that Universalism is an excellent thing within a radius of ten miles from the gilded dome of Boston; they would be glad to have it made strong and permanent in this region, but they seem to feel that its contests and its service might well be substantially limited to this fortunate neighborhood. Whether they have fallen into opinion because they fear that Universalism might not be found vigorous enough to stand the wear and tear of an aggressive pioneer movement in the wilds of the West, or whether they fancy that the people of the South and West are already near enough to the Kingdom of Heaven, or whether they have settled down to the conviction that these people are wholly given over to the devil and are past redemption, I have never heard. If it is in the former, and they have gotten that notion that Universalism is a weakling, I would like them to read the "Life of Dr. Balch," or Manford's "Twenty-five Years in the West," or sit for awhile at the feet of Dr. Sawyer, and hear the story of its early conquests, and they will quickly see that it has from the first been able to wear heavy armor and to fight with the broad sword. But I am glad to believe that the young people of the Universalist Church are not numbered with these contractionists. They believe in a religion, not for the latitude of Boston or even New England alone, but a religion for the South and West as well; and in this they are in harmony with the spirit of the New Testament, for whoever will go back and take a fresh look at the gospels and the epistles, will see that Jesus and the greatest apostle conceived for the new kingdom nothing less than universal sway. Palestine was but the cradle; the Roman Empire was but a single province; all Europe was, after its final conquest, to be but a little corner of the kingdom. Theirs was the audacious conception of the earth subdued, a world sitting at the feet of the Master. Or, if I may put it in the language of the latest "Manual of Faith and Duty," "Jesus aimed at nothing less than world-wide dominion, perpetual through the ages. He must forestall the fickleness of human nature; must by one and the same course conciliate or coerce all varietieties of civilization: must commend his message to all sorts and conditions of men, to the most opposite and fiercely contending interests, to rich and poor, the powerful and the humble, the learned and the illiterate; must anticipate and adapt his message to all discoveries, all evolutions; must, in short, penetrate to the very centre of human need, and nestle there, immovable and regnant through all time." And full of this idea of universal conquest, St. Paul could not pause for a moment. From the hour of his conversion, "the world for Christ" seems to have been his watchword. He could brook no delay. He must push immediately forward. The message of the new King must be carried beyond Palestine, beyond Ephesus, beyond the Aegean Sea, beyond Athens into Rome and into Europe. And who can study this subsequent history of missions without perceiving that this was no idle prophecy of the Master, and no vain ambition of the great apostle. Like a great tidal wave, the forces of the kingdom have swept across the continents; like a mighty ship they have leaped from wave to wave across the seas, like an invincible army, they have penetrated wildernesses, climbed mountains, and conquered the nations, until "the world for Christ," in outward form at least, has been almost transformed from a prophecy to a victory.

There can be little doubt, therefore, that Christianity, both in the ambition of its founder and in the hands of his disciples, aims at universal conquests. Now Universalism is an interpretation of Christianity. By its very name, it puts itself in line with this large aim of the Master. It is alleged Universalism. Is it real Universalism? If it is real Universalism, and not a partialism of a lazy and self-satisfied kind, it must be a religion of expansion, something to grow. If it be this, then the young people of the Universalist Church are right in their ambition to push its outposts farther and farther into the South and West. God be praised for their faith and their courage.

Boston, Mass.

WHAT WE CAN DO

BY REV. OMER G. PETRIE

Sometimes a statement of our possibilities helps us to accomplish the work before us; sometimes it satisfies us so well to think how much we are able to do that we do nothing at all. I am not sure that a statement of what we have not done and are not doing would not be just as helpful as a glowing picture of what our united and persistent effort would surely succeed in doing.

Especially in regard to our mission work is this true. It has been set before us for five years that 2c x 52 x 15,000 = $15,600. This statement has been on our mission envelopes and in Onward editorials, and in many splendid speeches. Any child can see that it is true; and every Unioner knows that it represents "what we can do" if only every Unioner will take a set of envelopes and give two cents a week for missions. And we all know that such a sum would build four chapels or two churches or support ten McGlaughlins in important missionary centres in the South. We know that 15,000—more than the largest possible income from the great 20th Century Fund our Church is raising—would so help the cause of church extension that in every parish the equally important cause of "church intention," would make a distinct advance. Each of us knows that if he helped to give the $15,000, even though it was to him a trivial thing to give two cents a week, he would be prouder of his church and more interested in her than if he had permitted others to do it. Each of us knows that if it costs him some self-denial to fill the fifty-two little envelopes, he will love his church all the more.

So, I say, in summing up what we can do by using our simple plan, that we can enlarge our church, with churches it new places and with new and zealous members, as all are to whom our truth is new and comes frought with inspiration and comfort; that we can stir up life and courage to a more effective degree in every church now existing and in the heart of every church member in whom the original enthusiasm has grown cold; and finally that we can increase the interest and loyalty of every Unioner, ourselves first of all.

As a Matter of fact our figures stand 2c x 52 x 2000 = $2080, with considerable delay in collecting that amount. We have stopped there, with not one Unioner in six contributing; with some Unions doing nothing at all; with some taking envelopes and never filling them; we have stopped there chiefly because there is not in every Union a member who will work to distribute and collect envelopes. Such agents, appointed either by the Unions or by themselves, would soon show us what we can do and fill us with faith enough to do much more.

On this year's Young People's Day let us do what we can. Let us take a special offering for the Atlanta mission—if our States have not pre-empted the collection for that day; let us make a special appeal of pledges to build our Atlanta church—we need $2000 at once to meet our "four to one" pledge; let us begin at that very service to increase the number of our regular givers to the Southern mission. All these things are important; we can do them all: but the last is the easiest to do, and it is the most important. Let there be a united effort. Let every Union and every Unioner do his part. Let there be no "independents," no shirks, no laggards who put it off till a more convenient season. We can't do what we can, until we all can work as one.

Palmer, Mass.

WITH OUR WORKERS

SENIORS

Jersey, Ohio.—A correspondent writes thus cheerfully and loyally: "Our local work continues to be encouraging, and we are always proud to be able to render any assistance to our missions and of our home improvement."

Summit Station, Ohio.—"We have recently organized a strong Union here, with Rev. G. M. Pitkin as President."

Norwalk, Ohio.—The local Secretary reports: "Although Onward has not heard from us for a long time, we are still alive and working. We hold devotional meetings every Sunday night and they are increasing in interest. Church services are held every other Sunday. Our monthly dime socials are profitable and pleasant."

Miss Emma Green of Hightstown, Post Office Mission Superintendent for New Jersey, has entered Goddard Seminary.

We are sorry to hear of the illness of President Fowler. He is now improving and will come East to attend the General Convention Trustees' meeting in New York city the 12th.

Athens, Pa.—The Union which has been suspended for a long time has lately been reorganized.

Ninth Annual Convention of the Wisconsin Y.P.C.U. Racine, Dec. 31, Jan. 2.

The convention was opened at 2 P. M., Saturday, with a devotional meeting led by Mr. Carlton Grier, of Racine, the topic being, "Courage." The remainder of the afternoon was devoted to business. At six o'clock the delegates were conducted to Orchestrion Hall and served with supper by the Racine Y.P.C.U. The different departments of the Hall were inspected and then all adjourned to the reading room and were entertained with music from the large Orchestrion.

At 7:30 o'clock a platform meeting was held at the Church. An address of welcome was given by Carlton Grier, Mr. Geo. F. Sears, of the National Board gave an address of greeting in behalf of the National Union. Response was made by President Percy Schroeder, of Racine. Miss Seed, of Racine, then read a paper on "Modern Sainthood."

Sunday morning at 9:30, Miss Kate Damuth, of Ft. Atkinson, led a devotional meeting on the topic, "Let Us Share Our Faith." Church service followed. The sermon was preached by Rev. A. C. Grier, on the subject, "Life as a Fine Art." The communion service followed the sermon.

At 2:30 Sunday afternoon the "Junior Hour" was held. A song was sung by the Racine Juniors. Miss Lottie Boyce of Lodi, read a paper on, "What the Junior Union does for the Children that the Sunday School Cannot." A paper, kindly sent for the occasion by Miss Lillian Hosley, of New York, entitled, "Duties and Privileges of the Junior Superintendent," was read. The meeting was closed with remarks by the Junior Superintendent from Neenah.

A "Congress of Committees" was next held. Papers were read on the work of the different committees as follows: Devotional, Miss Arvilla Crane, Monroe; Social, Miss Minerva Morse, Columbus; Lookout, Miss Dora Yonk, Mukwonago; Post Office Mission, Mr. Andrew Ruger, Racine. After each paper the different phases of the work were discussed by different members.

The congress was followed by reports from Unions. A representative from each Union gave an informal report of the work done in the past year and the plans and prospects for the future.

At six o'clock the regular devotional meeting of the Racine Union was held. This was followed by the evening service at which Rev. A. C. Grier gave an address on "Christian Citizenship to the Front."

The last session of the Convention was held at nine o'clock Monday morning. Officers were elected and the remaining business transacted, and the meeting was closed with a devotional service led by Miss Ida Utley, the topic being "Our Father's Business."

Delegates and visitors were present from nine Unions and parishes, each Union in the State except Stoughton being represented. The principal day coming on New Year's Sunday prevented the usual number of ministers from attending, but the Convention, though not as large in numbers as some, was one of the best yet held. The banner was awarded to Columbus for largest percent of increase in membership.

New officers were elected as follows: President, Mr. Carlton Grier, Racine; Vice President, Miss Minerva Morse, Columbus; Secretary, Miss Ida Utley, Neenah; Treasurer, Miss Eunice Scheilenger, LaCrosse; Superintendent of Junior Unions, Miss Lottie Boyce, Lodi; Member of the Executive Board, Mr. Frank Varney, Monroe.

The following recommendations were adopted:

That each local Union be urged to be preparing to send at least one delegate to the Lynn Convention.

That the Unions in the State make a special effort this year to help the mission work at Atlanta by the use of the mission work at Atlanta by the use of the mission envelopes.

That the District Union plan be carried out as far as possible. If the distance is too great to hold rallies, that correspondence be carried on between Unions in the different Districts.

That an agent be appointed in each Union to solicit and send subscriptions to Onward.

That the Convention pay $25 towards the expenses of our Secretary's trip to Lynn, Mass., to attend the National Convention.

That the executive board be instructed to send some one during the year to visit the different Unions in the State, especially those which need it most.

That a vote of thanks be extended to Mr. Sears for attending our convention, and giving us the encouragement and inspiration of his presence and words.

Rev. A. C. Grier and Rev. Chas. Varney were elected delegates to the next Anti Saloon League Convention. It was voted to hold the convention at La Crosse next year.

A Convention Union was formed, the membership to consist of those persons living in parts of the State where there are no Unions, who may wish to identify themselves with our work and membership. Several names were proposed and accepted, and the secretary was instructed to enroll others who might apply.

Resolutions were adopted pledging the members anew to "the work of the Christ spirit;" pledging the support of the Union to the temperance cause; taking note of the stand Canada has taken on the temperance question; pledging the members to "use hindrances as aids in continuing the good work;" declaring in favor of Good Citizenship work, and extending votes of thanks to the Racine Union for the entertainment of the convention, and the retiring officers for their good work.

The treasurer's report showed that $153 77 had been received during the year, and $127.70 paid out, leaving a balance of $26 07.

Ida Utley, *Sec.*

The Devotional Meeting

THE TOPIC SERMON

Topic Feb. 5. WHAT CAN I DO TO ADVANCE THE TEMPERANCE CAUSE? Romans 14: 1–21.

BY H. P. FORBES, D.D.

The teaching of the Apostle in this section is that in Christ there is glorious freedom. All God's gifts are good; all are for use and enjoyment. Nothing is unclean in itself. But sweet as is freedom's voice, deeper and more imperative is the call of love. Use not freedom for a snare. Actions, good and allowable under one set of circumstance, may in others become fatal moral poison to another soul. Forego all acts, renounce all luxuries, all trivial pleasures, all self-enjoyments, which may become the sunken reef on which a soul-ship shall go to wreck. First, love, then freedom.

This great principle is especially applicable to the cause of temperance. Of the use of alcholic beverages seven statements, each capable of wide elaboration, can be mada.

1. Alcohol is not a food. It may prevent tissue-waste, but cannot form it, is not necessary to health.

2. It is a poison, whether in wine, beer or whiskey; destroys nerve sensibility, and in large doses, life itself.

3. It is a deceptive poison, reducing vitality while appearing to increase it, from which deception it largely retains the hold it still has upon society.

4. There is no natural appetite for alcohol; it must be created.

5. The appetite and habit are the chief sources of the direst woes, physical, economic, political, moral, which ravage our age and nation.

6. The most important creator and continuator of that artificial appetite is the social drinking customs of society. Few begin the habit except by direct solicitation, or under the powerful influence of example.

7. This all-potent example and influence is mainly exerted by moderate drinkers in high social station in our cities and villages. Drunkards, ruined, wretched, captive, bandrupt in body and soul, never as such, lead others to evil. The real Satans of intemperance are the well to do, the eminently respectable, the creations of our social habitudes. A wine-drinking, wine-serving President will by his example set the pace for the nation, lay more snares, endanger more homes, break more mother's hearts, than could a score of venders in low drinking resorts. Moderate drinkers, rich or prominent or popular, especially if Christian by profession, render the habit respectable, allowable, popular, desirable. Their example furnishes the power which keeps the great drunkard mills of the nation grinding out their pitiable grist of broken and ruined manhood.

These considerations answer the question: What can we do in the light of Paul's teaching, to advance the cause of temperance?

We can avoid a useless, dangerous habit. Even if social compliance is pleasant, we can refuse, for that refusal may be, then and there, life to another soul. Even if moderate use work no sensible harm, we can, *we should*, forego our privilege lest it cause one of God's little ones to stumble.

The liquor curse lives upon favorable public opinion. That public opinion, so subtle, so potent, is made up of private opinions, but as private opinions expressed in word and deed. Let your light shine! Let us aim to bring our churches, our communities, to the clear conviction that the moderate use of alcoholic beverages serves no real need of human life or society, and, as the chief source of danger to our race and time, is selfish and unchristian. And that will be the beginning of the near end.

Canton Theological Seminary, Canton, N. Y.

DAILY SCRIPTURE READINGS

MONDAY. Acts 2: 24, 22.
TUESDAY. Gal. 5: 22–26.
WEDNESDAY. Rom. 24: 13–18.
THURSDAY. II Peter 1: 5 8.
FRIDAY. Gen. 4: 9.
SATURDAY. I Cor. 9: 25.
SUNDAY. Titus 1: 7–9.

QUESTIONS FOR SPEAKERS AND THINKERS

1. Why do men seek pleasure in intoxicating drinks?
2. Are covetousness and gluttony similar to drunkenness?
3. Would it not tend toward reform if willing victims of the drink habit could be shown a source of truer pleasure?
4. Are you capable of convincing the judgment of drinkers that there are other pleasures more worthy of pursuit and easy of attainment?
5. Are there unwilling victims of the drink habit?
6. Can you heartily sympathize with those who when they would do good find evil present with them?

QUOTATIONS ON THE TOPIC

"As a father stands in the midst of his household, and says, What is best for my children? so we are to stand in the world, and say, What is best for my brotherhood?"

Henry Ward Beecher.

"It will always be true that a certain number of the people must for their own sake, let intoxicants entirely alone, and that there is a certain amount of danger to any one who uses them. To take such a precaution on one's own account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood."

Frances Willard.

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Feb. 5. A MASTER IN THE SCHOOL OF THE PROPHETS, Ebenezer Fisher, D D., born Feb. 6, 1815. II Kings 2: 3; I Cor. 3: 10; I Cor. 3: 11; I Cor, 3: 13; I Cor. 3: 16; I Cor. 3: 17; I Cor. 3: 23.

His father was one of the pioneers of Eastern Maine and the son passed his early years in a new country, in the midst of hardships incident to such conditions. His early school training was meager, in comparison with present day advantages. He was in the Orthodox communion as a boy; but, when sixteen years old, he read a few Universalist books, which, with renewed study of the Bible, convinced him of the truth of our doctrines, and he determined to prepare himself for the Christian ministry. His first settlement was in Addison, Me., in 1841. His subsequent pastorates were in Salem and Norwood, Mass. In 1858 he became President of the Theological School at Canton, N. Y., which position he honored for twenty years. Glad and eloquent testimony is given by the many students who learned of him, as to his faithful teaching, his profound scholarship, his eminent Christian living.

He was called to the higher life in Feb. 1879, having reached the age of sixty four years. Rev. Dr. I. M. Atwood, his successor at Canton, thus speaks of him:

"A grand man, made up in a large and noble fashion, with paternal benignity in his face and a note of sonorous warning in his voice; able, acute, aggressive, unmovable; a great, brave, patient spirit, loyal to the truth, trustworthy as a star, and of such a breadth and strength of moral build as made him an imposing Christian force in the community."

BLACKBOARD EXERCISE

Divide the board into four parts. In one draw a picture of the sun and beside it write, "Influence." In one of the lower divisions draw a mason's trowel and in the division beside it write "Foundation."

Mr. Fisher was a country boy and could not go to school as most of the boys can in these days. At home he was not taught the happiness of God's love for him but when he was sixteen years old a few Universalist books and papers were put into his hands which made him a believer in our faith.

At Canton, N. Y., there is a school that prepares young men for the ministry. Mr. Fisher was President of this school. The seed begins in the ground and the earth and sun lend it their influence. It grows into a plant and the plant blossoms and bears fruit. So like the sun the life of this good man influenced the young men whom he taught and they have gone out to teach the blessed truth to others.

The trowel is a tool that the mason uses to build a foundation. If the foundation is not just right the building above it will never be strong. Mr. Fisher labored to build a foundation of good character in the lives of his young men.

QUESTIONS

What is a prophet?

Why is Dr. Fisher called "A Master in the School of the Prophets?"

Tell what you know of his life.

How does the manner of his death remind us of some Old Testament prophets?

What memorial testifies to the people's love and gratitude toward him?

What is a man's best monument?

SHINE WHERE YOU ARE

Would you have the world better and brighter?
  Throw light on the way as you go;
Make some little part of it lighter
  With beams from your life's steady glow.

Make the world that you live in your debtor,
  As through it you journey along,
Be good and the earth will grow better,
  Do right and the right will grow strong.

WORKING FOR THE WHOLE

It is not blessedness to know that thou thyself art blessed;
True joy was never yet by one, nor yet by two possessed,
Nor to many is it given, but only to the all.
The joy that leaves one heart unblessed would be for mine too small;
And he who holds this faith will strive, with firm and ardent soul,
And work out his own proper good in working for the whole.

DAILY HELPS FOR JUNIORS

SUNDAY. A little word in kindness spoken
Often heals the heart that's broken.

MONDAY. Think not how to become accomplished
Think only how to be useful and good.

TUESDAY. Sin always brings its own punishment
As we sow, so must we reap.

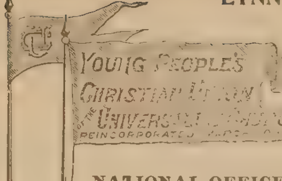
WEDNESDAY. Love never fails to do well that which it undertakes at all.

THURSDAY. Speak gently! 'tis a little thing
Dropped in the hearts deep well,
The good, the joy that it may bring,
Eternity shall tell.

FRIDAY. Count that day lost, whose low descending sun,
Views from thy hand, no worthy action done.

SATURDAY. The best sort of bravery is the courage to do right.

LYNN '99



NATIONAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Boston.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

"ATLANTA"

Suggestions for A SERVICE FOR YOUNG PEOPLE'S DAY, January 29, 1899, prepared for the National Union, "In 1900, Atlanta."

The executive board of the National Union hereby asks you to co-operate in a grand celebration of Young People's Day, January 29 Never before has the day been uniformly observed. It will be a splendid preparation for our Decennial Jubilee at Lynn, '99, if every Union in the land enlists its entire membership and the Church of which it is a part in such a celebration of the day as we suggest below. Will you not fall in line at once and prepare for the best meeting you have ever held?

The most appropriate theme for the day is Atlanta. That is our greatest work so far. A church built there means more life in the North and an extension of our church in the South. We have pledged ourselves to help the loyal people of our faith in Atlanta to build a home by giving four dollars to every one they raise. They have raised and paid in to our Treasurer $600. We have raised only $1,100. We need, therefore, $1,300. Will you not do what you can to secure this sum? (1) By a special collection of cash and pleges on Y. P. C. U. Day. (2) By an earnest effort then and thereafter to increase the number of your 2 cents a week pledges, which is now far short of our need and farther short of our ability.

MASSACHUSETTS STATE BANQUET

The Annual Banquet of the Massachusetts Y.P.C.U. will be held in the Every Day Church, Shawmut Ave., Boston Wednesday evening, Feb. 1. Supper at 6.30. Tickets 50 cents. Further particulars will be announced later. Let all arrange to come.

CONFESSION OF DUTY

There is now on sale at Headquarters the "Confession of Duty" printed on excellent Bristol-board, size 14x22 inches, in clear type that can be read at a distance of 20–40 feet. It is suited to be framed or hung on the wall of the Union room. It will be a means to greater devotion as it is placed before the eye of the Union during their meeting and repeated at the consecration service. Price, sent in mailing tube, postage prepaid, 25 cents. Send for one or more ready for Young People's Day.

DEAR UNIONERS:

Every loyal Unioner is ever anxious to spread the good news of our faith and to exert every effort in his power to place the Y. P. C. U. of the Universalist Church in the foreground of progressive movements. That we may advance with even greater strides we need the active participation of every member. Are you a subscriber to the Two Cents a Week Mission? If not, send in your name or, better still, send in a list of names from your Union, and we will forward the envelopes.

To meet our obligations on the four-one plan for building the church at Atlanta we need your help and you need the strength such help will give you in the cause of "Christ and his Church." We are under obligation to meet the $600 sent in by the Atlanta parish—a splendid work. We need $1,309.42 as balance to cover their amount. Let us get to work and increase the number of subscribers to the Mission Fund through the Two Cents Week envelopes and it is possible for us to come to our Decennial Jubilee with every obligation met. This is our privilege—let's rally to it.

ALFRED J. CARDALL, *Secretary.*

POST OFFICE MISSION RECEIPTS

The following sums have been received at Headquarters since previous reports: January 5, Clark's Lake, Mich., $2.70, Boone, Ia., $1.00; January 6, Emerson Ia., $1.00.

CHICAGO DISTRICT UNION

The Chicago District Union will hold a devotional meeting Sunday evening, January 22, in the Ryder Memorial Church, Woodlawn Park.

The National topic, "Man our Brother," will be discussed. Let all Chicago Unioners attend this first meeting of the New Year.

LUCY J. DOLLING, *Sec'y.*

Y.P.C.U. SUPPLIES

We wish to call attention to the various supplies kept in stock at National Headquarters for sale to the Unioners. On the articles for which a charge is made there is a small margin of profit, which is turned into the National treasury, and thus becomes one of its sources of income. Any one purchasing any of these supplies may be sure he is getting the full worth of his money and is also aiding our young people's cause.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *National Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

Contributed.

LITTLE MISS JEALOUSY

BY HARRIET E. HAWLEY.

Is there any one here wants a baby?
  If there is they are welcome to ours;
It's been here just one week last Monday,
  And they say it came down from the stars,
Yes, that's what my Grandmama told me,
  Last night when we sat in her room,
But I wish it were back where it came from,
  Or else I could find it a home.

I tell you I haven't been happy,
  Since that baby came into the house,
I can't make a bit of a racket
  I have to keep still as a mouse.
And then if I want my dear Mama,
  Why she always has baby to hold
And if ever I cry, some one tells me,
  "Don't do that, you are getting too old."

Now if it were not for my Grandma,
  I really don't know what I'd do,
She holds me, and calls me "her baby,"
  But she rocks him and kisses him too.
She calls me to "look at his dimples,"
  And his "dear little funny pink toes"
But I really can't see that he's pretty,
  And he has such a queer little nose.

I don't care if he is "my own brother,"
  And "some day can play with me."
He'll want all my playthings, I know it,
  And all of my Grandma, maybe,
So if any one wants a new baby,
  I'll ask them to give him to you,
Because we don't need him at our house,
  There is not enough room there for two.

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SNOWBIRDS

There are three kinds of snowbirds, the white, called also snowflake and snow bunting, and the black or slate-colored, usually known as junco.

The snowflake is a sparrow-like, ground-living, winter bird, with much white on head, tail, wings, and under parts; upper parts with much rusty brown, streaked with black. This, our snow-colored snow-bunting, is to be found in the United States only when snow is on the ground. Like most of our small, winter birds, it is a seed-eater. It comes usually in large flocks.

This bird is found through the northern part of the northern hemisphere, breeding in the Arctic regions and wintering regularly in the northern United States, irregularly to Georgia, southern Illinois, Kansas, and Oregon.

The junco is a small, slate-colored, winter-bird, with white belly and undertail feathers, and flesh-colored bill. The slate-color of the breast abruptly changes to the white on his belly. The very common and easily recognized bird of the snowy season is usually found in flocks of twenty to thirty in the fields and among the bushes. When it flies, the white of the undertail feathers is readily seen. The female is smaller than the male and of a duller gray.

The junco is found in eastern North America. It breeds from Minnesota and the mountains of New York and New England northward and southward along the summit of the Alleghanies to Virginia; it winters southward to the Gulf States.

When we are shut indoors by the winter cold, flocks of snowbirds come to our doorsteps for their share of our feast. They should receive it from generous hands, for as winter comes on they are not the least of the blessings for which we have to be thankful. They are among the birds whose feeding habits enable them to go in sociable flocks, for they have tastes for many things. In addition to their insect diet, which covers a large supply of ants, cutworms, weevils, leaf-eating beetles and grasshoppers, they also eat the seeds of such weeds as pigweed, chickweed, knot-grass and fox-tail, besides a great deal of rag-weed which is a troublesome pest to the farmers.

The snowbird belongs to the family of sparrows, and like all our native sparrows is a very useful bird to the farmer and horticulturist. When the winter makes it harder to get insects, these birds can live on what seeds they find, and so are not compelled to migrate to a warm climate.

No matter how cold and stormy is the winter, flocks of snowbirds may be seen flying about even in a snowstorm. They are irregular in their appearance, and cannot always be seen in a winter's walk. One sees them hopping about and making trails in the snow. The snowbirds seem to enjoy a snowstorm, to find exhilaration in the biting air, and delight in the swish and swirl of the drifting flakes. They look as if at their happiest in a storm, and whenever one comes their way they join in its whirl and scurry just for the fun of its fierce revelry, birds and flakes mingling in the same wild dance.

It is one of their tricks to fly upon a slender weed stalk, bend it down with their weight to the ground, then hop off and allow it to swing up, after which they pick up any seeds which have been shaken out on the ground, and this they will do again and again.

In the first part of the winter, before it gets very cold, they stay in the woods among the fallen leaves and bushes; but when the snow falls and covers the berries and seeds they grow bolder and come close to the houses to get something to eat.

As soon as warm weather comes they fly north and build their nests on the ground or in the grass.—*The Intelligencer.*

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A HISTORY STORY

William Penn

On the high tower of the City Hall in Philadelphia stands a statue of William Penn.

It is so high up that his broad-brimmed Quaker hat almost touches the clouds.

His hand is stretched out over the city, as if he were blessing it.

This is the man who founded Philadelphia.

That name means "Brotherly Love."

William Penn believed that all men should love and help each other as if they were brothers.

His father was a great soldier.

He had won many battles on the sea.

He was called Admiral Penn.

He was rich and often visited the King's court.

He wanted his son to be a great man in the same way.

So he sent him to school at Oxford.

Here William Penn heard a famous preacher named Thomas Loe.

This man said that war was wicked.

He said that it was wrong to serve the King as a soldier.

He thought that there should be no fighting, but peace instead.

He believed that men should love, not kill, each other.

He taught that all men were brothers, were equal. Therefore, he said, one man should not take off his hat to another.

These people called themselves "Friends."

Others called them "Quakers."

They were treated very badly in England.

They were often thrown into prison because they did not believe as the King did.

But William Penn was only expelled from school.

His father was very angry with him.

He sent him to travel in other countries.

He hoped that his son would forget his Quaker ideas.

And so, indeed, he did.

For when he came back to England, his father was better pleased with him.

He took him to see the King.

The King made him one of his soldiers in Ireland.

But one day he heard that Thomas Loe was to preach in Cork.

He went to hear him.

All of his old feeling came back to him.

He attended the Quaker meetings again.

For this he was thrown into prison.

His father had him set free.

But he was very angry with him.

"Why will you not take off your hat to His Majesty the King? Why will you not uncover to me, your father?" he asked.

"If you will promise to do this, I will forgive you all the rest."

William Penn asked for time to think about it.

After some days he told his father that he could not promise to do this.

The old admiral then turned his son out of doors. He would have nothing to do with him.

Before he died, he asked the Duke of York, the King's brother, to look after his son William.

"I am afraid that he will get into a great deal of trouble," said his dying father.

William Penn now became a preacher himself.

For this he was arrested and put in prison for eight months in the Tower of London.

Another time he was sent to prison because he would not take off his hat in court.

The Duke of York, his father's friend, always had him set free.

But Penn always began to preach again just as soon as he was out of prison.

At last Penn thought to himself: "Why should not the Friends find a new home in America?"

The Pilgrims and Puritans had suffered for their religion in England. They were both of them now living in Massachusetts.

Then he remembered that the King owed his father a large sum of money.

Penn asked for land on the Delaware River in place of this money.

"Yes," said the King; "and in honor of your father, it shall be called 'Pennsylvania.'"

So it happened that in 1682 a colony of Friends came to live on the banks of the Delaware.

William Penn made a treaty with the Indians under a large elm tree.

The savages came all armed and painted.

The Friends had neither guns nor swords. They did not believe in war.

The red man and the white promised to be friends and brothers.

Pennsylvania grew very rapidly.

William Penn made laws that no one should be troubled because of his religion.

He lived a long time after this, and saw many people happy in Philadelphia.

But he still keeps his hat on, in Philadelphia, on top of the city hall.—*A History Reader. The Macmillan Co.*

◆

MEMORY GEMS

He does not rightly love himself, who does not love another more.—*C. Patmore.*

The glory of our life below
Comes not from what we do or what we know,
But dwells forevermore in what we are.

"Our Christmas cheer will seem the sweeter still
When we an empty cup with kindness fill;
    Bring needed aid
    To light a shade,
Or warm a breast that feels the wintry chill."

But the man worth while
Is the man who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth
The praises of earth
Is the smile that shines through tears.
—*Ella W. Wilcox.*

Religion is the spring water of life; creeds are but reservoirs of stone.—*Bliss Carmen.*

Live in the life which enlarges, live with all your might in the Life of God, and you forget that any one has asked whether life is worth the living.—*E. E. Hale.*

We want new light, and care not whence it comes. We want reformers worthy of the name, and we should rejoice in such a manifestation of Christianity as would throw all present systems into obscurity.—*Channing.*

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy, and recognition of merit than we could ever render by the straining efforts of personal ambition.—*Archdeacon Farrar.*

A Touching Testimonial

A gentleman was visiting a friend who was an ardent admirer and lover of Mr. Spurgeon and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the Tabernacle, and, on his return from the morning service, his host met him with the eager question, "Well, what do you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again: "No, nothing." But his eyes filled with tears of joy as he added: "All I can think of is the preacher's Saviour!"

It is said that painters, when they work on white grounds, place before them colors mixed with blue and green, "to recreate their eyes." The white ground of daily routine, even in Christian work, becomes tedious, and we need the bright-hued recreation hours to rest and cheer us.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, most fearless under menace and frowns, and whose reliance on truth, on virtue, on God, is most unfaltering.—*William Ellery Channing.*

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EDITOR, REV. EDWARD G. MASON,
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for Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

* * *

A TRUE MAN AND A STATESMAN

By the death of the Honorable Nelson Dingley the State of Maine has lost a distinguished and well-beloved son and the country an unselfish and high-minded statesman. The world cannot but be left the poorer when such men pass away. Mr. Dingley was a living refutation of the demoralizing theory that in order to be successful in politics a man must be dishonest, servile and corrupt. An earnest temperance advocate, a worker in every genuine reform movement, a sincere and devout Christian, he never felt that the exigencies of political life required that he should surrender or compromise his convictions. The influence for good of such a life cannot be overestimated. The story of his career should encourage ambitious young men of high ideals to feel that purity and integrity are not hindrances to success. It is a well deserved tribute which The New York Sun pays, in the following words, to the memory of this good man and able statesman:

"He owed nothing of his success to those arts usually practised by politicians or what is called personal magnetism. In address he was not winning or impressive; physically he was not a man to attract notice and he had no oratorical ability. Social pleasures he abjured, and his hours were as regular and his habits as staid as those of a Quaker. How, then, did such a man become the mouthpiece of his people and a leader in politics? The answer is that Nelson Dingley had brains, character and tireless industry. He was not as swift in the race as some other men of brilliant parts, but he left them behind by working while they slept and denying himself the pleasures which the man of showy talents thinks he has earned by a period of severe labors. . . Mr. Dingley's voice was not pleasant to the ear and had no carrying power; but men leaned forward with strained attention when he spoke, for this man of thought and toil always bad something to say. But Nelson Dingley's plodding ability, while useful to his party, would not have kept him continuously in public life if his private character had not been estimable. In the Maine delegation there was no more popular member. His majorities were always large, and he could always count on the unwavering support of his constituents. This was not because he was a smart or scheming politician, but because the integrity as well as the amiable qualities of the man appealed to the neighbor and citizen rather than to the voter. In Nelson Dingley's career the pessimistic American will find nothing to substantiate his view that public virtue is decaying and the permanency of our institutions is threatened."

The death of Mr. Dingley makes the second break within a short time in the ranks of the famous sextet of Maine statesmen—Frye, Hale, Reed, Boutelle, Milliken and Dingley—who for many years have so ably and brilliantly represented their State at Washington. An Englishman remarked not long ago that in his country it is often said that the Maine delegation is one-half of Congress. It remains to be seen whether the people of the Second Congressional District of Maine will select as Mr. Dingley's successor a man who will be able to maintain the prestige of his position.

The work and responsibilities of parish management do not belong to a few but to all its members. Nevertheless, it is not at all unusual for one parishioner to ask of another who has informed him of some parish problem or misfortune, "Well, what are you going to do about it?" apparently unmindful that it is his duty as much as any one else's to bear a part of the burden. When there is a problem to be solved or a need to be supplied, either in the home church or the whole Church, every member should ask, not "What are you going to do about it?" or "What are they going to do about it?" but "What are *we*, what am *I*, going to do about it?" Then he should immediately set about finding an answer to his own inquiry. The same rule, it may be added, applies to Unioners as well.

Make you a new heart! This is the divine command which comes to us all, and at this moment. Why? Because, however good we are, there is still room for improvement. However pure we are, we are not as pure as was Jesus Christ. However unselfish we are, somewhere in our souls the noxious weeds of selfishness grow rankly. However generous we are, somewhere in our hearts the poisonous flower of envy blooms luxuriantly and exhales its deadly odor. And so God speaks to us, as he spoke to the people of old through the prophet Ezekiel, saying, Make you a clean heart; a heart purged of selfishness; a heart delivered from guile; a heart free from impurity; a heart without envy; a heart filled with high aims and noble ambitions and holy affections, and animated with the spirit of justice and charity and love, and firmly anchored by faith in the sea of Eternal Truth. This is the condition to be fulfilled by those who would be worthy of their heritage as children of the Most High God and heirs, joint heirs, with Jesus Christ. And so let every day witness a remoulding of our purposes, a renewal of our spiritual life, until at last we shall have attained to the standard of righteousness of which Jesus Christ was the perfect example.

* * *

We are sure the bright and unique story of "The Wooden Burgess," written for Onward by an editorial friend of ours, will be read with great pleasure and profit. Nihilville is not the only town that would do well to pattern after little Woodstock, and the wooden Burgess could give us all points on the methods to be used in making good citizens, and in improving the communities in which we live. The story would make a very appropriate reading for the meeting Sunday, February 12.

* * *

The call for a Rally Song and a Jubilee Hymn for Lynn '99, should call forth an immediate and tuneful response from our bards. Who knows but that the hymn competition thus started by the Executive Board may lead to the discovery of some Universalist Watts or Wesley or Sarah F. Adams?

* * *

The Turner (Me.) Truth, Rev. John Kimball's monthly paper, is always bright and interesting. The department devoted to the Young People's Christian Union, edited by Bertha M. Kimball, is helpful and suggestive. In making up their subscription lists for 1899, our Unioners would do well to remember The Turner Truth. Every number is worth the yearly subscription price of twenty-five cents.

* * *

It is no slight honor that the young people of the Universalist Church are showing our venerable Dr. Sawyer in having his portrait appear upon the Decennial Convention medallion. Murray, Ballou, Sawyer, —these are the three men selected thus far by the Christian Unioners to be honored in this way. It is a brilliant and noble trio of whom any denomination might well be proud.

* * *

The excellent article by Dr. Shinn, and the poems by Miss Lillian Hosley to be found on the fourth page, were intended for the missionary number, but the former were received too late for use and the latter was omitted for want of space. Both the article and the poems will be useful for Young People's Sunday.

* * *

Let Young People's Sunday be a glorious day. And how can it be made more glorious than by splendid offerings for Atlanta, and a large increase in Two-Cents-a-Week pledges?

* * *

The new topic cards are immensely and deservedly popular. The title page designs, cuts of which recently appeared in Onward, were drawn by one of the best artist-engravers in the country. Already the first edition of Senior cards has been exhausted and an order placed for more.

* * *

Read carefully the report of the meeting of Executive Board. Every Unioner should know what is being done at headquarters.

THE WOODEN BURGESS

" Round the town of Woodstock."—*Nursery Rhymes.*

BY FRED B. APPLEGET

It was during my third term as Mayor of Nihilville, and I had come home late on a winter's night, after a long and fretting meeting of the Council. There was always something to make Council meetings long and fretting. This time it was an effort to establish a sewerage system and the Council was evenly divided, as it always is on all questions, great or small. As for the voters and tax-payers of Nihilville—half of them wanted one thing and half another, and I honestly think that there was a third half that had not the least idea what it wanted. Weary and unstrung, I threw myself into a chair and gazed moodily into the fire, wishing that there were no such a town as Nihilville and no such miseries as mayoralties. Through a half open blind a smoking oil lamp at the street corner cast a sickly yellow thread of light across the snow, and seemed to leer at me as if it were the symbol and champion of all the cheap, out-of-date and stupid ideas that were holding the town back. At my feet, just where the children had left it when they went to bed, lay Woodstock—they had picked the name from Mother Goose without much thought—and I envied the quiet little people there and envied its Mayor. A week before, at Christmas time, a political friend of mine had given the toy to the youngsters, and it must have cost him a pretty penny, for it was a wonderful model of a village, with hundreds of little houses almost perfect in their way. Its sidewalks and streets were neatly marked out, lawns, fountains and statues were numerous, and there were even tiny glass bulbs hanging here and there on thread-like wires and little green fire-plugs at every corner. It looked very cozy and happy in the gleam of the firelight, and in watching it some of its peace and quiet seemed to come up to me and I felt that at last I could sleep. I would go to bed, but an idea struck me and it seemed to be a good one—perhaps, of course, it would be a little undignified, but perhaps Woodstock could help Nihilville. Why not find out how the little town had accomplished so much that the big town could not do? Often I had seen a little man, somewhat more dignified than the rest and always standing in front of a building on which shone in gilt letters the words "City Hall." The Mayor, evidently; I raised my hat and asked him if this were so.

"Burgess, sir," he replied, bowing, "Chief Burgess of Woodstock, sir, and at your service. And you, sir, are that fortunate man, the Mayor of the great city of Nihilville.

I bowed too, but sadly. Something in the "t" sound he gave his "d's" made me think of Europe, and he evidently saw the question in my eyes, for he flushed slightly and his hand involuntarily went to a little triangular stamp on his little red waistcoat as he replied to my unspoken thought.

"Yes, sir, made in Germany, but an American, sir, and loyal. So is Woodstock, sir, no more loyal town in the Union. Why, sir, we sent a whole company against Spain, sir, and two cannon."

I did not grieve his patriotic heart by telling him what had become of this valiant host, but I knew. They were tin, every one of them, and were not "made in Germany."

Instead, we passed such compliments as were becoming between a Mayor and a Chief Burgess, and at last I said:—

"Burgess, will you tell me the secret of Woodstock's health and beauty and prosperity?"

"Certainly, sir,"—he seemed vastly pleased— "certainly, sir, and in one word, no more: Education. That is all there is of it—education." He gave each vowel its full value. "First, before everything, you must educate your people. You now are worrying because your citizens seem to prefer the bad to the good, *nicht wa*"—his hand went to the triangular mark again—"is it not so? Well, take, for instance, the very problem that is troubling you now. Now, people cannot live without sewerage." I nodded, but I knew to my sorrow that many did, and that thousands perished miserably in the attempt. "People cannot live without sewerage, but a great many of them do not know that. So we began there. Long before a vote was taken or a contract was thought of, we began to educate Woodstock in the line of cleanliness and health. We had free lectures, and good ones, too, illustrated, and that sort of thing, and before long Woodstock knew as much about disease germs and epidemics as a doctor. There is even a tradition that the children had a game they called 'Hunting the microbe'; but whether this is so or not, when the crusade was over Woodstock wanted, and voted for, a sewerage system. We did not have to force it on the people—the people fairly forced it on us. Pure water, of course, came with it, and was still easier to manage, mainly with stereopticon slides again. Few men will willingly imbibe a fever germ after they have seen it magnified a few thousand times. It was the same way with our street improvements—the worst old fogy in the world cannot fight against figures and common sense. So, also, with electric lights; so, also, with our new school buildings; so, also, with our library and reading-rooms. People must even be educated up to education, and we have done that. Why, I have heard old men who could not read and write, argue for hours to prove the advantages an educated man has over the unlettered.

"Once Woodstock was not so beautiful as it now is; now," and he waved his hand expressively, "this is the result of the Beauty crusade, which closely followed the ones for Health and Education, and is still going on. The problem was solved in the same way. You can't make a man tear down an unattractive house and build a beautiful one, but you can teach him to do it; and we did that. Why, sir, there is not a man, woman or child in this town who cannot tell you that these columns are Doric." He pointed to the City Hall.

"In everything else it is the same. Education, education, education. Our most important lesson now is the art of governing and being governed. Few people know how to govern, and fewer still know how to be governed, and we try to teach these things every day and every hour. You see that little fellow there," and he pointed across the street. "That is the Junior Burgess of Woodstock," and he smiled, although he was evidently very serious. "Junior Burgess of Woodstock, sir, and just twelve years old. He is elected by the boys of the public schools, and has all the honor and responsibility such small shoulders can well carry. His office is no sinecure, I assure you."

"And he—what part does he play in your educational saystem?" I asked.

"This," he said gravely, "to stand at the head of what will be Woodstock's citizenship ten years from now. With him and his young constituents rests the future of this town. Now they are being trained to make that future bright and good. They have their meetings, their caucuses, their elections, and are allowed to take a real part in our local affairs. If the boys have an injustice to complain of—if, for instance, they think a bicycle ordinance too severe—the Junior Burgess comes to me and is heard courteously and attentively. He also has full charge of the curfew law,—we have that, of course, and no law was ever better kept. If it is broken, which is seldom, the officers report the offender to him and he imposes his own penalties—boys' penalties, you know, that have to do with play-ground privileges, but harder to bear than a night in jail.

"There are a thousand other things I might tell you of, Mayor, but the principal is the same in all. Now, sir, it is striking eight, and I have a free concert to attend—we are planning for pianos in our schools and go at it in this way. You will excuse me, sir, and you will remember the word—'Education.'"

I heard a clock striking, but it was the big clock in the corner of the room, and it did not strike half of eight. Perhaps the wooden Burgess was mistaken in the time, for when I looked at him again, he was still standing on the City Hall steps, with his little red waistcoat on, looking straight ahead of him as usual. I would like to have heard more about Woodstock, but the little wooden head of its Burgess was undoubtedly filled with some grand new plans, and I did not disturb him.

Out on the street corner the lamp had burned itself down to smoky obscurity, but it still glared at me, sullenly and viciously. I went up stairs listlessly and sadly. I wondered if Fikes would serve that certiorari to-morrow, as he had threatened. Would our town get along any better if I had that triangular mark on my waistcoat?—Those Germans are wonderful for thoroughness. I wished I were the Burgess of Woodstock, instead of the Mayor of Nihilville.

I wish so yet.

THE ATLANTA CHURCH

BY Q. H. SHINN, D. D.

What work can our Northern churches and Unions do that will contribute more to their vitality than the enterprise we have undertaken in Atlanta? The blessings of inflex action cannot be measured. The Union that refuses or neglects to help build the Atlanta Church, will lack so much of spiritual energy and power. The maxim "charity begins at home" is deceptive. It is too apt to end at home, and what is the result when it does? Contraction. Spiritual growth is conditional, our blessings must be shared. We must make other things grow. A church expands only when it gives out its life. If any of our Young People's Unions forget this law, contraction will set in. It will be fatal. We must give to live. The more we give the more we live. The law holds in individual lives and in the lives of churches. Spiritual gifts increase as they are shared. The man who gets to keep will become a moral dwarf. When we want everybody to have that which blesses us we have the missionary spirit.

What need our Unions more than noble exertion? Ease is dangerous. The great mission field invites, why not respond? If you have no money to send to Atlanta then go to work and make it. The effort put forth will bring newness of power. It will cure morbidness. Let all our young people unite on Atlanta and Atlanta will be the means of blessing all our Unions.

MEETING OF THE EXECUTIVE BOARD

In response to the call of the President, a meeting of the General Executive Board was held at The Publishing House, Boston, January 17, 1899, all the members being present. After the opening prayer by Rev. Omer G. Petrie and the reading of the minutes by the Secretary, the Board proceeded to the consideration of business.

Union Seal

As the re-incorporation of the Union required a change in the name, the Secretary reported the necessity of selecting a new design for the legal seal. Mr. Mason suggested that an appropriate design would be the monogram of the Union, surrounded by the mottoes "For Christ and His Church" and "Onward," and the suggestion was adopted.

Methods of Board Work

The large and increasing work of the Board seemed to require systematization and several suggestions on the subject were made. A motion to adopt a form of blank for the offering and recording of the motions presented to the Board was adopted. It was also decided to prepare a new and simplified form of annual report blanks and to publish a book for the use of local secretaries. The result of the vote on any motion will be declared within ten days from the date the motion was sent out by the President.

Finances

An exact report of the financial condition of the Union will be published by the Treasurer at an early date. More has been received on assesssments up to the present time than had been received at this time last year. New Jersey, New Hampshire, Kansas, District of Columbia and Wisconsin have paid in full in order named.

Notes were given to The Publishing House for amount due for Onward indebtedness, and to Mrs. Mary Grace Canfield and President Fowler for sums borrowed of them, the latter being, at Mr. Fowler's earnest request, without interest. The balance due The Publishing House for the publication of Onward is $966.60. The Onward account was ordered to be merged in the general account. A committee, of which Messrs. Fowler, Sears and Petrie are members, was appointed to consider ways and means of clearing up all indebtedness before the close of the Union year. The Treasurer reported that it would hardly be possible to pay off all debts this year, as the Board had hoped to do, unless some extra effort was made.

Onward

In accordance with the vote of the Chicago Convention, Onward has been placed in the hands of The Publishing House, and now appears as a department of The Universalist Leader, and also as a separate paper. Rev. Edward G. Mason, of Hightstown, New Jersey, was appointed editor by the Executive Board, and accepted by The Publishing House. The paper now appears in enlarged form and seems to meet with the favor of its readers. Through the present arrangement the Union is relieved of a tremendous financial incubus. It is unfortunate that the plan of the Chicago Convention could not have been carried into effect earlier, but unavoidable circumstances prevented. By the unanimous consent of the Board, Mr. Petrie will serve on the Onward Committee the balance of the year, with Messrs. Fowler and Seais, in place of Mr. Mason, who was transferred to another committee at his own request.

The make-up of Onward was quite generally discussed, and suggestions made as to various features. It was decided to place one column each month at the disposal of the National Junior Superintendent for her "To Our Junior Workers" letters, and that the present plan of devoting one column a week each to the Senior and Junior devotional meetings be continued. A resolution commending Onward to the Unioners at large was unanimously adopted. This resolution will be found in the official column.

The Southern Mission

The Missionary Committee reported that services had been maintained at Harriman since the removal of Rev. Harry L. Veazey, the pulpit being supplied as circumstances would allow. The parish is in a good condition, and is anxious for a pastor. The Missionary Committee was authorized to draw on the treasurer to the amount of two hundred dollars, if necessary, to guarantee the salary of a minister at Harriman and Knoxville. A pastor will doubtless be called at an early date. The Atlanta parish is flourishing. Twenty-four hundred dollars will be required to cover the amount raised by Atlanta for the building fund, on the four to one plan, of which eleven hundred dollars have been raised. For a more complete report of the state of our Southern Mission, Onward readers are referred to Dr. McGlauflin's article, "What We Have Done," in last week's issue.

Two Cents a Week for Missions

Thus far this year the receipts from Two-Cents-a-Week offerings have not been as large as hitherto but they are now increasing. Hereafter envelopes will be sent out on the receipt of pledges, and pledge blanks for use Young People's Sunday will be forwarded at once to all local societies. As a matter of economy, the envelopes will hereafter not be numbered.

Post-Office Mission

Two new tracts have been recently issued by the Union, and others are soon to appear. One hundred dollars will be expended for new literature during the year. Leaflets on devotional as well as doctrinal subjects will be issued hereafter. The Loan Library has been largely increased by gifts from friends.

The Decennial Jubilee Convention

The President appointed Mr. A. F. Frazier of Lynn, Mass., as Eastern Transportation Agent, and Mr. George F. Sears of Chicago as Western Transportation Agent for the Convention, and the appointments were ratified.

The badge for the Jubilee Convention will be of the general design of the badge used at Detroit, '97, and will have Dr. Sawyer's portrait on the face. The number of medallions issued will be limited to five hundred.

At a meeting of the Program Committee, a draft of the Convention program was made.

The report of the Jubilee Convention will be in the form of a souvenir, and will be prefaced by a brief history of the Union. Messrs. Mason and Cardall and Miss Wilder were appointed to select a competent person to write the history.

The Junior Star

Mrs. Mary Grace Canfield has generously consigned one thousand copies of The Junior Star to the Union, the proceeds of their sales to be used for the Atlanta Building Fund, in the name of the Junior Union department. The Secretary was instructed to thank Mrs. Canfield for her generous gift.

Miscellaneous

Upon request of the New England Sabbath Protective League that the Sunday following Easter be observed by the Union as Lord's Day Sunday, the Devotional Topics Committee was instructed to select a suitable topic for that day.

The matter of providing a better quality of flags was left in the hands of the Purchasing Committee.

The Committee on Local Union Work was instructed to prepare an installation and initiation service and print it as soon as possible.

Rev. C. R. Tenney, Mr. Harry A. Hersey and Miss Grace F. White were appointed judges in the Convention Song Contest.

The Secretary was authorized to advertise that he will forward a copy of the Boston '95 Minutes to any one who will send stamps to cover postage.

Mr. Petrie was transferred from the State Assessments Committee to the Onward Committee; Mr. Mason from the Onward Committee to the Post Office Mission Committee, and Mr. Cardall from the Post Office Mission Committee to the State Assessments Committee.

A warranty deed of the Harriman church having been secured after considerable difficulty, the President and Secretary were instructed to complete the transfer of the church to the General Convention.

The Board adjourned *sine die*, Wednesday evening, January 18th, after a very busy, harmonious and helpful session. A thorough investigation and consideration of the work showed it to be in good condition and the prospects for the future of our Union to be very bright.

Alfred J. Cardall, *General Secretary*.

January 18, 1899.

THE TENTH LEGION

BY REV. HARRY L. VEAZEY.

Wheels within wheels. The Tenth Legion has been organized within the Young People's Christian Union. To Vermont belongs the honor. At the monthly business meeting of the St. Johnsbury Union, held on a stormy night, at the suggestion of the pastor, Rev. Harry Lawrence Veazey, every member present, twelve in number, pledged himself to devote one-tenth of his income to religious and charitable uses. Eight additional sets of Two-Cents-a-Week envelopes were taken.

St. Johnsbury, Vt.

WITH OUR WORKERS

SENIORS

St. Johnsbury, Vt. — " 'The Woodsville Plan,' recently adopted, adds much to the interest and helpfulness of the devotional meetings. Many members of the Union remembered the Union in their Christmas giving, $12 of the piano debt being paid in this way." In a later report our correspondent writes: "Ten more sets of Two Cents-a Week envelopes taken at Union meeting last night, making twenty sets taken this week. Still there's more to follow."

Chicago, Ill.—St. Paul's.—The Union has more than trebled its membership during the last year, having had twenty-eight members January 1, 1898, and ninety members January 1, 1899. The Union believes that church influence is just as necessary in summer as in winter, and therefore did not take a vacation. St. Paul's Union also contributed $50 toward the expenses of the Chicago Convention. About $130 has been handled by the treasurer during the year. At the State Convention at Hoopeston in September, this Union was represented by four delegates, whose expenses were paid by the Union. Five dollars has been paid to the State and ten dollars more has been pledged. Ten dollars was also paid toward expenses of the National Convention at "Detroit '97." The Union is helping in two branches of missionary work—Post Office Mission and Two Cents-a-Week for Missions. Seven comforters were presented to the Home for Aged Colored People, with other donations. A parish paper, St. Paul's Review, is published under the auspices of the Union. Seventeen of our members teach classes in the Sunday school; two are Sunday school librarians, and several teach in the Industrial school. Twelve members joined the church during the past year. One of our members has entered the Universalist ministry and another has obtained a license to preach. The Union has passed resolutions to co-operate with our pastor, the trustees and all branches of St. Paul's Church during the coming year, the resolutions to be presented at the annual church meeting, Jan. 11, 1899.

Providence, R. I.—Church of the Mediator.—Our Union is advancing. Six new members were admitted at January business meeting. Our collector is now gathering our per capita tax. Young People's Day we conduct morning worship. Our devotional meetings are good, always consisting of an original paper by the leader and remarks by members.

Lewiston, Me.—The Lewiston Union held its annual business meeting January 9. Reports show increase in membership and attendance at devotional meetings, all bills paid and balance in the treasury. Junior Union prospering. Much interest in "Lynn '99" and State Convention to be held in Lewiston October next.

Maine State Union.—The mid-year meeting of the Maine Executive Board was held at Waterville January 17. Steps will be taken to begin an active campaign in the interests of "Lynn '99."

Lynn, Mass.—The Lynn Union spent a delightful evening a short time since in listening to an instructive and entertaining talk on "Scotland, and the Scotch People," by Dr. John M. Farquahar, a member of the Union and a native of Scotland. There were musical and other features that assisted to make the "Scotch social" a great success.

Malden, Mass.—The Malden Union had its anniversary on January 8, and the occasion was well attended and full of spirit. The speakers were Rev. Anson Titus, of Somerville, Mrs. N. C. Wadleigh, of Arlington, and State President C. N. Barney, of Lynn.

New Madison, Ohio.—The annual business meeting of the Union was held January 7. Officers were elected for the ensuing term, and the chairmen of the various committees were appointed. The chairman of each committee is allowed to select two assistants to fill out the committee. The devotional meeting the next evening was most excellent. Our correspondent adds: "Judging from present indications the year 1899 is going to be the best in the history of our church."

Utica, N. Y.—Good news comes to us from this Union. At a meeting Sunday, January 1, George D. Ballou made an appeal to the young people to rally and start in the new year with young people's meetings. As a result of his earnest appeal, twenty-four young people responded the next Sunday evening, and thirty the following week. Our correspondent adds: "I think our society will be a success, and become a prosperous and strong Union."

The Devotional Meeting

THE TOPIC SERMON

Topic Feb. 12. What can We do to improve Our Town in Beauty, Health and Education? Neb. 2: 14–18. Rev. 21: 10.

BY CHARLES W. TOMLINSON, D.D.

It is a hopeful sign when the attention of young people is called, through one of their great religious organizations, to a question like this. Once it would have been asked what Beauty, Health and Education have to do with Religion. Perhaps some do not yet think how close is the relation which they bear to it. "A sound mind in a sound body" is an old maxim; and a sound religion surely requires a sound mind.

The early heralds of Christianity thought so. Among their first cares was the founding of schools for general learning, no less than for special Christian instruction. (Tradition has it that the most celebrated of these schools, that at Alexandria, was begun by the evangelist, St. Mark. Certainly the apostles, in their letters to the Christians of their time, showed that they looked to education as an effective means of conserving and strengthening the Church.) An ignorant Christian is not only in great danger of being carried about with every wind of doctrine, and every gust of fanaticism, but he can have only a small share of the joy of faith. St. Peter placed large value upon it when, among the things to be added to faith, he named knowledge as second only to virtue.

Curbing evil is the best part of religion. That may leave a barren life. But that religion which is itself salvation is goodness, purity, righteousness. It is noble manhood and womanhood. And Beauty, Health and Education are necessary to the large growth of such nobleness. When Nehemiah returned from Persia and found Jerusalem's people debased, his first care was to put in order the city's walls. Next he tried to restore the beauty of its temple and dwellings. Was he not wise in this? In towns where the fences are broken, the dwellings left to ruin, and the streets neglected, the people will be found ignorant, immoral, and a prey to disease. George Peabody knew that; and he gave two and a half millions of dollars to improve the dwellings of London's poor. He gave other millions to promote education.

What can We do? Perhaps not even so much as the Sunday school superinrendent who, on Children's Sunday, gave to each of his pupils a potted plant, promising the most beautiful in his conservatory to the one whose plant should be in the best condition on the next Thanksgiving day. What an education that gave them! How it called forth their love of the beautiful! How it aroused to activity the best instincts within them! Not many may be able to do good on such a scale. But the Master applauded the widow's mite. We surely can carry to some forlorn home a single little plant which shall not only tell the story of our human spmpathy, but which shall bear a silent message of Heaven's beauty. Or we can take our book to some lowly cottage, or some chamber of sickness, and in a quiet hour read to ears unused the welcome tale. We can inform our own minds; we can speak to another of the volume which has given delight and strength to ourselves; and we can add that volume to our Sabbath school library.

Little ministries build up the Kingdom of Heaven. If we have thought that the New Jerusalem which John describes is the home of the glorified in the future world, we should read again, and read carefully, his words. He saw it "descending out of heaven from God." It was a vision of what our earth life will be when Christ shall reign within us.

Newark, N. Y.

QUESTIONS FOR SPEAKERS AND THINKERS

1. To whom does a town belong?
2. If but few people take an interest in improving a town, whose is the fault?
3. What matters are within the easy reach of all, relating to public health and beauty?
4. Does our town possess the best libraries, literary clubs and schools that can be maintained to the advantage of its people?
5. How can we arouse public sentiment in favor of improvement?
6. How does private life affect public sentiment?

DAILY SCRIPTURE READINGS

Monday. Heb. 11: 10.
Tuesday. 1 Cor. 3: 9–11.
Wednesday. Eze. 36: 9–11.
Thursday. Prov. 9: 1–6.
Friday. 1 Cor. 3: 12–14.
Saturday. Ezra 3: 21.
Sunday. 1 Tim. 2: 3, 4.

QUOTATIONS ON THE TOPIC

"Whatever makes men good Christians, makes them good citizens." *Daniel Webster.*

"The only interest in one's self ethically conceivable is an interest in making one's life the best possible social function; in making one's self the best possible social member to be fitly joined to the social body." *George D. Herron.*

"The kingdom of God is realized in actual service of the world, in costly sacrifice for men, in the heat of the conflict, and in the joy of achieved victory. The church is the institution where the life of service is systematically cultivated; where the principles of the kingdom are systematically taught; where the motives of loyalty are systematically inculcated." *William De Witt Hyde.*

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Feb. 12. Lincoln's Birthday. The True Nobility. Ps. 41: 1, 2, (first clause.)

LOVE FOR HIS MOTHER

When ten years of age Lincoln's gentle, Christian mother died, and as the little boy sat sobbing by her grave he realized that a heavy loss had come to him.

No minister being available near them, to whom the family could turn for comfort in their affliction, Abraham wrote a letter to an itinerant Baptist preacher, whom they had known in their former home in Kentucky.

PERSISTENCE

As child, youth and man, Lincoln sought every opportunity to get the education he longed for. Books were borrowed of friends and evenings found him before the fireplace, his only light, using the back of the fire-shovel upon which to write and figure. Obstacles to him were simply something to be overcome. As a member of the Legislature he walked to and from his home to the seat of government, a distance of one hundred miles.

HONESTY

When a clerk he discovered on one occasion that he had taken six and one quarter cents too much change. As soon as he closed the store that evening he walked three miles to return it.

JUSTICE AND MERCY.

A young soldier was condemned to be shot for sleeping at his post. Mr. Lincoln pardoned him because he was a country boy accustomed to retiring early and was therefore not to blame for failing to keep awake. The young soldier is said to have been found dead on the field of Fredericksburg, with Mr. Lincoln's picture next his heart, on which he had inscribed, "God bless President Lincoln."

AIM IN LIFE

In one of his speeches are these words: "Every man is said to have his peculiar ambition. Whether it be true or not, I can say for one, that I have no other so great as that of being esteemed of my fellowmen, by rendering myself worthy of their esteem." Truly in him service was greatness.

He trusted in God and believed in himself, as God's agent. Before his election as president he said, "I know there is a God and that He hates injustice and slavery. I know the storm is coming and I know His hand is in it. If He has a place for me and I think He has, I am ready." When a great battle was in progress Mr. Lincoln could not eat, but taking his Bible retired to his room and in a few minutes was heard praying earnestly. Later when a victory was announced he exclaimed; "Good news! good news! the victory is our's and God is good." God and right are always inseparably connected. A trust in God and a sense of right were the motive powers of Abraham Lincoln's nobility aud greatness.

BLACKBOARD EXERCISE

Draw a log house, pitch roof, one window and door on the side Let it represent the house in which Abraham Lincoln was born. Across the bottom of the board write: "Mark the perfect man and behold the upright; for the end of that man is peace."

Tell the children about Lincoln's early poverty. Tell them how he sat in the chimney-corner and ciphered on a wooden fire-shovel, by the light of the blazing logs. To impress the fact upon their minds, draw a picture of the shovel.

There are many stories of Lincoln's kindness. While traveling through a thicket he found two young birds which the wind had blown from this nest. He hunted around until he found the nest and put the birds in it.

A soldier had been disobedient and because he had no friends, an officer thought they should make an example of him. The man's friendless condition so touched Lincoln's heart that he made himself the man's friend and saved his life.

Place special emphasis upon Lincoln's truthfulness and sincerity.

QUESTIONS

What class of people are known as "Nobles" in Europe and England?

Does this distinction make them of nobler character than those of lower rank?

Do we in America have such class distinctions?

Who are our nobility?

Is this nobility within the reach of every one?

Mention some who have been or are America's "Nobles."

DAILY HELPS FOR JUNIORS

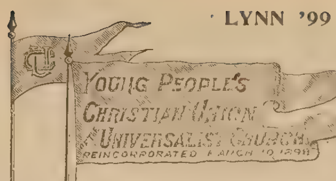
Sunday. Virtue alone is true nobility.
Monday. Noble by birth, yet nobler by great deeds.
Tuesday. Howe'er it be, it seems to me
'Tis only noble to be good.

Wednesday. For he who is honest is noble,
Whate'er his fortunes or his birth.

Thursday. Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought
Our hearts, in glad surprise,
To higher levels rise.

Friday. Be good sweet maid, and let who will be clever,
Do noble things, not dream them all day long,

Saturday. True worth is in being, not seeming;
In doing each day that goes by,
Some little good.



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FROM THE EXECUTIVE BOARD

At a meeting of the Executive Board of the National Y. P. C. U. held in Boston, Jan. 17, 1899, by unanimous vote the Secretary was instructed to send the following letter to every local Union:

TO THE MEMBERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION: The importance of our official paper Onward to our growth and work and remembrance of our pledge of loyalty at Chicago requires us to call to its support all of our forces. The National Union carried the paper for five years at great expense, deeming it essential to our success. The Universalist Publishing House has kindly relieved us of the responsibility and is now giving us a paper of which we can justly be proud, but now, as when under our own management, it is dependent upon the support of the young people. The Publishing House cannot continue it at a loss any more than could the National Union. It requires a certain number of subscribers to meet the actual expenses. The publishers have no purpose of making money out of the young people, but must ask that sufficient support be given to meet actual expenses. Under the new arrangement it is possible to provide an excellent paper and meet those expenses with a list of 4000 paid in advance subscriptions. This makes it comparatively easy for our members to *at once* place Onward on a firm basis.

Onward as now conducted *has an interest to those outside of the Union.* so that subscriptions can be solicited in both the Church and Sunday school, and every number so placed becomes a constant advertisement of the local Union and helps us in gaining new members. *It is to our interest* now to increase the circulation of Onward as a separate publication or as the Department of The Universalist Leader. Every subscription we can gain on either list helps our cause. If we are going to do a great work we must secure a great membership, and the best way to accomplish this is through the circulation of our papers. And we therefore *appeal to every Union to take prompt action.* We ask that a committee be appointed *at your next meeting* to solicit subscriptions, and furthermore suggest that each Union out of its own treasury subscribe for a number of copies to be sent to those who cannot afford to subscribe and for free distribution in the Church and Sunday school.

Let every Union respond promptly to this call; it is vital to the success of the National Union and the prosperity of every local Union. Send at once your treasury subscription to the Publishing House for as many copies as you can wisely distribute, and put your Standing Committee on Onward into the field to canvass the Senior and Junior Unions, the Church and Sunday school.

Let us meet the generous purpose of the Publishing House with an equally generous support and *let us do it at once.*

Fraternally yours,
Alfred J. Cardall, *Secretary.*
H. M. Fowler, *President.*

MASSACHUSETTS STATE DINNER

The annual dinner of the Massachusetts State Union will be held February 1, at the Every-Day Church in Boston. There will be a reception at 6:30 and dinner at 7 o'clock. There will be good food, good music, and best of all, good speeches. Mr. Harry A. Hersey will be toastmaster. Dr. Bisbee of the Leader and National Secretary Cardall will be among the speakers. Let every Union make an effort to send a large number of delegates. Order your tickets, which will be fifty cents each, through your local secretary or directly of Mr. A. F. Frazier, 17 Stephens St., Lynn, Mass.

WESTERN NEW ENGLAND BANQUET

There will be a banquet for the Y. P. C. U. of Western New England at St. Paul's Church, Springfield, Tuesday, February 7. A joint committee from the Unions of the First and Second Societies of Springfield has the matter in charge.

Flint M. Bissell, *Chairman of Com.*

THE PRIZE BANNERS

The General Union offers two Two-Cents-a-Week for Missions prize banners; one to the State Union having the largest percentage of members paying two cents a week for missions, and the other to the local Union doing the same. The banner will be awarded on the basis of payments actually made on the two-Cents-a Week plan during the Union year.

BOSTON '95 MINUTES SENT FREE

upon receipt of six cents for postage. The report contains in full the splendid addresses made at the great Convention. Every Unioner should have a copy.

Our Young Folks

A PLEA FOR A COLLECTION

Before our meeting closes allow me just a word!
We hope that you have profited with all that you have heard;
And now it rests with you to crown our efforts with perfection,—
Please show your sympathy to-day by a right good collection,

Don't say we're always begging—it really isn't true!
We can't manage without money more than other people do.
It 's for the Union's work, and you will gain our best affection,
If you will favor us to-day with a right good collection.

We thank you very much indeed for coming here to-day,
And hope we've entertained you—we've tried in our best way.
But if, in what we've said or done, you see some slight defection,
Still overlook our faults, and give a generous collection.

It 's nice to see you smile and hear you laugh at what is funny,
But now we want to hear as well the clinking of your money.
Don't disappoint our hopes, dear friends, and plunge us in dejection,—
But hear our plea and make us glad by a superb collection.

PRAY AND PUSH

An old story I once read, about
The launching of a ship.
And it told of the crowd that gathered
To watch the outward trip.

And a robèd priest stood on the shore
And thus he prayed: "O Lord,
Bless the goodly ship we launch to-day!
May the skies be fair, and 'neath Thy care
May she proudly sail away!
We thank Thee for the men who dare
To venture for our gain:
For the good they do; then speed the crew
Across the rolling main."

But a little boy with open eyes
Saw need of help just then,
And swift he ran across the sand
And stood among the men.

"Let *me* help! I can push a pound!"
With eager tone he cried;
And push he did with all his might
Till the brave ship touched the tide.

"Hurrah! hurrah! the ship 's afloat!"
The good priest looked around,
"'Tis answer to my prayer," said he.
Said the boy: "*I pushed a pound!*"

This story has its lesson, friends;
It coms to me and you
As we review our mission fields
And ask, "What can we do?"

Do? We can *pray*, and pray we must
Ere Christ the world shall win;
"Thy kingdom come!" pray on! pray on!
Till he hath conquered sin.

But oh, forget not while you pray
To *push* with all your might!
The *least* of you can "push a pound,"
And thus speed on the right.

TWO OFFERINGS

I didn't think I could do it
When first he told me to,
For I love my precious dolly,
And she is almost new.

But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His word.

That must have been so beautiful,
Those harvest offerings!
Well, Uncle Joe he talked until
I brought him all my things,
To see which I would send away
For missions, in the box.
And he said my best doll—blue-eyed,
Red-cheeked, with curling locks.

I said: "Do you give what you like,
The very bestest best?
And do you make a sacrifice,
As you tell all the rest?"
And he said "Yes," he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now Uncle Joe is very good,
But he does love cigars!
He smokes on the piazza till
He almost hides the stars.
So then I said: "If you'll give up
Cigars and pipes and all
And give the money to the Lord,
Why then, I'll send my doll!"

Then Uncle Joe looked sober, for,
You see, he loved them so,
I said: "Oh! now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by and by he said:
"I think you're right. I'll drop cigars
And give their cost instead!"

So now my dolly's going;
And Uncle Joe—just hear!—
Will give most seventy dollars
To missions every year!
And mamma says she's very glad
About the way I spoke,
Since Uncle Joe has offered up
His sacrifice of smoke.

◆

Lo, this is Christdom! This same blessed earth,
From its clear coronals of the air we breathe,
Down to the primal granite underneath
Its mountains, hath had very notable birth
Out of Judaic insufficiency.
But what are we but unbelieving men,
Who put not Christ in our philosophy,
And only call our brothers brethren
On Sabbaths merely? . . .

—*Richard Realf.*

Contributed

A MIDWINTER'S DAY-DREAM

BY FREDERICK A. BISBEE

The clock had just struck nine on a bright winter's morning when two little children, with their great coats on, their heads hidden in big caps and their feet plunged deep in rubber boots, opened the big front door and started for school.

They took one step off the porch and—disappeared.

Their papa and mamma and big sister were very much astonished, and called out all together, "Where are Jack and Sing?" They looked up and they looked down and they looked all around, but not a child could they see, and they, being curious people, thought the children must have gotten to school as soon as they started, so they went in to await the noon hour when Jack and Sing would come home for their dinner.

But where were the children?

Instead of going along the street as usual, they found themselves going down and down and down through a strange up-and-down street with great white walls, and not a house or a man or a woman or a dog or a cat or a horse or anything alive, excepting that small boy and smaller girl, who, without walking, were yet going on and on, down and down, through the queer up-and-down street; just like going down stairs—only there were no stairs.

Jack looked at Sing, and Sing looked at Jack; and then Jack said,—

"Well, I call this queer, don't you?"

And Sing said, "Queer? I should think so; this is not the plain, ordinary way of going to school; we never went feet first before!"

"I wonder if we shall ever get there, going this way," said Jack.

"I don't know," said Sing, "but we shall get somewhere if we keep on going long enough.—There! I told you we should!"

Just then their feet struck something hard, and looking down they found it was the ground; not a very big piece of ground—in fact, just big enough for the two to stand on.

"Well, now," said Jack, "here we are, but where are we? and how are we going to get away? we can't climb up that little hole we came down, and there isn't any door to get out of."

"Let's make a door," said Sing.

So they fell to work with their hands and feet on the soft wall, and they pushed out here and pushed out there, but only made their strange house a little bigger. Then their hands got wet and cold, and they had to do the "milkman's slap" to get them warm; their feet got tired and would not tread the snow so well, and their heads got heavy and fell over this way and that way, and then the children thought they would sit down and rest.

"This is getting to be a pretty nice house," said Sing, "but I 'most wish we could find a way out so as to get home; it must be nearly dinner time. I feel a little hungry, and I would like to take my nap."

Then Jack spoke up very big, and said, "I'll get you home, dear Sing, if I have to dig all the way. I am hungry, too, but I am going to be a fine man and dig harder than ever."

"And so am I, too," said Sing; and they pitched in again and made the snow fly. They got clear down to the hard ground, and then stamped with their feet very hard.

And then a most astonishing thing happened!

When they stamped *very* hard they heard a tiny little voice, saying,—

"Yes, yes; is it time to wake up so soon?"

Jack looked at Sing, and Sing looked at Jack, and both said at the same time, "Did you say it?" and then they both laughed; they laughed loud and long, and Sing opened her mouth very wide and put her head back and put her head forward and put her head sideways, and laughed and laughed; and Jack put his head forward and back and sideways, and laughed and laughed.

And Sing said, "Let's do it again!" and they both jumped on the ground as hard as ever they could, and the tiny little voice said,—

"Yes, yes, I am coming! Is it really time to wake up?"

Then they heard other little voices, and kept very still to listen, and there arose a perfect chatter of small folks, one saying, "There must be some mistake;" and another, "I am sure I have only just fallen asleep;" and still another, "I don't want to wake up yet, I'm so sleepy;" and lots of other things like that.

Then Sing looked at Jack and Jack looked at Sing and then they both said at once, "Who are they?" and they both said at once, "I don't know."

Then Jack said, "Let's ask them and perhaps they can show us the way home."

So they both got down very close to the ground and said together, "Who are you people?" and they turned their heads to listen.

Then they heard a rustle and a hustle and a whispering together; then all was very still.

"Guess we better jump again," said Sing. So they both jumped as hard as ever they could until they heard the tiny little voice again, saying, "Don't do that any more and I'll tell you."

"All right," said Jack and Sing. "Who are you?" and they put their ears down close to listen and this is what they heard:

"We are the flowers that used to grow
Out in front of the house, you know:
The Daisy that had a big white hat
With a yellow crown, you remember that;
The Lily that was so large and white
And closed its eyelids every night;
The Rose that blushed so rosy red
When sunshine kissed its dainty head;
And the Pansy with its purple hue
Lifting its laughing eyes to you.
And there are others here as well
Whose names I can't begin to tell,
Who, just like us, when days grew cold,
And winter winds were harsh and bold,
Just snuggled down in our little beds
And pulled the blankets o'er our heads,
And fell asleep, to sleep till spring
Should bring a glad awakening.
But *you* have waked us with your noise;
We're most afraid you're naughty boys,—"

"No, we are not!" said Jack, "it is just Jack and dear Sing, and we have lost our way and we want to go home, and if you will tell us the way we won't 'sturb you any more, for it's cold winter yet and Jack Frost will get you if you don't watch out."

Then they listened again and the little voice said:

"Oh, we know you and like you, too,
For you were good and kind and true.
And so we'll tell you just the way
To your own home where you can stay:
Two rules remember all your days,
Forget them not, where e'er your ways;
Keep to the right and you shall go
Safe and sure, and the way you'll know;
Keep climbing up is the other rule,
I hope you've learned that well at school.
'Keep climbing up,' 'Keep to the right,'
That's all *we* know, and so 'Good Night.'"

Jack looked at Sing and Sing looked at Jack, and Sing said, "Which is my right hand?" and Jack looked at the bottom of Sing's boots and said, "This is your right boot and your right hand must be on the same side, so we must dig this way, and we both know which way 'up' is."

So they fell to digging again as they had never dug before, always to the right, and they made the snow fly like the wind; and they began to pack it under their feet so they could reach up higher every time and pretty soon they got hold of something that was like a step and climbing up on it they found another, and, on top of that, yet another, until at last all of a sudden, out popped two little heads right before a door that just then swung open,—and there stood Hattie, and she held up her hands and said:

"Wy, yere are dose chillerns now, jes in time fo' dinner. Come right in an' bresh off de snow an' clim' up in yo' chairs an' get on yo' bibs an' yere is de nicest dinner yo' ebber tasted."

And Jack looked at Sing and Sing looked at Jack and then they bent their heads forward and bent their heads back and bent their heads sideways and opened their mouths very wide and laughed so loud and so long that papa and mamma and the big sister came running to know what was the matter.

And Jack and Sing said both together:

"We 'Keep to the Right' and 'Keep climbing up.'"

And then they both laughed some more; and papa laughed and mamma laughed and the big sister laughed and Hattie laughed and the rabbits laughed and everybody was very happy.

◆

Many build as cathedrals were built,—the part nearest the ground finished, but that part which soars toward Heaven, the turrets and spires, forever incomplete.—*H. W. Beecher.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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for Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

* * *

PLEASURE AND RELIGION

So all-absorbed are some people, especially young people, in the pursuit of temporary enjoyment, that they have little time left for thought of other and higher things and for the observance of religious duties. The rainbow-hued bubble of pleasure is ever floating before their eyes. The luring voice of pleasure is continually sounding in their ears. The enticing fruits of pleasure are ever being pressed to their lips. Probably most of this class are not morally bad, not licentious nor vicious, but simply gay, thoughtless pleasure-seekers, devoting energy, thought, life, soul, to this end, chasing the will-o'-the-wisp across the fields of life, while the jewel of true and permanent happiness lies at their feet, and clutching after a gilded butterfly which often eludes them and, if captured, proves to be but a worm in glittering guise, while they refuse to receive the dove of spiritual joy and peace. The ceaseless whirl of modern society is so exacting in its claims upon its devotees, the passion for amusement is so abnormally developed, that the higher concerns of life are overlooked and neglected.

Christianity does not forbid reasonable enjoyment. Rather, we think, it encourages it. There was a time, it is true, when the Church frowned upon innocent recreations, but that time is past. Little objection is now made to pleasure simply because it is pleasure, so long as indulgence in it does not lead to moral harm or interfere with spiritual development. But when the higher claims of life are set aside for those things which at best contribute but to a passing fancy and a momentary enjoyment, then pleasure becomes a curse and a stumbling-block in the way of Christian progress. When there is a conflict between pleasure and duty, selfishness and unselfishness, personal gratification and Christian obligation, let the choice be not an unworthy one, and let it be made quickly, for the poet is right in declaring that,

> " Within the human breast
> Two master passions cannot co-exist."

SINCE THE death of the late Senator Morrill some one has said, and the newspapers are quite generally repeating the saying, that Senator Morrill's place in Congress will not be filled because Vermont left off raising men of that calibre many years ago. Evidently the editors who are giving currency to this remark agree with Mrs. Rebecca Harding Davis that "the hillside cabins of New England" are no longer the nurseries of American literary geniuses and statesmen. Perhaps they are right; perhaps not. There are many who believe that it would be possible to find among the sons of the Green Mountain State one who would in time become a worthy successor of the veteran statesman who has recently passed away. The reason there are fewer American statesmen in these days is that the American people seem to prefer to be represented at Washington by scheming politicians rather than by men of character and genius. When the people will send to Congress the kind of men who will develop the high qualities of statesmanship, there will be no greater dearth of statesman than in the days of Webster and Clay and Calhoun and Randolph.

* * *

HOW UNFORTUNATE it is that religion, true religion, has been obscured and its progress hindered by a persistent tendency to look upon it as something mysterious, vague, above the human understanding, even unnatural. The fact is, religion is the most natural thing in the world. Every sentiment related to it, based upon it, or resulting from it is a human instinct. Justice, faith, purity, charity, love,—these all are religious virtues, and they are all natural and human virtues. The religious man is the man whose higher nature has triumphed over his lower inclinations and passions; and just in proportion that a man's higher nature triumphs over his lower nature, does he approach nearer the ideal manhood of Jesus Christ. And so it may be said that religion is in a measure a matter of training and culture of our noblest natural inclinations. Just as one may become strong in body by a judicious exercise of muscles, or develop in intellect by careful and persistent cultivation of mind, so may he become spiritually noble by cultivating the finer faculties of the soul.

* * *

MOST THOUGHTFUL and fair-minded men, non-Christian as well as Christian, acknowledge that the Christian Church has been and is now the most prolific source of moral power and spiritual uplifting the world has ever known. This is not a mere assertion, it is an historic fact. Renan, the great French skeptic, though rejecting the supernatural claims of Christianity, declared, "It is the eternal religion of humanity." He further says: "It is the most copious source of virtue that the sympathetic touch of a sublime conscience ever caused to well up in the heart of man." Notwithstanding all her mistakes and all her sins, all her blindness to and all her perversion of the true Gospel, it is to the Church that the world owes its highest enlightenment, and she still stands as the mightiest bulwark of defence and the most effectual barrier against the selfish and savage instincts of our race. This is the institution which asks that every true man who has the welfare of his fellowmen at heart not only recognize her claims, but also assist her in performing God's work of saving and regenerating humanity.

* * *

THE EPWORTH HERALD is a trifle antiquated in its theology, slightly bigoted and a little inclined to be sarcastic in its comments on Universalism and Universalists, as we shall have occasion to note in a future review of one of The Herald's recent editorials. Nevertheless, it is an able and helpful paper whose general tone — barring an occasional lapse in the direction indicated—is altogether commendable. In fact, we think The Herald easily takes the lead among all the young people's religious papers. A recent issue devoted almost exclusively to the temperance cause, is full of facts and figures and appeals demonstrating the growing power of the saloon curse, and the need of more energetic action on the part of Christian people in behalf of temperance reform.

* * *

WORD COMES to us just before Young People's Day that the New York Unioners are working hard to double the number of Two-Cents-a-Week envelopes taken by the Unions in that State. This is but one of many indications that the New York young people are thoroughly interested in our Union work and loyally devoted to the cause. Though they may not succeed in accomplishing at once, all they hope for the spirit in which they are making the effort that insures ultimate success.

* * *

THE SUCCESSFUL working of the district system in States where it has been adopted, particularly Massachusetts, has led to so many inquiries about the plan of procedure necessary to putting it in force in sections as yet unorganized, that it has been thought best to devote the next issue of ONWARD largely to articles on district organization and work.

* * *

THE RHODE ISLAND State banquet, a report of which appears elsewhere, was a most delightful occasion. The large number in attendance and the evident interest of those present in all that was said regarding Union ideals and Union work, indicated that the Rhode Island Unioners are very much alive.

* * *

WE HAVE received from the editor of THE UNIVERSALIST LEADER an article recently sent him but evidently designed for ONWARD, entitled "Is the Young People's Christian Union Forgetting Its Mission?" As the article is signed only "A Contributor" we cannot publish it until the writer sends us his name. We shall then be glad to give it a place in our columns.

* * *

THE LYNN '99 rally songs are beginning to come in. Let every Unioner and friend of the Union who is poetically inclined saddle his Pegasus and prepare to take part in the contest.

JOY IN BELIEVING

BY MISS MABEL L. AMIES

The secret of joy in believing is that true religion overflows with love, and out of love spring the virtues of justice, toleration, fair mindedness, sympathy, patience, gratitude, humility, and perfect happiness and peace. For religion, we are told, consists in loving God with all our heart, and with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves.

With love for God and faith in him will come the joy of believing that all things work for good in a world of Providences, and with Ella Wheeler Wilcox,—

> "We find as our life grows older,
> And our eyes have clearer sight,
> That under each rank wrong somewhere
> There lies the root of right;
> That each sorrow has its purpose,
> By the sorrowing oft unguessed,
> But as sure as the sun brings morning,
> Whatever is, is best."

And there is joy in the feeling that God is always with us, always ready to help us, and that He will answer our petitions as is best for us. Faith in prayer always brings joy,—faith that there is always some one to help us bear our burdens if we but ask him to do so.

Some of ONWARD's readers may remember the story of the old colored woman who so sternly rebuked Frederick Douglass at an anti-slavery meeting, some years before the Civil War. The eloquent ex-slave had declared that every legal and peaceable effort to abolish slavery had failed, that the patience and hope of the friends of the oppressed were exhausted, and that nothing now remained but "the retribution of blood," and a thrill of sympathetic assent passed through the audience. Just then a tall, gaunt figure, black as night, rose in front of the platform, a bony finger was shaken at the speaker, and a voice as thrilling as his own, cried, "Frederick, is God dead?" In a few years the world learned that the old woman's faith was well founded.

It was this same poor old woman who, when her child had been stolen from her and sold into slavery, and she was in need of money with which to secure his release, prayed, "O, Lord, if I was as rich as you and you was as poor as I be, I'd help you. You know I would, and do help me!" "I felt sure He would," she said afterwards, "and He did." The old woman was sure she loved God, and believed He knew it, however poor and ignorant and despised she might be. Her's was a childlike faith. Cannot we all appeal to God with as perfect confidence that He will hear and answer our prayer, as did the poor negress? If we do,—

> "God's spirit will fall on us as dewdrops on a rose,
> If we but like a rose to Him our hearts unclose."

Philadelphia, Pa.

RHODE ISLAND BANQUET OF THE RHODE ISLAND STATE UNION

Rhode Island is known as the smallest State in the Union, but even the natives were surprised to learn at their Third Annual Banquet, from the editor of ONWARD, that he might have stepped across the State without knowing it. Notwithstanding this, two hundred Unioners and their friends gathered in the Pawtucket Church on Friday evening, January 20th, and after thoroughly discussing the menu, with the aid of Hawes' orchestra, drank in the eloquence of the after dinner speeches. The room was tastefully decorated with blue and white bunting and C. U. flags, and the place of honor was given the banner which the Rhode Island delegation brought home from the Chicago Convention.

Miss Ruth C. Earle, State President, acted as toastmistress and the President of the Pawtucket Union, Mr Walter E. Hallam, extended to all a cordial welcome. Our Individual Responsibility to be true to our motto "For Christ and His Church" was shown by Mrs. Petrie of Palmer, Mass., to be even greater when some of the members were not awake to their duty, and we were urged to express our sympathy for and dependence on others.

Mr. Charles Dexter of Valley Falls, speaking to the toast "Lend a Hand," pointed out what kind of a man would lend a hand in the service of Christ, and mentioned some of the difficulties in the way and suggested constancy and faithfulness as remedies.

The editor of ONWARD was warmly welcomed, and in his usual happy way said that The Power of the Union is the power of that righteousness which brings up the ideals of the young people connected with it. We have a grand faith and a great mission which should arouse our enthusiasm and increase our faith in ourselves and our self respect, making the Universalist Church of the future the Evangelical Church.

After listening to a vocal solo by Miss Alice B. Lane of Pawtucket, the subject of "Ambitions" was discussed in a very bright way by Miss Jessie Drew of Providence, who held before us as a most worthy ambition, the devotion of the young people, not for their own glorification but for the glory of our Church Universal, to Christian service.

As would be expected, we received a spicy address from the Massachusetts State President, Mr. C. Neal Barney, in which he congratulated Rhode Island on her success and loyalty as evidenced by the number present and advised a scant use of cold water in our Church and Union work and cordially invited us all to Lynn '99.

We trust that this gathering has been an inspiration to our individual Unions and that better work accomplished shall be the witness of it.

JENNIE L. ELLIS.

Pawtucket, R. I.

TO OUR JUNIOR WORKERS

THE NEW TOPIC CARDS

I trust the Junior Unions everywhere are using the Junior topic cards. None can afford to miss the historical topics which appear every month, for they will do much to arouse a greater interest in our Church, or the topics upon the essentials of the Universalist faith beginning the last of February and continuing until Easter.

THE HONOR ROLL

It is necessary that the requirements for the Honor Roll be again emphasized. Not only must the children be present at all the meetings for the stated periods of time, but they must also take some part in all the meetings. The first medallion is not given until these conditions have been fulfilled for two months.

THE JUNIOR STAR

One thousand copies of the Junior song books have been consigned to the General Union although the plates still remain my property. All benefit from the sale of the books will be for the Southern Mission. And because our Mission Fund receives the benefits let every Junior Union purchase the books and help the cause in this way.

TWO-CENTS-A-WEEK FOR MISSIONS

We should never be quite satisfied until the Southern Mission is receiving two cents a week from every Junior Unioner. Will not the Junior Superintendents ask the children to give two cents a week for this work, from the money which is given them by their parents for their own spending? It would be so easy to buy just a little less candy each week and give the pennies instead to the Mission work.

SCRAP BOOKS FOR HOSPITALS

Several Juniors write that they are making scrap books for children's hospitals. This is a beautiful service and all our Juniors may help in this way. Railroad circulars and advertising pages of magazines are full of beautiful pictures that can be used for this purpose. When there is no hospital near, the Union may send the books away.

"BIRDS"

There is a beautiful monthly magazine called "Birds" which every month contains several colored plates of birds, published by The Nature Study Publishing Company, 521 Wabash Avenue, Chicago, Ill. It would be a fine thing for every Junior Union to subscribe for this magazine, and after they have enjoyed it to send it to some children's hospitals. Send twenty-five cents to the address given for a sample copy and the supplementary rules.

PARLIAMENTARY RULES

A number of requests have come for a simple manual of parliamentary rules. A good one can be obtained of The W. C. T. U., The Temple, Chicago, Ill., for ten cents. It would be well for every Junior to own a copy.

THE JUNIOR STAR AGAIN

Every good word for The Star strikes deep down into my heart. Miss Tower, of Franklin, Mass., writes: "We have used them ever since we reorganized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxions to make a long service by singing many of the songs. The services are a very welcome feature."

A MOTHERS' MEETING

Every special effort made to interest the parents in the Junior Union is a forward step, and wherever it has been done good results have been obtained. Many superintendents write that the parents are not interested at all. Mrs. Downey, at Spencer, Mass., has just held a Mothers' Meeting which was a great success. The mothers were actually surprised to find how much their children could do. Superintendents who have trouble along this line should write to Mrs. Grace Shaw Downey, Spencer, Mass., and learn her method.

WHAT OUR LOCAL SUPERINTENDENTS SAY

"Our Neenah, Wis., Juniors held a business meeting at my home recently and elected officers. Each Junior was given a penny with which to earn fifty cents or a dollar, if possible. Two of the smallest members have already twenty-five cents each. All the Juniors signed a letter of congratulation to Dr. Sawyer on his ninety-fifth birthday. There was an unusually large attendance at our meeting last Sunday." So writes Miss Utley, and here is a good suggestion for other Junior Unions.

What little sunbeams the Juniors are, the following letter from Mrs. Tuttle, of Springfield, Vt., will show: "My Junior Union has grown from twenty-six members to forty since September 1. At a recent festival held by The Ladies' Society the Juniors took charge of a table for dolls and fancy articles. Most of the work was done by the Juniors themselves. They cleared eight dollars. The Junior Union has paid eight dollars toward the general expenses of the church the past year besides buying "Junior Stars," a blackboard, and doing charitable work. At Christmas they gave presents to some children who otherwise would have had few gifts."

From Northfield, Vt., Mrs. C. V. Kent sends word that the Junior Union is in a flourishing condition. Of a membership of thirty-six the average attendance is eighty per cent. All take part in the Scripture reading, and at a recent service all but three offered sentence prayers. A lively interest is manifested in the subject of the meetings. The children have pledged themselves to raise twenty dollars toward the pastor's salary for the coming year and have already paid fifteen dollars. All the children have copies of the little book "Daily Food," Christmas gifts from the Superintendent, from which they select Scripture verses for the devotional service. We think this an idea worthy of being copied by other Unions."

The new Superintendent at Charlestown, Mass., Mrs. Coburn, writes: "I love the work and know how important it is. I have an Honor Roll framed and hung in the Sunday school room. We have forty members, of whom one-half are girls. Five new boys joined at the last meeting. We hope to have 'The Junior Stars' soon." Mrs. Coburn has five children of her own, of whom three are Juniors. She will make a success of the work because she is a busy woman.

Miss Tower, of Franklin, Mass., says: "In our devotional meetings we seem to be following a course similar to other Unions. A leader volunteers, using ONWARD topics. Each member responds with a Bible verse when the roll is called. These verses are used for a series of Sundays so that the children may learn them. The Senior Helping Hand Committee, under the direction of their chairman, took charge of a Junior sewing class at which they made holders, pin balls, pen wipers and needle books, which were sold from a Junior table at the Festival of the Seasons. The boys had charge of a wedding cake at the same festival. The children earned five dollars. The Ladies' Social Circle invited the Juniors to help them earn a new carpet by holding a fair. The children had a package table and earned nearly four dollars. They are now collecting picture cards with which to make scrap books for the Children's Hospital. They propose making a contribution to the Children's Health Fund, in which they became interested through hearing some of the 'Little Wanderers' sing. The Sunshine Committee is watchful for opportunities to carry flowers to someone, and the whole Union is quite active."

The Junior Union at the Congress Square Church, Portland, Maine, has been organized but a short time, but it is exceedingly vigorous, as may be seen by this note from Miss Trefethen: "We have grown from twenty-seven to nearly fifty members and have an average attendance of from thirty to thirty-five. The children are very much interested."

Here is a summary of the year's work of the Union at the Church of Glad Tidings, Brooklyn, N. Y., from Miss Louise Rose: "What have we done? We have paid our dues for '98 and '99; given a white satin Bible mark for the new Bible; sent greetings to Dr. Sawyer on his birthday; bought the new topic cards, which, by the way, are delightfully pretty and the topics splendid, especially those on our denominational heroes. The Sunshine Committee took a basket of fruit to one small member who is now very ill. The Juniors thought of this act of kindness themselves. Our devotional meetings have been held every Sunday. We have the Honor Roll and it is of great interest. My very smallest member, Mabel Muiler, is well on her third month and is as proud as a peacock of her Ballou medal. The boys are as punctual and ready and willing to do what is asked of them as are the girls. A weekly collection has paid all expenses."

Miss Lottie Boyce, of Lodi, Wis., has been appointed State Superintendent to succeed Mrs. C. C. Conner, who has removed from the State.

HONOR ROLL NO. I.

Two months, Springfield, Vt., Gladys Leonard, Roy Peck. Woodlawn Park, Ill., Eddie Kemp, Viola Hunt. South Boston, Mass., Luman Lewis, George Lockhart, Millay Emery, Chester Ford. Barre, Vt., Beulah Briggs. Herkimer, N. Y., Mamie Heirholzer, Nettie Heirholzer, Bartie Barnes, Daisy Jordan. Springfield, Vt., Fredrika Aibson, Ethel Powers, Pearl Richmond, Blanche Norton. Clinton, Ill., Bertha Dillon. Spencer, Mass., Hattie Bell Cook.

Three months, South Boston, Luman Lewis, George Mockhart, Mary Cussens, Herbert Elliott, Una Ford, May Lockhart, Arthur Lockhart, Abbie Moulton, Ethel Whiting.

Four months, Brooklyn, N. Y., (Glad Tidings Church) Shirmer Vincent, Eva Muller, Albert Hosking, Grace Clark. South Boston, Mass., Mary Cussens, Herbert Elliott, Una Ford, Mary Lockhart, Arthur Lockhart, Ethel White.

Six months, Springfield, Vt., Nellie Robinson.

HONOR ROLL NO. II.

Three months, Barre, Vt., Sadie Clark, Grace Brown.

Four months, Barre, Vt., Florence Whittier, Stella Brooks.

MARY GRACE CANFIELD,
National Superintendent.

Dover, Me.

WITH OUR WORKERS

SENIORS

WEBSTER, MASS.—The Y. P. C. U. gave a Social to invited guests. Those were invited who might become members.

NORTH HATLEY, QUEBEC.—Jan. 7 the Y. P. C. U. held a rally in their church. Rev. H. E. Benton, of Derby Line, Vt., gave a very fine address which was full of helpful thoughts, and Dr. Atwood, our General Superintendent, spoke encouragingly of the work of our Unions. Miss Grace Loomis, of Ascot, delighted all with her excellent singing, and Mrs. A. C. Jackson gave a pleasing recitation. Jan. 20 the Y. P. C. U. held a Sugar Social which was a great success both financially and socially. The Union holds a religious service every Sunday evening and socials once a month. They will soon present the drama entitled "Among the Breakers."

NEWFIELDS, N. H.—The Y. P. C. U. marked its annual meeting in November by an address from Mr. C. Neal Barney, of Lynn, Mass. The weather was stormy and few were present, but those who heard it enjoyed it. We are having a course of popular lectures by gentlemen it the neighborhood which will more than pay expenses. During the first week in January Rev. E. A. Hoyt, of Dover, and Rev. W. P. Burnell, of Boston, preached at the special meetings. These meetings were fairly well attended. One person joined the church at New Years.

The Quarterly Meeting of the State Executive Board of Connecticut is to be held in Hartford, January 27, at which time plans will be matured for our coming Mid-Year Meeting and Banquet at Bridgeport some time the last of March. The Lynn Convention will also receive due consideration. We wish to be well represented there and will work accordingly.

NORWICH, CT.—We miss a regular pastor, whom we need to encourage and help us, although we are doing very well just at present with the different ministers who come here each Sunday. Our devotional meetings are largely attended, and generally are interesting. On December 4,'98, Miss Lottie Champlin, of Hartford, was with us and gave us an inspiring talk. Mr. Marvin, of Tufts College, was with us December 18, '98, and much good was derived from his presence among us. Last Sunday, Miss Powell, from Tufts College, gave us a sermon which we enjoyed very much. Our membership is on the increase. As Lynn is not very far from here, we hope to have a large representation there. The young people are to give the two operas "The Idyll of the Mill" and "The Frogs of Windham," the first of February, for the benefit of the church. The rehearsals are now going on and we are all doing our best to make them as successful as our former operas have been.

DANBURY, CT.—Our Union holds devotional meetings every Sunday evening. The Lookout Committee visit the sick and absent ones. At Christmas the sick were remembered with fruit and flowers. The Union gave the children of the Sunday school their Christmas entertainment, after which the usual gifts of candy and oranges were distributed among them.

STAMFORD, CT.—The membership of the Society is now thirty-six. We gave a Thanksgiving Sociable the latter part of November. On New Year's Eve an entertainment was given by some of the members in the rooms of the Boys' Club. We are now busy preparing for an entertainment to be given shortly by the Society. Each person taking part is to represent some special day,—Holidays. May Day, April Fool's Day, St. Valentine's, Bargain Day, At Home, Baking, etc. There will be a parade of the Days, followed by a short musical program. The Young People's Day Committee are also at work preparing a program for that occasion which we hope to observe in a proper manner with addresses, special music, etc. Four members of the Society went to Bridgeport on New Year's Night to attend a Union meeting. They arrived a little late, but had a welcome they will long remember.

BRIDGEPORT, CT.—Our Union is in a flourishing condition. Sunday evening, January 1, a delegation from the Stamford Society united with us in our devotional meeting. We have taken up for our home work the support of the Sunday morning kindergarten of the church. We are also planning and looking forward to the Mid-Year Meeting and Banquet to be held in Bridgeport in March.

HARTFORD, CT.—We have been having special meetings the first Sunday in each month. Prof. Luther, of Trinity College, Rev. Mr. Paton, of the Theological Seminary, Mr. Davis and Mrs. Stirling have addressed our young people. Two of our prominent citizens and one of our school principals are to address us in the coming months, as will others also. The Devotional Committee is planning to do something in the line of Christian Citizenship besides these monthly meetings which bear on Christian Citizenship work. The Musical Committee provides special music once a month. The Guild assisted the pastor in giving a series of historical lectures to the school children. We have started on new sets of mission envelopes. We celebrated Post Office Mission Sunday and sent six dollars to Headquarters. One successful social has been held.

MARLBORO, N. H. — The fourth meeting of the Cheshire County Association of the Y. P. C. U. was held at Marlboro, Jan. 4, afternoon and evening.

The afternoon was devoted to the discussion of missionary work. The following questions have previously been sent to each of the local Unions:

1. What has your Union been doing since our last meeting?
2. Has your Union been doing any missionary work during the past year? If so, of what value?
3. What missionary work can the Y. P. C. U. do in Cheshire County?

The reports of work were given by the delegates of the various Unions in answers to these questions, followed by a discussion led by Rev. H. E. Rouillard.

At the evening session addresses were given by Rev. J. Barner-Wilson and Rev. H. E. Rouillard.

All in attendance felt that this was an interesting and profitable meeting.

The March meeting will be held in Hinsdale.

GEO. L. THOMPSON.

Mr. Charles H. Ballou, of Utica, has been appointed New York State Transportation Agent for Lynn '99.

BANGOR, ME.—A Flag Social was held January 20. The flags of all nations, forty six in number, furnished by Mr. Irving, of Somerville, Mass., were exhibited and much admired.

The Devotional Meeting

THE TOPIC SERMON

Topic Feb. 19. CHRISTIAN CITIZENSHIP. MY DUTY AS A CITIZEN. Mich 6: 5. Isa. 41: 6.

BY REV. C. P. HALL

The first of these references is a double one, and points us to the story of Balaam for the truth with which we must deal. The second text refers us to the principle of brotherly co-operation. Taking them together we have the suggestions of these texts furnishing us this topic: "The Spirit of the Work of Christian Citizenship." The first suggestion is one of uncompromising loyalty to the Law of God written and unwritten as it is revealed to us by conscience We find the disposition to compromise in Balaam as we look to the story of his dealings with Balak and his messengers, but the advocate of Christian Citizenship can know no compromise with evil. He must know what God would have and do it, and knowing the right, he must endeavor to make the laws of the land accord with the law of God as men understand it.

To compromise with evil for the sake of temporary good shows a want of the true spirit of reform, it makes it more easy to tolerate the evil that is about us, and it opens the doors to greater compromises, while it has its effect upon personal character as well. There must be an unswerving, unflinching front kept to the things which are evil all the time, and we cannot rest satisfied if the evils which face us are not displaced by righteous laws and customs. In this, brotherly co-operation must be had with our neighbors of other denominations, and toward those who are interested or engaged in such pursuits as we deem are detrimental to the welfare of citizenship.

There must always be manifest the real spirit of helpfulness in us, so that those who are to be helped will see that it is out of real love for them and for their welfare that our endeavors are put forth. We can do much in our own ranks to make plain to men the wrongs that exist, and the ways to remedy such wrongs, but it needs the active co operation of all who are interested in such matters and are working toward the same ends, if we are to have success crown our efforts. Brotherly affection, and the disposition to carry that affection into all that we do toward reform if it is to cause reform from right motives. We must do right because it is right, then we must ask others to do right for the same reason, but we must never forget to put our affection into the efforts to have them do right.

Danbury, Conn.

QUESTIONS FOR SPEAKERS AND THINKERS

1. Is "Our country right or wrong" a worthy sentiment?
2. Who are the citizens of this Country?
3. What are the benefits of citizenship?
4. What are its duties?
5. What is patriotism?
6. Why were the colonial rebels of 1776 patriots?

DAILY SCRIPTURE READINGS

MONDAY. Is. 26: 7–9.
TUESDAY. Rom. 8: 7, 8.
WEDNESDAY. Eph. 2: 19–22.
THURSDAY. Jer. 7: 2–7.
FRIDAY. Prov. 28: 5–7.
SATURDAY. Ps. 37: 37–40.
SUNDAY. Ec. 12: 13, 24.

QUOTATIONS ON THE TOPIC

"Let all the ends thou aim'st at be thy Country's, thy God's and Truths."—*Shakespeare.*

"Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained."—*James A. Garfield.*

"The very essence of free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party."—*John C. Calhoun.*

"Who is not proud to be an American? Lives there to-day, anywhere, a man of any station of life, of any order of intelligence, of any other clime, of any creed or faith, of any political opinions, of any section, who does not stand more erect and bear himself more loftily, when able to say that he is an American citizen?"—*Wood.*

"Every right thinking man has a right to send abroad his thoughts into any latitude, and to give them sweep around and around the earth. He has a right to do it, but of course, like all other rights, it must be regulated with prudence. I have a right to preach not only Christ, but the ethics of Christ; and not only the ethics of Christ, but the civility that is drawn from essential Christianity, and that must flow from it."—*Henry Ward Beecher.*

"To-day the divinely given prerogative of America, redeemed from the curse of domestic slavery and entering hopefully upon her second century of national life, is still to see a man in every son of humanity, to see all men free, all men brothers, and every man charged with a share of responsibility for the conduct of the government under which he lives. The whole spirit of the teaching of Christ is directly against the ignoring or the evasion of this responsibility divinely laid upon each citizen to see to it so far as in him lies, that in proportion as the spirit of Christ dwells in him, the life of the community in which he lives shall be cleaner, more law-abiding, and nobler."—*M. E. Gates, LL. D.*

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Feb. 19. CHRISTIAN CITIZENSHIP SUNDAY. WASHINGTON'S BIRTHDAY, FEB. 22. BOYS AND GIRLS AS PATRIOTS. Ps. 128· 1, 2.

Each Junior may be instructed at a previous meeting to bring one reason why our country is considered the grandest and best in the world. After these are given all sing "America."

Next speak of the duty, old or young, owes our country—a good life. America has little to fear from outside foes if her citizens are true. Speak of a few traits of character essential to make our Juniors grow to be Christian citizens and illustrate with incidents from Washington's life. Particularly impress the thought that because he practiced these virtues in his youth his manhood was so noble.

OBEDIENCE

If we would become leaders we must ourselves learn to obey. "Washington, a lad of twelve years, was going to sea. When the cart came to the door for his trunk his mother said, "George, your father is dead and I cannot bear to have you go away." He gave up his plans and remained at home.

Explain that rules of home and school, laws of State and Nation, are to protect, not oppress.

TRUTHFULNESS

"When you're wrong the folly own,
Always speak the truth.
Here's a victory to be won,
Always speak the truth.

He who speaks with lying tongue
Adds to wrong a greater wrong;
Then with courage true and strong
Always speak the truth.

The story of the cherry tree and hatchet may be told by a child.

NOBLE AMBITION·

Speak of the value of a good education and how superior the advantages of Juniors to those of children in the days when Washington so energetically applied himself to his studies. He cultivated every quality of heart and mind which made him capable of filling a high position as a man. Let every Junior strive to be worthy to fill whatever station in life God may call him to. Compare ignorance of Spanish soldiers with intelligence of our men.

One whose mind is rightly trained is not easily confused in time of danger. Tell about Dewey having his sailors withdraw to a safe distance and eat their breakfast during the attack upon the Spanish at Manila. Washington's great ambition was to serve his countrymen.

RELIGION AND DELICACY OF FEELING.

As youth and man the one controlling feature of his character was his love for and trust in God. His soldiers if at liberty were required to attend service. Rev. Lee Massey, his pastor, in truth says, that Washington's behavior in the house of God was ever reverential and that no company ever kept him from church. Patriotism never means revenge. Washington after the surrender of Cornwallis, said to his soldiers, "My brave fellows, let no sensation of satisfaction for the triumph you have gained induce you to insult your fallen enemy. Let no shouting, no clamorous huzzaing, increase their mortification. It is sufficient that we witness their humiliation. Posterity will huzza for us."

In closing tell of the Junior Angels in New York city and speak of the ways children can be patriotic. I. Keep the life pure, true and honest. II. Have equal regard for other's property with their own. III. Do unto others as they would have others do unto them."

BLACKBOARD EXERCISE

In the center of the board draw the American flag. In the four corners draw a hatchet, tree, sword and three-cornered hat.

The story of Washington and the cherry tree has been ridiculed and even denied but the story always impresses children with the right idea of truthfulness and serves to illustrate what must have been Washington's spirit as a boy.

Through a long, hard war he displayed such courage, perseverance and wisdom that the army was victorious and a nation was founded.

There are many anecdotes of Washington which will be helpful to the children.

Our flag represents our country. We love our country and we love our flag. For the sake of their country men have given up their lives on the battle-field. To day men are as ready to defend their country as they were a hundred years ago.

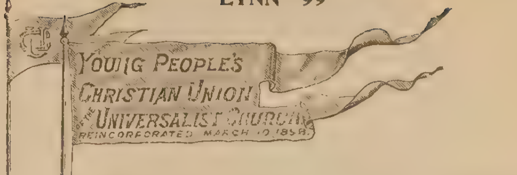
QUESTIONS

Define Patriot.
How can boys and girls be patriots?
What laws are to be obeyed beside the laws of our country?
What is mentioned in the Bible as the "royal law"? (James 2: 8.)
If this law is obeyed what kind of a citizen will we have?
Name some ways in which members of the Junior Union can, by their example, help to make their country better.

DAILY HELPS FOR JUNIORS

SUNDAY. Never forget that "one with God is a majority."
MONDAY. Kindness ever should be our watchword.
TUESDAY. I would not enter on my list of friends
The man who needlessly sets foot upon a worm.
WEDNESDAY. Whatever makes men good Christians, makes them good citizens.
FRIDAY. How poor are they that have not patience!
SATURDAY. Be kind to all harmless living creatures and try to protect them from cruel ways.

LYNN '99



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Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

WESTERN NEW ENGLAND BANQUET

The Young People's Christian Unions of Western New England will hold a banquet, similar to the one which was so successful last year, at St. Paul's Church, Springfield, Tuesday, February 7. Further notice will be given next week.

FLINT M. BISSELL, *Coairman of Com.*

MASSACHUSETTS DISTRICT NUMBER FIVE

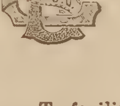
The Unions of District No. 5 will hold a rally in the Universalist Church at Arlington, Wednesday evening, February 15, at 7.45 o'clock.

Speakers of the evening, Rev. E. M. Barney, of Beverly, "What is it to be a Christian." Rev. G. Bicknell, D.D., of Cambridgeport, "Necessity of Allegiance," It is hoped there will be a full delegation from each Union. Members of other Unions are cordially invited to be present. NELLIE C. WADLEIGH, *Dist. Supt.*

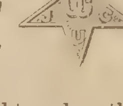
POST OFFICE MISSION RECEIPTS

Jan. 13, Centerdale, R. I., $1.00.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold *$1.00*
Senior Y.P.C.U. Pin Gold Plated *.50*
Junior Y.P.C.U. Pin Sterling Silver *.15*



NOTICE

To facilitate the work of the office and to reduce the Headquarters expenses to a minimum consistent with proper business methods, the Secretary makes the following requests, and asks that the Unions and members be governed by them when communicating with Headquarters.

When ordering supplies send the money for payment with the order when possible. That this may be done send for the published price list.

When ordering literature for Post Office Mission use, state the titles of the leaflets desired and the number of copies that can be used to the best effect. To this end please refer to the published list below:

LIST OF TRACTS

The following tracts will be sent free to any one applying for them. It is expected, however, that Unions will send a contribution each year to the Post Office Mission, and gifts from individuals will likewise be gladly received:

How God Triumphs,	Thompson
The Shepherd's Quest, or The Love that Seeks until it Finds,	Thompson
Why Preach It,	Canfield
Shall the Universalist church be closed,	Hall
Repentance after Death,	Sweetser
Universalism explained,	Sweetser
Three Lessons in Bible Universalism,	Pullman
A Statement of Belief,	
Biblical Reasons for Universalism,	Pullman
The Barnum Tract,	Barnum, Cone, Dodge, Thomas
The Rich Man and Lazarus,	Sweetser

STATIONARY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letterhead to arouse interest in our cause.

TOPIC CARDS

Send in your orders for the 1899 Yearly Topic Cards now at Headquarters. The advertisement in last week's ONWARD shows the neat design of the new cards. Prices Senior No. 1, 1 1 2 cent each, any quantity. No. 2 (finer quality of card 2 cents each, any quantity. Junior (one quality only) 1 1 2 cent each any quantity. We get out the six months card also to your order. Remember, that the National Union depends upon the small profit of its supplies to help meet the expenses of its work.

Y.P.C.U. SUPPLIES

We wish to call attention to the various supplies kept in stock at National Headquarters for sale to the Unioners. On the articles for which a charge is made there is a small margin of profit, which is turned into the National treasury, and thus becomes one of its sources of income. Any one purchasing any of these supplies may be sure he is getting the full worth of his money and is also aiding our young people's cause.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *National Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

THE BABY'S WEIGHT

"How many pounds does the baby weigh—
Baby who came but a month ago?
How many pounds from the crowning curl
To the rosy point of the restless toe?"

Grandfather ties the kerchief knot,
Tenderly guides the swinging weight,
And carefully over his glasses peers
To read the record, "only eight."

Softly the echo goes around;
The father laughs at the tiny girl,
The fair young mother sings the words,
While grandmother smoothes the golden curl,

And, stooping above the precious thing,
Nestles a kiss within a prayer,
Murmuring softly, "Little one,
Grandfather did not weigh you fair.

Nobody weighed the baby's smile,
Or the love that came with the helpless one;
Nobody weighed the threads of care
From which a woman's life is spun.

No index tells the mighty worth
Of a little baby's quiet breath—
A soft, unceasing metronome,
Patient and faithful until death.

Nobody weighed the baby's soul,
For here on earth no weights there be
That could avail; God only knows
Its value in eternity.

Ethel Lynn Beers.

BENNIE AND THE TROLL

"The sun's coming out at last," cried Bennie Dallas, looking up from his book. "I've been reading all day while it's been raining, and I'm feeling tired sitting quiet so long. Carl! ho, Carl! let's go and play ball."

"All right," Carl replied, springing up from the lounge. "Come on. I'm ready."

"It's my first bat!" shouted Bennie, running to the hall-rack for his hat.

"No, it's mine first," declared Carl. "You batted last the last time we played."

"Well, then, let's decide it by seeing who can throw the ball the highest. The one who can throw the ball over the top of the tall poplar in the front yard will have the first bat. What do you say?"

"That's not fair," objected Carl. "You're two years older than I am, and of course you can throw higher than I can."

"Oh, come, Carl, don't be a baby. We've got to decide the question some way. You throw first."

Carl did not like to be called a baby, and so he picked up the ball,—not very good-naturedly, though, —and threw it as high as he could in the air. It flew almost to the top of the poplar tree, falling short about a foot, and then came down clattering and bounding through the branches. Bennie's turn having come, he hurled the ball into the air with all his force, and sent it over the topmost twig of the tall, splendid poplar, so that it descended on the other side.

"Ah, ha! It's my bat," he shouted, as if he had won a great victory.

"Well, go on," answered Carl, looking a little sour. "If we want to have a game, we can't talk about it all day. How many strokes before I get the bat? Six?"

"No, that's no way to play a game. It's a baby way. I'll tell you how we'll play. The one that knocks the ball the farthest gets to bat twelve times. I'll strike it that many times now while you catch and throw, and then we'll strike race for the bat next game. See?"

"Oh! that's not fair," Carl complained; "you're bigger and stronger than I am, and you'll get the bat every time."

"Well, if you don't want to play any kind of a game in which we can have a little fun, why, I'll go into the house and finish my book. I like to play a game when I play," and he threw down the bat.

"No, don't go, Bennie," coaxed Carl. "Have it your own way, then, just so we can have a few games before night."

While this dispute was going on, Mr. Dallas was sitting at his study window, which opened toward the vacant lot on which the boys were playing their game of ball. He was deeply interested in the way the boys settled their differences, and so he looked up from his writing and watched the game.

Bennie struck the ball twelve times, often sending it to the farthest end of the lot. His little brother tried to stop it, but, as he was not very skilful, he failed oftener than he succeeded, so that he had to make many a long race after the bounding ball, running back part of the way and then throwing it to Bennie. His face soon became flushed with his exertions, and his breath came a little short. At length he called out:—

"That makes twelve. It's my turn now."

"No, sirree!" answered Bennie. "Now we'll decide by seeing who can make the best hit. Hurry up. Here's the bat."

Carl took the bat from his brother's hand, tossed the ball into the air, and struck at it with all the force he could command. But he did not give the ball a fair stroke, and it bounded only half-way across the common. It was easy for Bennie to do better than that.

"It's my bat again," he announced, after he had sent the ball whizzing far beyond Carl's poor stroke.

In vain Carl protested that this way of deciding who should handle the bat was unfair. Bennie was determined to have his own way, ruling his little brother with a rod of iron. Again and again he won the games, keeping poor Carl in the field all the afternoon. From the study window Mr. Dallas watched the uneven contest, and felt sorry that his oldest son should be so selfish as to take a mean advantage of one who was weaker and younger than himself.

"Well, that is the way matters usually go in this world," he mused, "and not only among children, either. But I must talk to Bennie about his selfishness. He needs a lesson."

Mr. Dallas sat looking thoughtfully out of the window at the sun, which was just setting in a sea of golden glory. He was thinking more about Bennie, however, than about the beauty of the sunset. Presently he smiled. A happy thought had flashed into his mind, which might be useful to Bennie.

When the family had gathered in the pleasant sitting-room that evening, Mr. Dallas said:

"Well, boys, I noticed that you had quite an exciting ball game this afternoon. Did you get a chance to do any batting, Carl?"

"No, not one time," replied Carl, who was not in a very pleasant mood. "Bennie wouldn't play unless I gave him his own way, and so he did all the batting."

"Yes, I saw how it went, boys," said Mr. Dallas, a grave look coming over his face. "Bennie's conduct reminded me of a little story I read the other day. It was about a farmer and a troll."

"What's a troll, papa?" asked Carl.

"It is a kind of imaginary being, of which the people of Sweden and Denmark tell many pretty stories, just as English people do about brownies and fairies. Burrowing in mounds and hills, the trolls were called hill-folk, and they lived in societies and families, and performed many odd pranks. As a rule, they were obliging, and delighted in bestowing gifts on the people in whose neighborhood they lived. They also played jolly tunes on little musical instruments, and in many ways were interesting little folk. Besides, they were famous gymnasts, even if their bodies were round and plump. Where do you suppose, boys, we get our English word 'droll'?"

"Do we get it from the little trolls of Denmark and Sweden?"

"We do. Isn't that interesting? Many of our words have quite a history. Well, these trolls were innocent little creatures, and could be easily imposed on by people who were smart and scheming. I want to tell you how a selfish farmer took advantage of one of these trustful little beings."

"I don't see how he could do that," said Carl. "I wouldn't do anything so mean."

"But this farmer was shrewd and selfish," continued Mr. Dallas with a smile. "First, he took a piece of land that belonged to a troll, and began to plow it. This made the rightful owner angry, and he threatened to make trouble for the greedy farmer. But, at last, for the sake of peace, the troll agreed to take half the crops raised on the land, the bargain being that the first year he should receive what grew above the ground, and the second year what grew beneath it.

Now see how tricky the farmer was. The first season he planted radishes and carrots, of which he got the fruit, while the poor Troll got only the useless tops. The following season, Mr. Farmer planted corn, and when the harvest came, his queer partner gathered the roots and marched off with them, too innocent to see how wickedly he had been deceived."

"What a mean old farmer he was!" declared Bennie, becoming quite angry. "He had no business to take advantage of the little troll in that way, just because he was smarter and stronger than it was!"

"I agree with you, my boy," said Mr. Dallas. "But don't you think, Bennie, that there are boys living to-day who treat their little brothers in much the same way?"

Bennie's face became flushed, and he looked very sober the rest of the evening.—*Leander S. Keyser, in The Sunday School Times.*

◆

To-day and to-morrow will be the same, generally speaking, because the evolution of a life is a gradual process. Start in a moment; be born now; but grow like unto Him, and be changed in time into His image, for the kingdom of God cometh without observation.—*Henry Drummond.*

A HERO

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daybreak came, however, he heard a well-known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"O, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

THE ART OF PLEASING

Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes. He has the trouble of earning or owning them; they solicit him to enter and possess." —*Emerson.*

"With hat in hand, one gets on in the world."—*German Proverb.*

"There is no policy like politeness," says Magoon; "since a good manner often succeeds where the best tongue has failed." The art of pleasing is the art of rising in the world.

A fine illustration of the business value of good manners is found in the Bon Marché, an enormous establishment in Paris where thousands of clerks are employed, and where almost everything is kept for sale. The two distinguishing characteristics of the house are one low price to all and extreme courtesy. Mere politeness is not enough; the employes must try in every possible way to please and make customers feel at home. Something more must be done than is done in other stores, so that every visitor will remember the Bon Marché with pleasure. By this course, the business has been developed until it is said to be the largest of the kind in the world. No other advertising is so efficacious. A. T. Stewart imitated this store in his .

Good manners often prove a fortune to a young man. Mr. Butler, a merchant in Providence, R. I., had once closed his store, and was on his way home when he met a little girl who wanted a spool of thread. He went back, opened the store, and got the thread. This little incident was talked of all about the city, and brought him hundreds of customers. He became very wealthy, largely because of his courtesy.—*Success.*

MEMORY GEMS

Often, from that other world, on this
Some gleams from great souls gone before may shine,
To shed on struggling hearts a clearer bliss,
And clothe the Right with lustre more divine.
—*James Russell Lowell.*

"Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And, like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'

"Peace, and no more from its brazen portals
The blast of war's great organ shakes the skies!
But, beautiful as songs of the immortals,
The holy melodies of love arise."

The capacity for indignation is an essential part of the outfit of every honest man.—*Lowell.*

I know not in history an individual so easily comprehended as Jesus Christ, for nothing is so intelligible as sincere, disinterested love.—*Channing.*

Take your choice between a religion that is meant to restrain human nature, and a religion that is meant to develop human nature.—*Rev T R. Slicer.*

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, FEBRUARY 10, 1899. No. 6.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

PROPHETS OF TO-DAY

How different is the thought of to-day from that of a century ago. The light of a better understanding has been dawning during these latter years and gradually it has penetrated the darkened recesses of bigotry and superstition. All this is due to the men who have looked beyond the narrow and inadequate creeds and conceptions of the present to behold visions of a broader thought and richer life in the future. Mid taunts and jeers and persecutions they have declared their message to the world and at last it has been accepted and their memories held in reverence because of it. But the necessity for prophets of a better dispensation has not passed, and there are prophets still with us, jeered at and taunted and persecuted as of old, but sure of ultimate triumph and a rich reward. Sometimes they are priests, but as often they are laymen; sometimes they are philanthropists, and not seldom they are poets. Whoever they are, they are the Chosen, the Sent, the Blest of Heaven, and the Hope of Earth.

THE BASIS OF MORALITY

Christianity is the body of morality into which religion has entered as the vital principle. Your materialistic ethical reformer, with his ponderous moral platitudes, dry and lifeless, will never stir and quicken the consciences of men to a mighty desire for righteousness. Positivism, as a religion, has failed. Ethical reform movements that are purely such will fail. Religion, in which there is the vitality of the Christ spirit, which touches the heart and satisfies the deepest, most passionate cravings of the human soul, will finally evangelize the world to righteousness. Lay the foundations of a religious life, and you have laid the foundations of a moral life. Make men Christian, and you have made them moral. A man may be a good man and not be a Christian; he cannot be a Christian and not be a good man.

* * *

ONLY TWO more weeks before the Song Contest closes!

* * *

THE YOUNG man who starts for Nowhere usually gets there.

* * *

WOULD YOU have the Young People's Christian Union become a mighty power for good in the world? Do you wish to do what you can to make it such? Then let your watchword as a Christian Unioner be always this,—Be faithful!

* * *

HERE ARE a few "Don'ts" for ONWARD readers. Don't send business letters to the editor. Don't send any notice or communication to both THE UNIVERSALIST LEADER and ONWARD. Everything that is printed in ONWARD appears in THE LEADER. Don't send unsigned articles for publication. And don't forget to head every news note with the name of the Union it is from.

* * *

THE MOST eloquent words are not always the most helpful or the most polished sentences the most inspiring. Sometimes a flash of divine truth shoots forth from a homely expression while a labored passage of faultless rhetoric is dull and lifeless. A diamond in the rough is more precious than a rose-cut shinestone.

* * *

THE REV. CARL F. HENRY, of Cleveland, Ohio, writes to disclaim all knowledge of and responsibility for a chain letter which some well-intentioned, but unwise, friend has recently sent out in his behalf, and earnestly requests that every one receiving a copy of the letter will ignore it. Mr. Henry is learning by sad experience that an ill-considered act of kindness may prove more painful and embarrassing than helpful to an intended beneficiary.

THE OBSERVANCE of Young People's Day, the attendance and the speeches at banquets, and other gatherings, indicate that the Y.P.C.U. is in a more healthy condition than ever before, and we can look forward with encouragement to the "Larger Union" that is to keep pace with the "Larger Universalist Church."

* * *

REPORTS FROM the Unions which observed Young People's Day are beginning to come in thick and fast. Evidently the day has been more generally observed this year than ever before. Owing to the demands made upon our space by these reports we defer publishing the articles on district organization and work, promised for this issue, until next week, or the week following.

* * *

THERE ARE those who minutely and critically examine the credentials of Jesus Christ and cautiously investigate his claims, and when they have satisfied themselves that he is all he purports to be they dutifully and without further questioning obey his commandments. This is well and good, for there should be intellectual assent to whatever one does. But let us not forget that while reason should be the guide love must be the motive of the Christian's life.

* * *

WE ARE glad to learn from Dr. Sawyer's letter, which appears in another column, that so many of our young people showed their respect and love for this grand old hero of our Church by sending him congratulatory messages on his recent birthday. His expression of confidence in the Union ought to incite us to larger zeal and greater activity in behalf of the cause to which he has so freely and gladly devoted his long and useful life.

* * *

IT IS very unfortunate, especially for themselves, that many young men think that the life which is lived in accordance with the highest standards of Christian morality must necessarily be a narrow, colorless, prudish life. They speak of purity and honesty and kindness as though these virtues were weaknesses to be despised and ridiculed rather than respected. But they make a mistake. Christianity requires the exercise of the noblest, sternest, most virile qualities of human nature. It is easy to yield oneself a captive to selfishness and vicious habits and be led in bondage to sin, but to overcome temptation one must be possessed of a strong will and sturdy character.

* * *

COLONEL INGERSOLL is again in the lecture field attacking Christianity and the Christian Church, and, as usual, creating quite a sensation. While Ingersoll's denunciatory rhetoric is greatly admired by his devotees, and his ridicule of religion provokes smiles and sympathetic jeers, it is noticeable that he rises to the height of his eloquence when he enunciates sentiments identical with the fundamental principles of the religion he scoffs at. "I, too, have a religion," Colonel Ingersoll was once reported as having said, "a religion which inculcates charity and love of home and country and my fellowmen." In so far as Colonel Ingersoll has such a religion as that, he is a Christian. Indeed, it is altogether probable that whatever there is in Ingersoll's religion that is worth having is borrowed from Christianity.

* * *

MOST LIBERAL Christians shun all evidences of religious emotion, fearing that they may become the prey unawares of mere physical excitement. It is true that hysteria is sometimes mistaken for an evidence of "the moving of the spirit" and momentary excitement for spiritual exaltation. Even in apostolic days there was need of the warning that bodily exercise profiteth nothing. But it does not follow that because religious emotion (so called) is sometimes only a kind of frenzy born of ignorance and superstition there is therefore no such genuine manifestation of deep and pure spiritual feeling. True religious emotion, the emotion which is felt by one whose heart has been fired by a passionate love of God and loyalty to Jesus Christ, who has triumphed over sordid ambitions and mean and low and vicious habits, is not a sign of fanaticism but a witness to the presence of the holy spirit.

RESPONSIBILITY

BY MRS. ABBIE MEADER PETERSON

It is well for us to pause in the hurry and excitement of our modern life and ask ourselves the question, Why are we here and what things in life are best worth our time and effort?

Organization has become the order of the day, and in every department of reform and advancement, persons of like interests and ambitions have banded themselves together to further the interests of their cause and strengthen their influence.

We young people of the Universalist Church are joined together for a purpose; for what purpose? Our motto says, "For Christ and His Church," for "Christ," whose whole life was a thought for others, who went about doing good, helping all who came unto Him, and turning none away empty; for "His Church," which is carrying on His work on earth, and which should be a haven of charity and helpfulness for every tried and tempted soul. Everyone of us longs to see a great work done, and we feel that with our thousands of members, this ought to be possible, but in one way only. When we awake to the truth that no organization is stronger than the individual members of which it is composed; when each member works as if success depended upon him alone, then shall we accomplish the desire of our hearts.

We do not sufficiently realize our individual importance in the vast machinery of God's universe. I admit that there are many who need Paul's exhortation not to think more highly of themselves than they ought to think. I do not mean that form of self-pride, of which there is an abundance in the world, and with which we can easily dispense; but we need more of the self-esteem which realizes life to be a holy thing. God has given each one of us a place and a work; let no one say, "I can do so little," give what you have, to some one it may be better then you think. You fear to do a thing because some one else can do it better; God does not ask of you some one's else best, but your best. We do not know what we can do till we try and we too often prove the truth of Shakspeare's words,

> "Our doubts are traitors
> And make us lose the good we oft might win,
> By fearing to attempt."

Let no one say he has no influence; each life, however obscure, is an important factor in the world's progress. Each word and act sets in motion circles of thought, whose ever widening influence shall go on through all eternity.

If only we could once take in the full significance of the words, "No man liveth to himself and no man dieth to himself! It is only when we remember this, and how far reaching is the influence of every human action, good or bad, that we become aware of the immensity and sacredness of our social obligations."

Is my daily life, is your daily life, hindering or helping God's purposes of good?

> "The ill-timed truth we might have kept,
> Who knows how sharp it pierced and stung?
> The word we had not sense to say,
> Who knows how grandly it had rung?"

We admit there is a great work to be done, and you and I have a part in it, but the magnitude of the work discourages many of us.

A man who had been in England and heard Spurgeon many times, on his return to this country was asked what quality in Spurgeon impressed him most. He replied, "His earnestness; he gives one the impression he is 'dead in earnest' in all he says and does." If we would accomplish anything worth while in any line we must have this spirit of earnestness; if a thing is worth doing at all, it is worth doing with our might. We have a glorious gospel, and a royal Leader; why should we not be in earnest?

And, above all, the central truth upon which depends the success of our labors, some one has simply expressed thus: "We cannot lift others higher than we are ourselves" Where we wish others to go, we must lead; what we wish others to be, we must train ourselves to become. "Would you bring the world to God, then live near Him thyself."

So with one hand reached up to God for guidance and inspiration, and the other extended in helpfulness to our brother and sister, we shall find all things possible to the determined soul.

> "There is no chance, no destiny, no fate
> Can circumvent, or hinder, or control
> The firm resolve of a determined soul,
> Gifts count for nothing; will alone is great;
> All things give way before it soon or late.
> What obstacle can stay the mighty force
> Of the sea-seeking river in its course
> Or cause the ascending orb of day to wait?
> Each well-born soul must win what it deserves.
> Let the fool prate of luck; the fortunate
> Is he whose earnest purpose never swerves,
> Whose slightest action or inaction serves
> The one great aim."

Belfast, Maine.

FROM DR. SAWYER

To the Editor of ONWARD:

DEAR SIR:—I beg space in your columns to tender my sincere thanks to the various associations of The Young People's Christian Union and also to the Juniors of the same fraternity, for all the letters of congratulation and good wishes with which they have honored me on the recent completion of the ninety-fifth year of my life. I should be glad to answer them all individually, and it is possible that I may do so later, but at present I have several things on my hands which I cannot well lay aside; and I therefore hope that this general acknowledgment will be generously accepted.

I beg to add that I regard the Young People's Christian Union as full of promise and encouragement to our whole Church. Religion is an interest which appeals to the young as well as to the old, and it is beautiful to see our young people preparing themselves by seasons of devotion and other religious exercises to take the forward places of their parents in the Church which sooner or later must be left vacant. The Union serves, I trust, not only as an education in the forms and exercises of the Christian religion but, what is far more important, as an introduction into the spirit and joys of a true Christian life. I should be happy, therefore, to see the Young People's Christian Union extended till it embraces all our young people everywhere and trains them in Christian faith, virtue and love.

I am with great respect,
THOMAS J. SAWYER.

Tufts College, Jan. 24, 1899.

ANNUAL BANQUET OF THE MASSACHUSETTS STATE Y.P.C.U.

Nearly 300 Unioners gathered, February 1, in the Every Day Church, to partake of the annual banquet. Music was played during the evening by the Beacon Orchestra, of Chelsea. At 7 o'clock the doors were opened, and the guests and Unioners were ushered into the supper room. Prayer was offered by Rev. F. W. Sprague, after which a pleasant hour was spent with the excellent dinner set before them.

At 8 o'clock, the State President, Mr. C. Neal Barney, of Lynn, opened the after-dinner exercises, remarking that if the Every-Day Church isn't big enough next year, we will have Mechanics Hall. In behalf of the State Union and Board he extended a warm and hearty greeting to those present, and expressed the wish that the enthusiasm would be the same at the end of the year as at the beginning. He then introduced the toast-master of the evening, Mr. Harry Adams Hersey, of Dorchester.

Mr. Hersey introduced the Rev. George L. Perin, who extended to all a most cordial greeting to his church. Reference was made to a grand union meeting on the 15th of March, of the Unitarian and Universalist young people, and Dr. Perin expressed the wish to see all present at that meeting, and further said that the Eevery-Day Church was big enough for any occasion.

Miss Bertha D. Newcomb of the Second Church, Springfield, spoke on "Aspirations," saying that as Unioners they desire what is highest and best for the church and for humanity.

Mr. G. W. Fuller, Tufts College. "Ghosts." He said he thought of three kinds of ghosts that haunt our Sunday schools and Unions. One is the kind that slip into our Union meetings and slip out again, the cause of this is largely due to the fact that there is no one to see that these strangers are made welcome. Another is the one that takes no part in the meetings, and yet is proud of the work being done by their Union. A third takes the form of the small boy in Sunday school, who doubtless is met by every one.

Miss Carrie L. Merrill of Cambridge spoke on "Economy." She opened with several bright stories. and then went on to say that economy of time had been suggested as a proper point to take up.

Miss Lizzie U. Robinson, Dorchester. "Snap Shots." In speaking of this subject reference was made to the camera but particularly to the snap shots one is constantly getting in the many gatherings one attends, these were spoken of as mental snap shots. The speaker closed with a number of very amusing incidents.

Rev. A. J. Cardall, South Boston, "International Suggestions." Mr. Cardall representing the Executive Board, made a practical and inspiring address on our needs and possibilities.

Toastmaster Hersey read letters from the Revs. Henry Blanchard. of Portland, Me.; Charles H. Eaton, New York; Wilbur F. Crafts, National Reform Bureau, Washington, D. C.; A. J. Canfield, St. Paul's Church, Chicago; John Coleman Adams, Brooklyn; Charles Ellwood Nash, Galesburg, Ill.; I. M. Atwood, General Superintendent of the Universalist Church; Almon Gunnison, Worcester; Miss Emma I. Wood, Chicago, and from the venerable Dr. Thomas J. Sawyer, of Tufts College, who has just observed his 95th birthday.

After another song by Mr. Holmes the Rev. G. I. Keirn, the newly chosen missionary to Japan, was introduced, and said the Church and the Union are now one.

Whatever the Church undertakes, is your work, he said. And the work I am to do in a foreign land is thus your work. We are imperialists in the sense that we extend our Christian influence and work.

Mrs. William Curtis told in a pleasant way what she knows about "Spiritual Housekeeping," saying the words were illustrated by the lines,

> " Who sweeps a room as by God's laws
> Makes that and the action fine,"

and then applied the idea to the homely duties of daily life.

Miss Larkin, of Lynn, read a delightful paper on "Next Summer," speaking of the annual Convention of the National Y. P. C. U., which next July will be held at Lynn, and which she felt would give a great uplift to Christ and his Church.

A letter of regret from the Rev. Dr. F. A. Bisbee was read, and then a witty "good night" speech from the toastmaster closed the exercises.

WITH OUR WORKERS

DEXTER, ME.—The Y.P.C.U. at Dexter observed its tenth anniversary Jan. 24. There was a anniversary supper followed by an address by Rev. H. K. White, who was pastor when the Young People's Society was organized; an address by Rev. Harry S. Canfield of Dover; and a history of the society read by the secretary. Young People's Sunday was observed by a special sermon in the morning by the pastor and a consecration service in the evening.

MERIDEN, CONN.—Young People's Day was splendidly observed. A long program was well rendered.

GORHAM AND BERLIN. N. H.—These, the only two Unions in Northern New Hampshire, joined in the observance of Young People's Day. The service was held in the Gorham Church at 7 P. M., the meeting being led by a member of the Gorham Union. Reports of the year's work were read by representatives of each Union and two papers were presented, one by Miss Lucy Fuller of Gorham on "our Purpose," and one by Miss Shaw of Berlin on "The Importance of Pledges." Rev. Miss Macduff told briefly the story of the missionary work of the General Union, dwelling upon our pledge to Atlanta. Rev. Miss Earle made the closing address, pointing out the fact that the need for the Young People's movement in our Church has been sufficiently shown in what it has accomplished for the Church and for the individual. A collection for the Atlanta Fund was taken and the meeting closed with the Mizpah benediction. After the formal service the nineteen guests from Berlin were entertained in the chapel by their hosts who served a lunch. The Young People were very enthusiastic over the thought that this was but the beginning of a future closer acquaintance and work.

BRATTLEBORO, VT.—Young People's Sunday was observed in Brattleboro, morning and evening. Our pastor, Rev. H. D. Maxwell preached a most appropriate sermon in the morning taking his text from 2nd Kings, 5th chapter, 13th verse, emphasizing the need of faithfulness in little things. He said, "just as Naaman was told to wash and be clean, people are asked to do the little things to discover the secret of living, success, and life itself." In the evening a special program had been arranged by the president. After a service of song, responsive reading and prayer, the president gave a paper upon the Mission Work of the Union, followed by remarks from the pastor. Two songs were finely rendered by a double quartette of young girls members of the Union. A collection of $5.25 was taken for the Atlanta Building Fund.

SOUTH BOSTON, MASS.—At the morning service the pastor, Rev. Alfred J. Cardall, spoke to the young people on the "Heritage of Youth." In the evening the Senior Union held its services, following the program suggested by the General Board. Eight Juniors were graduated. Two papers were read by members, after which a short address was given by the pastor. Fourteen sets of Two-Cents-a-Week envelopes were taken at the meeting and a collection of $2.83.

EVERETT, MASS.—Young People's Day was observed by the Union with appropriate sermon by the pastor in the morning, and in the evening, following the usual meeting, a special service was held in the church, conducted by the Young People. Very interesting addresses were made by Mr. Ladd, of West Somerville, and Rev. Harold Marshall, of Swampscott, followed by some earnest remarks by the pastor, Rev. G. G. Hamilton. A collection was taken for the Atlanta church.

TURNER, MAINE.--Young People's Day was observed January 29, and features of the day were a sermon to the young people by the pastor and addresses by members of the Union. A review of the General and State work, compiled from the denominational papers, was read. The annual meeting of the Union was held January 27. The officers for the coming year were elected. The Union is preparing to make renewed efforts in the coming year.

TAUNTON, MASS.—Young People's Day was profitably observed by this Union. The church was decorated with the Union colors. In the morning our pastor preached a sermon to the Young People, subject "All or Nothing," his text being from Matt. xi. 37–39. In the afternoon a union meeting was held, members from every Young People's Society in town being present. Our Junior Union was also represented by a speaker, who read a paper on "What Juniors Can Do." Our Union is increasing its membership every month. We hold a devotional meeting every Sunday evening. The meetings are well attended and interesting. Early in the winter we gave a dramatic and musical entertainment, from the proceeds of which we paid one half of our quota and a part of the rent for a pew which we have hired for this year.

HINGHAM, MASS.—Young People's Day the church was decorated with blue and white bunting, with "WELCOME, Y.P.C.U." in large letters over the pulpit. The United States flag on the pulpit bore these prophetic words, "For Christ and His Church." By invitation of the pastor, eight members of the Union conducted the morning service, one reading a hymn, another the responsive Psalm, another the Scripture lesson, etc. The choir rendered appropriate anthems, and three members gave original addresses on Atlanta and the Southern field. The Atlanta song was sung, pledge cards were distributed, and $15 pledged in a minute for the mission. The Senior Union takes great interest in the Juniors, and the evening was devoted to its anniversary. The usual collection was taken for the State work.

FRANKLIN. MASS.—The Union sent printed postals to all members, especially inviting all to attend the services on Young People's Day. The pastor spoke in the morning, and Prof. Peirce, of Dean Academy, at the vesper service.

NORTH ATTLEBORO, MASS., AND PAWTUCKET, RHODE ISLAND, observed Young People's Day by exchange of pastors in the morning. In the evening the Young People's Societies of the Congregational and Baptist churches, and of Murray Church, Attleboro, united with North Attleboro. Representatives of each organization participated in the consecration service, and also read short papers.

PHILADELPHIA, PA.—Church of the Restoration.—Young People's Day was observed by a special evening service in the church, which was well attended. Dr. Mason, the pastor, gave an address upon the "Power of an Earnest Youth." Our Sunday school is especially prosperous this winter under the leadership of Superintendent Wyeth.

LYNN, MASS.—First Church.—Young People's Day was observed by this Union by a most pleasing program. Dr. Pullman preached a special sermon in the morning and at the regular evening meeting Mr. Fuller, of Tufts College, addressed the Union. Several of the members spoke on "Atlanta" and there was special music.

HARTFORD, CONN.—On the evening of Jan. 26th the Rev. Chas. Hall, of Daubury representing the Connecticut Y. P. C. U., gave an address before the Young People's Guild on the paramount importance of the devotional element in Guild Work, and on the value of religious literature in cultivating this spirit.

ORONO, MAINE.—Atlanta Sunday was observed by a sermon on Missions by the pastor, Rev. C. E. Lund, in the forenoon, giving us an idea of the sacrifice that our forefathers and many to day were making for missions, and claiming that "interest in missions denoted the extent of Christian life in the denomination." In the evening special papers had been prepared, the Atlanta Song was heartily sung, and, best of all, after an appeal by the pastor. 16 sets of envelopes were taken—the first since we were organized—and $1.55 the collection sent for Atlanta.

JAMAICA PLAIN, MASS.—St. Paul's Church.—The Y. P. C. U. held a very interesting meeting in the church on the evening of Young People's Day. The leader was Miss Bessie Lowe, her topic being, "Transmission of Power, or Duty to Pass on to Others." John xvii. 22; Luke vi. 38; Matt. v. 16.

NORTH CHESTER, VT.—We kept Rally Day, the pastor speaking in the morning. In the evening assisting the leader Mrs. Beatrice Holden in carrying out the program as sent out by headquarters. The paper by Mrs. Holden was very fine, and was deemed by the members worthy of a place in ONWARD, at the close the members joined hands up and down the aisle, making an endless chain, and repeated together the Lord's Prayer, sang one verse of "God be with you" and repeated the Mizpah benediction. We had a good day. Our Union is to take one set of envelopes to fill.

PORTLAND, ME.—First Church.—The annual meeting of the Union of the First Universalist Church, Portland, Me., was held with Miss Grace E. Farrington, Friday evening, January 6th. After partaking of a picnic supper provided by the members, the reports of the year's work were read. During the year fourteen new members have been voted into the society, and two have been received from the Waterville Union. A Junior Union has been formed by our president with fifty members, (it was formed in November), who show much interest in the work and have taken twenty-eight sets of Two-Cents-a-Week envelopes. They have paid their State and General assessments, provided topic cards and done some missionary work, and have over thirteen dollars in the treasury. Our Senior Union paid last year's and this year's assessment, (it was the first in the State to pay this year's), and have done considerable missionary work. Our monthly meetings are held at the homes of members and about once in two or three months we have a picnic supper and we usually have most of the members present. The officers and chairmen of the standing committees for the ensuing term were elected.

NEW HAVEN, CT.—The devotional meetings of our Union have an average attendance of twenty-five. The members feel that they cannot afford to do without these helpful gatherings. Before Christmas we began a course of Sunday evening lectures on Christian Citizenship by some of the most prominent people in the city. These lectures have been well attended both by our own people and those of other denominations. Prof. W. F. Blackman, of Yale, lectured on "Some Old Testament Lessons to American Citizens"; Dr. W. G. Anderson, of the Gymnasium, on "Physical Culture and Citizenship"; Col. N. G. Osborne, of The New Haven Register, on "The Press and Public Morals"; Rev. A. F. Irvine, of the Y. M. C. A., on "Social Wreckage." an illustrated lecture; Mrs. Elizabeth Tillinghast on the general subject of "Citizenship." These are to be followed by others. A Phonograph Social was recently given which was very enjoyable. Young People's Sunday is to be observed in an appropriate manner with special music, five minute speeches, etc.

SPENCER, MASS.—Our Union has held four successful socials during the winter. The first one an "Anecdote Social" was held for the members. After a short drama a pleasant evening was spent in listening to anecdotes told by the members. Light refreshments were served. On Hallowe'en eve a Hallowe'en social with drama was given, followed by Hallowe'en games. A Pop-Corn Social has also been held which being a novelty was a decided success. Our last social was a very pretty affair entitled a "Frost Festival." A frost supper was given followed by a drama entitled, "Little Women." Pop Corn and various methods of giving the place a winter aspect, were used in decorating the church parlors. The Social Committee intend to hold a social each month.

The Devotional Meeting

THE TOPIC SERMON

Topic Feb. 26. How Apply the Story of the Good Samaritan to International Dealings.

BY REV. F. W. HAMILTON

The story of the Good Samaritan was told to teach a principle. The principle is perfectly clear. It is the principle that the Divine command to love thy neighbor as thyself means a life of usefulness not limited by artificial barriers. We are to love our fellow men, hold their interests close to our hearts, aid them whenever they stand in need of what we can give and sink all petty considerations in doing so.

If this principle is good for one man it is good for all men. If it is good for the units which make up the nation in their separate capacity it is good for them in their collective capacity. We can not have two codes of morals, one for men and one for nations.

It follows that we are no more at liberty to withdraw from the world and say that its affairs do not concern us than the Jew of Jesus' time was at liberty to say that he had no neighbors except his own countrymen. We are not called upon to go about meddling, but we are called upon to show a high standard of public life and to develop a public opinion world wide whenever and wherever humanity needs its voice.

If we come into contact with some subject nation which has been robbed, beaten and left half dead we may not pass it by, saying that we have no business with its affairs and must leave it to take care of itself. We may not look it over and pass by because it can not pay us for our trouble. We may not leave it to its fate bacause its social and industrial standards differ from ours and we fear defilement. We may not avoid it because its people are brown or yellow or black and white people have no dealings with colored people. We may not even abandon it because it may cost us sundry "pence" to provide for its cure.

It is our duty to go about the task of national rescue just as the Samaritan went about his task of personal rescue We should take right hold of the victim just as if there were no blood and dirt to soil our hands. We should bind up the wounds and cleanse the sore even if the healing acid of the wine bath makes the patient struggle. We should "set him on our own beast"; give him, that is, such use of the principles and methods which have brought us where we are as he, in his weak condition, is able to use. We should not even then turn him off on the world but we should keep full responsibility for him until cured, spending our money to such extent as may be necessary, not because we presume that the gratitude will insure a full return, or even because we believe that he has property which can be levied on, but because he, our brother, needs, and we, his brethren, have.

Roxbury, Mass.

QUESTIONS FOR SPEAKERS AND THINKERS

Was the Good Samaritan desirous of giving a lesson or administering a rebuke?

Is a vindictive spirit consistent with peaceful ministrations?

Is Chinese exclusion consistent with the spirit of the Good Samaritan?

How far may warfare play a legitimate part in errands of international mercy?

Can international greed be right for one nation and wrong for another?

How far do the obligations of a strong nation extend? For instance, Is it consistent for the United States to intervene in behalf of Cuba, and still refuse help to Armenia?

DAILY SCRIPTURE READINGS

Monday. Matt. 7: 12.
Tuesday. Ps. 22: 27, 28.
Wednesday. Is. 2: 4.
Thursday. Is. 5: 26, 27.
Friday. Eze. 38: 23.
Saturday. Ps. 47: 2-4.
Sunday. Prov. 14: 34.

QUOTATIONS ON THE TOPIC

"Our country hath a gospel of her own
To preach and practise before all the world,
The freedom and divinity of man,
The glorious claims of human brotherhood."
James Russell Lowell.

"Revenge is a common passion; it is the sin of the uninstructed. The savage deems it noble; but Christ's religion, which is the sublime civilizer, emphatically condemns it. Why? Because religion ever seeks to ennoble men, and nothing so debases him as revenge."—*Bulwer.*

"The laws by which two next-door neighbors might live most happily, the one not being the better for his neighbor's poverty, but the worse, and the better for his neighbor's prosperity, are those by which it is convenient and wise for two parishes, two provinces, or two kingdoms to live side by side."—*John Ruskin.*

"Each nation, when the interests of the whole race are concerned in such sacrifice, should give up its national interests for those of all mankind. Till we retain that, and it will require a general confederation of nations, we cannot be called Christian nations, for we are not regulating our national conduct by the Christian rule of life."
—*Stopford A. Brooke.*

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic Feb. 26. Where do We learn about God? Old Testament. Prov. 2: 1-5; Psa. 119: 105; Psa. 119: 130; Nature. Psa. 24: 1, 2; Psa. 19: 1; Jesus. Prov. 1: 20; St. John 3: 34; Mark 29: 34.

The Old Testament is so full of beautiful things about God. Again and again do the Psalms tell us of His goodness, His mercy, His unchangableness. They tell us of His power, of His ability to accomplish whatsoever He wills.

If would be well to ask the children to find passages which tell of these various attributes, also to tell about the shepherd's psalm and why God is likened to a shepherd. The Old Testament tells of God the Creator of both man and the universe. As one studies this portion of the Scriptures, there is obtained the impression of might, of greatness, of overshadowing power. They emphasize the sublimity of God.

Take the Juniors out doors and look up into the heavens, watch the stars as they beam and sparkle in the sky above, tell them some items about them and how they shine on and on each in its own place, kept there through the laws of God. Describe the growing of a blade of grass, how it runs its little roots down in the earth and gathers moisture, how it looks up to the sunshine and receives help, and God plans it all. The old familiar story of the acorn is worth repeating. In it is a mighty power, a wee bit of life that will develop and grow into a great tree. Teach the children to listen for God's voice in the song of the birds, to see His goodness in the beauty of the flowers. Teach them that God is in everything, that His care is everywhere and thus you will help develop gentleness and tenderness in their hearts.

Not only is God to be learned about in plants and flowers but also in our own lives. He has called us His holy temples, His spirit dwells in us and seeks to express itself through our conduct and speech, and when we are obedient to the voice within, our lives are in perfect harmony with God's life. Jesus has shown us in a larger measure than any one else the indwelling God. Jesus has also revealed us the Father. It is he who taught us to pray "Our Father who art in Heaven" and we want to remember at all times that God is *our* Father, not just yours or mine or somebody's else, but ours. And while we rejoice in all the beautiful revelations of God there is none so dear and precious as that of His Fatherhood, which makes us all brothers and sisters and Jesus the elder brother.

BLACKBOARD EXERCISE

Draw a door-way with the door opened. Have lines radiate from the door-way. This is to give the idea of the entrance of light. To impress the meaning of the second topic, draw a flower, star and cresent moon. Across the bottom of the board write: "Jesus the Light of the World."

Every child that is sent into this world has a part of God within him. He does not always know it, but the minute he begins to breathe, he begins to learn of God. If you stand in the darkness and open the door of a lighted room the light shines out into the darkness. So in the beginning the light of God's love shines into our hearts.

We look around and see God in the flowers and birds. We look up into the sky at night and see Him in the moon and stars and most of all we see Him in the people around us.

Jesus is our pattern. We need to learn of him in order to be like him. His life is a light for the whole world. But if we had never heard of Jesus, there is something within us that tells us of him.

QUESTIONS

What is the Old Testament?
What is the New Testament?
What do we mean by nature?
Who has given us all we have?
How should we show that we are thankful?
Tell some things that Jesus has told us about God.

QUOTATIONS

ISN'T IT WONDERFUL!

Isn't it wonderful, when you think
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is the grass blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till Doomsday-shadows fall,
Can't make a blade of grass.

Isn't it wonderful when you think
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird, alway,
Everywhere seen and heard—
But all the engines of earth, I say,
Working on till the Judgment Day,
Never could make a bird.

Isn't it wonderful, when you think,
How a little baby grows,
From his big round eyes, that wink and blink,
Down to his tiny toes?
Common thing is a baby, though—
All play the baby's part—
But all the whirling wheels that go,
Flying round while the ages flow,
Can't make a baby's heart.
Rev. J. S. Cutler.

DAILY HELPS FOR JUNIORS

Sunday. Speak no unkind word to any one.
Monday. Bad deeds never make a good time.
Tuesday. In all things, keep ourselves loyal to truth.
Wednesday. Be not simply good, be good for something.
Thursday. Who loves and gives
Is helping the Father above.
Friday. True to be your daily prayer
True to be your Saviour.
Saturday. To give happiness to others is the best way to gain it for yourself.

SERVICE NO. 2

Songs. Songs; pages 51, 22, 61.

NATIONAL Y. P. C. U.--OFFICIAL

FINANCIAL STATEMENT OF SECRETARY'S OFFICE, JULY 1, 1898—JAN. 1, 1899

Harry L. Canfield

In account with the National Y. P. C. U. of the Universalist Church.

Dr		
To total receipts at Headquarters from July 1, 1898 to September 10, 1898		$1337 99
Cr		
By cash remitted to Treasurer of National Y. Y. C. U.	$804 86	
By receipts of Treasurer of National Y.P.C.U. for money paid to him direct	226 36	
By postage and expressage met from current receipts direct	289 90	
By cash on hand	16 87	
		$1337 99

Respectfully submitted,
(Signed) Harry L. Canfield.
December 2, 1898.
Examined and found correct,
(Signed) Arthur L. Bascomb,
Alvar W. Polk.

Alfred J. Cardall

In account with the National Y. P. C. U. of the Universalist Church.

Dr		
To receipts at Headquarters, September 11, 1898 to December 31, 1898		$1804 79
Cr		
To cash remitted to Treasurer		1804 79

The above receipts are distributed as follows:

General Fund		
State assessment	$488 00	
Junior dues	10 01	
Post Office Mission	75 09	
Pledges	7 50	
Supplies and Miscellaneous	186 11	
		766 71
Mission Funds		
Two-Cents-a-Week Fund	380 42	
Atlanta Building Fund	464 86	
Aunty Brown Fund	10 00	
		855 28
Onward Fund, Sept. 10—Nov. 19, 1898		182 80
		$1804 79

Alfred J. Cardall, *Sec.*

REPORT OF TREASURER

July 1, 1898 to Jan. 1, 1899

General Fund			
Receipts:			
July 8, Balance		$ 6 70	
Cash from Secretary (9 mos.)		1428 04	
Jan. 20 Transferred from Onward Fund		46 99	
			1481 73
Expenditures:			
Chicago Convention			
Traveling Expenses Executive Board		167 85	
Printing		24 00	
Postage and Express		9 31	
Transportation Agent		9 65	
Miscellaneous		7 00	
			238 06
Printing:			
Topic Cards		58 70	
P. O. M. Tracts		76 00	
Con. Minutes		63 00	
Half-tones and Printing		40 75	
Cards, Reports, Blanks, etc.		28 75	
(97.75 on last year)			267 20
Stationery:			
Letter Heads		54 55	
Office Supplies		28 02	
			82 57
Pins:			
(53.00 on last year)			
Salaries:			
Secretary H. L. Canfield		100 00	
Assistant Secretary		236 08	
			336 08
Postage:			
Last year approximately	252 57		
This year "	142 22		
		394 79	
Interest		22 98	
Total			1433 99
Balance			47 74
Mission Fund			
Receipts:			
July 8, Balance		221 49	
Receipts from Secretary (6 mos.)		610 33	
			831 82
Expenditures:			
Dr. McGlauflin, Salary 6 mos.		499 98	
" " Expenses		114 94	
H. L. Veazie, account salary Knoxville		50 00	
U. S. Deed of Harriman Property		150 00	
			814 92
Balance			17 90
Onward Fund			
Receipts:			
July 1, Balance		13 60	
Cash from Secretary, July to Nov. 19		298 39	
			311 99
Expenditures:			
Printing Onward		56 70	
H. L. Canfield, Editor 5 mos.		208 30	
Transferred to General Fund		46 99	
			311 99
Account closed.			
Atlanta Building Fund			
Receipts:			
July 8, Balance		1042 09	
Atlanta Parish	500 00		
Other Sources	296 02		
Interest	23 00		
		819 02	
			1816 11
Deposited in E. E. Savings Bank		117 03	
" " Palmer Savings Bank		1610 58	
" " " National Bank		133 50	
			1861 11
Aunty Brown Fund			
July 8, Balance		40 40	
Cash		10 00	
			50 40
Deposited in E. E. Savings Bank		35 40	
" " Palmer Savings Bank		5 00	
" " " National Bank		10 00	
			50 40

Omer G. Petrie, *Treas.*

YOUNG PEOPLE'S DAY

Receipts from Young People's Day Collections for the Atlanta Building Fund will appear in next week's issue.

OUR YOUNG PEOPLE'S CHRISTIAN UNIONERS

Have an opportunity to distribute at a very small cost Rev. Charles Conklin's little 16 page tract entitled "Why Unite with the Church?" The aim of the brochure is to persuade Universalist young people to take that important step. Price, 1 cent each in quantities not less than 25 copies. Order now and note the good effect at Easter. Sold by Rev. Charles Conklin, Springfield, Mass.

Our Young Folks

Contributed.

BABY'S VISIT

BY REV. A. ARNOLD ROSS

Two little hands, two dimpled cheeks,
  Eyes filled with glee;
Where'er I go, whate'er I do,
  In visions sweet I see.

I see a face upturned to mine,
  I hear a voice most sweet,
I feel the pressure of dear arms,
  A kiss of loving greet.

And for the while forget the world,
  With all its sin and care;
The glory of a better land
  Is round me everywhere.

"Of such Heav'n's Kingdom is," I hear
  Adown the ages roll;
The music of an unseen world
  Sweeps o'er my raptured soul,

Contributed.

"BOY WANTED"

BY HARRIET E. HAWLEY

"There! I guess that ought to bring one, early to-morrow morning;" said Mr. Jonathan Peabody, as he finished tacking the card on his front door, and stood back to view his work. "Boys are plentiful enough, but they are so trifling;" he added, as he locked the door on the inside for the night.

Uncle Jonathan, as his customers called him, had sold papers and periodicals from that little shop for twenty years. The building was only one story, and contained two rooms; his shop and the one back of it which he used for a general living room. It stood on an 18 ft. lot on a business street. As far as the eye could reach on both sides, towered buildings of brick and stone; but this little piece of ground belonged to an estate, and could neither be leased nor sold, until the youngest member of a large family of heirs became of age.

With permission or without it, Uncle Jonathan had moved in there twenty years before; no one had been legalized to collect rent, and as he was a favorite with every one, he had been allowed to remain year after year, without being molested.

He must have laid by a tidy little sum, for he had only himself to care for: no one had ever heard anything about his having any relatives. Some said he was a miser, but he did not look it, with his clear blue eyes, shining with kindliness, and the waving white hair which framed his face. The children in the neighborhood all knew better, for no one else was so generous with candy and rosy cheeked apples as he.

The shop contained two long counters, one on each side of the room. They were covered with an attractive array of illustrated papers and gaily covered magazines; and in holiday times there was a tempting array of Christmas cards and Calendars. Along the walls hung pictures with a printed slip attached to each, bearing the inscription,—"This beautiful engraving can be had with one years subscription to the Fireside, etc."

Business had been so brisk of late, that Uncle Jonathan had determined to get a boy to help him about the shop, and deliver packages. If he was smart and reliable he would pay him two dollars a week to begin with, and if he proved satisfactory he would keep him all the time, and he began to feel the want of a little help. So he had printed the aforenamed card, and sat down to await results. It was a quarter past six when he repaired to his back room to arrange his evening meal.

The room was scrupulously clean and cheerful. A rag carpet was upon the floor, a round table in the center covered with a bright red table cloth, and a lamp with a rosy shade cast a cheerful and mellow light upon all the surrounding objects.

He trotted back and forth, all the while talking to Thomas, a large gray cat, who purred sociably and rubbed against his legs in a most sympathetic manner. First he laid a square of linen upon one side of the the table, then he took from a high cupboard in the corner, an old fashioned blue and white china cup and saucer and plate, and then beside them he laid a bone-handled knife and fork.

He lifted the cover of a pot which was boiling upon the stove, took down a tin can of yellow meal, and let it sift through his fingers into the pot, all the while stirring it briskly and keeping up a steady conversation with Thomas, who sat watching his movements with wide yellow eyes. Suddenly he paused and listened.

"Thomas, did you hear a knock?" he asked. "Now we never open the shop after we have closed for the night: every one knows that; still Thomas, we must see who it is." So, after pushing the bubbling, seething pudding to the back of the stove, he took the light and, followed sedately by Thomas, passed through the store to the front door.

"Who's there?" he called.

It was a child's voice replied, but so faintly he could not understand the words. Children always appealed to Uncle Jonathan's heart, so he set down the lamp and made haste to open the door.

It was a little girl with a large bundle in her arms. The night was clear but very cold, and the sharp air cut like a knife, and threatened to blow out the light, so that Uncle Jonathan had to close the door to a small crack; a most inhospitable way, he thought, to talk with a child.

"Come inside, my dear, and tell me what you want; it's too cold to be standing here."

"Please, sir," said the girl, as he closed the door, "you wanted a boy."

"Yes—so I do; do you know of one?"

She did not reply at once, but commenced tugging at the bundle she held in her arms; it was a heavy shawl, and when she found the head of a fractious pin and pulled it out the shawl fell away from the tumbled head and rosy cheeks of a baby boy, of perhaps three years of age.

"Bless my stars!" exclaimed Uncle Jonathan. "It's a baby."

"Yes, sir," said the girl. "But it's a *boy*."

Then Uncle Jonathan laughed. How he did laugh and shake and chuckle, while the children watched him with great round, serious eyes.

"Please, sir,—you said you wanted a boy." The child's voice was so sad, so reproachful, that Uncle Jonathan immediately stopped laughing.

"I did,—I did, my dear; but one big enough to help me in the store. Now if *you* were a boy you could carry papers you see; but a baby—" again he broke into a hearty peal of laughter in which the baby joined, clapping his hands.

That's right, my little man; you see the funny side, don't you? and sister mustn't cry," as he saw two big tears steal down the girl's face. "I'll tell you what we'll do. Come into the back room and we'll all have supper together and talk it over; the pudding is done."

The magic word pudding dried the tears, and while Uncle Jonathan busied himself putting on an extra blue and white plate, cup and saucer, and a pewter mug which he took from the top shelf of the cupboard, the child took off her own ragged jacket and hood, and released the baby from his imprisonment in the gray shawl.

"What is your name?" he asked.

"Mary Mac Donald, sir, and baby's name is Roderick."

"Scotch;" said Uncle Jonathan. "That is good honest stock, isn't it, Thomas?"

Thomas was making the most friendly overtures to the baby, who in turn viewed him with round eyes of delight and wonderment, and made frantic grabs at the waving tail and the yellow eyes. But, withal, Thomas was wary and managed to keep just out of his babyship's fingers.

"Where is—where is your mother?" Uncle Jonathan asked this question hesitatingly, for the children didn't show much evidence of a mother's care.

"Mother died two weeks ago;" and Mary's voice broke. "And father went away when Roddy was a tiny little baby; and oh, sir,"—it seemed as if the warmth of the room and Uncle Jonathan's kindly manner had suddenly given her confidence—"I am too little to sew as mother did; you see, I am only eleven this winter, sir, and I can't earn any money. You said you wanted a boy. I thought Roddy might do, he is such a good little boy; he hardly ever cries. And if you would let me come and see him sometimes."

By this time the tears were rolling fast down the child's excited face, and something dropped with a big splash into the pewter cup which Uncle Jonathan had taken up to fill with milk.

"Come, come," he said, clearing his throat two or three times; "we are forgetting all about our supper. Come, Roddy, little man, if you are going to be *my* boy you must sit on Uncle Jonathan's knee and drink milk from this nice cup. It's Thomas milk, but Thomas won't care; he'll hunt a nice, fat little mouse with a long tail for his supper."

Ah! it was a merry supper; the golden pudding and the creamy milk were the most delicious the children had ever eaten. Bit by bit their sad little story came out.

They had no one, and Uncle Jonathan had no one; so it is not strange that the old customers were surprised next morning by a quiet, bright-faced little girl behind the counter, and that a yellow-haired, red-cheeked baby, toddled about the store and made friends with every one.

"Some of your folks turned up at last?" they said; and Uncle Jonathan nodded his head with a face beaming with such happiness, that the customers all congratulated him, and went out feeling as though something good had come into their own lives.

405 A Street, S. E., Washington, D. C.

LEWIS CARROLL'S CHILD FRIENDS

Mr. Charles Dodgson, better known as Lewis Carroll, often spoke of "the hundred or so child friends who have brightened my life." We take from The Century Magazine the following letter, written to one of them:

My dear Gertrude,—This really will *not* do, you know, sending one more kiss every time by post: the parcel gets so heavy, it is quite expensive. When the postman brought in the last letter he looked quite grave. "Two pounds to pay, sir!" he said. "*Extra weight*, sir!" (I think he cheats a little, by the way. He often makes me pay two *pounds*, when I think it should be *pence*.) "Oh, if you please, Mr. Postman," I said, going down gracefully on one knee (I wish you could see me go down on one knee to a postman; it's a very pretty sight), "do excuse me just this once! It's only from a little girl!"

"Only from a little girl!" he growled. "What are little girls made of?" "'Sugar and spice,'" I began to say, "'and all that's ni'—" But he interrupted me. "No! I don't mean *that*. I mean, what's the good of little girls, when they send such heavy letters?" "Well, they're not *much* good, certainly," I said rather sadly.

"Mind you don't get any more such letters," he said. "At least, not from that particular little girl. *I know her well, and she's a regular bad one!*"

That's not true, is it? I don't believe he ever saw you; and you're not a bad one, are you? However, I promised him we would send each other *very* few more letters. "Only two thousand four hundred and seventy or so," I said. "Oh," he said, "a little number like *that* doesn't signify. What I meant is you mustn't send *many*."

So, you see, we must keep count now; and, when we get to two thousand four hundred and seventy, we mustn't write any more, unless the postman gives us leave.

I sometimes wish I was back on the shore at Sandown, don't you?

Your loving friend,
LEWIS CARROLL.

Christ Ch., Oxford, Dec. 9, 1875.

MEMORY GEMS

Plough deep while sluggards sleep,
And you shall have corn to sell and to keep.
—*Poor Richard's Almanack.*

The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves. A road
To lead us daily nearer God.—*Keble.*

For merciful and compassionate,
And full of sweet assurances
And hope for all, the language is—
  "He remembereth our frame,
  He knoweth we are dust."

Listen not to the word that would have you believe
  That the voice of the age is a moan;
    That the red hand of wrong
    Is triumphant and strong,
  And that wrong is triumphant alone;
There was never a time on the face of the earth
  When love was so near its own.
—*Charlotte Perkins Stetson.*

The infinite always is silent;
  It is only the Finite speaks.
Our words are the idle wave-caps
  On the deep that never breaks.
We may question with wand of science,
  Explain, decide and discuss;
But only in meditation
  The Mystery speaks to us.
—*John Boyle O'Reilly.*

To suffer woes which hope thinks infinite;
To forgive wrongs darker than the death of night;
  To defy power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
  Neither to change, to falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone life, joy, empire and victory.
—*Shelley's Prometheus.*

The Men Who Lose

Here's to the men who lose!
If triumph's easy smiles our struggles greet,
  Courage is easy then;
The king is he who, after fierce defeat,
  Can up and fight again.

Here's to the men who lose!
The touchstone of true worth is not success;
  There is a higher test,—
Though fate may darkly frown, onward to press,
  And bravely do one's best.
—*G. H. Broadhurst.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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for Christ
And his Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

⁂

"A UNIVERSALIST REVIVAL MEETING"

The Epworth Herald is moved by the reports of the special meetings held by our Chicago churches the first week in January to a profuse display of exclamation points and ill nature. Under the heading, "A Universalist Revival Meeting! !" in the issue of January 14, The Herald remarks sarcastically: "The Universalist churches of Chicago have really held a revival meeting. There was no appeal to sinners, no penitent bench, no inquiry room, no confession or conversion. But the preachers made a great stir and got liberally advertised in the papers. . . . The meetings were interesting—because they were unique. Of course, there are just as many unrepentant sinners in these Universalist churches and in the neighborhoods about. But then, what is the difference? The biggest sinners will sweep through the gates in the heavenly city—just like the saints—and everybody will wear a robe and a crown."

It is probably quite true that certain characteristic Methodist revival methods were not employed by our ministers in their Chicago meetings. If our Methodist friends find these forms useful in their evangelistic work they have a perfect right to use them, but Universalists are under no more obligation to adopt them than are Methodists to adopt the Catholic institution of the confessional or the Dunkard rite of feet-washing.

But is our brother of The Herald quite sure that he has authority for all the statements he makes in his editorial paragraph? Did he attend the meetings so that he can positively affirm that no appeal was made to sinners? We were not present at any of the meetings, but we have not the slightest doubt that the assertion is untrue. And how does he know that there are just as many unrepentant sinners in these Universalist churches and the neighborhoods about as there were before the meetings. Does the Recording Angel furnish The Herald with daily bulletins of the spiritual condition of people of Chicago that it is enabled to declare thus authoritatively just who are and who are not enrolled in the Book of Life? Doubtless there were unrepentant sinners in the Universalist churches of Chicago before the meetings referred to were held and it is quite possible that some, perhaps all of them, remain unrepentant. But are the Universalist churches of Chicago so unfortunate as to have a monopoly of the unrepentant sinners of that city? And are the adherents of the other churches of Chicago so absolutely and unanimously sanctified that their representatives are justified in assuming this holier-than-thou attitude toward their Universalist brethren? If so, spiritual conditions must be somewhat peculiar in the Western metropolis, for certainly they are not everywhere. Indeed, we had long been of the opinion that the class of persons referred to is not more largely represented in the Universalist church than it is in other churches, including the one of which our friend of The Herald is an adherent. It has been our misfortune to come in contact with many people who, to judge them by their works, were unrepentant sinners; but not all of them, or even a large proportion of them, have been Universalists. In fact, some of the most pestiferously unregenerate sinners among them have held high positions in the councils of Methodism.

Far be it for us to speak disparagingly of the Methodist church as a church. It was the spiritual home of our boyhood days, and though our conscience has led us into another fold we have never ceased to love and honor it. We rejoice in the splendid work it has done in the past and doubt not that it is to do a yet greater work in the future for God and humanity. To it many of our dearest friends have owned allegiance, among them one dearer to us than all earthly friends beside, the memory of whose spotless life and gentle spirit remains ever with us as a sweet and sacred benediction. But the Universalist Church is just as worthy of respect, because it is just as true to its mission as a part of the great army of the Lord, as is the Methodist church or any other body of Christians. And the Universalist people love their God as truly, are as sincerely loyal to their Master, and strive as hard to live upright Christian lives as do the Christians of any denomination. If they err in their teachings they err on the side of faith and compassion and love, and faith and compassion and love are among the chiefest of Christian virtues.

Of course it is useless to protest against that portion of The Herald's editorial which reiterates in another form the old slander, ten thousand times discredited, that Universalists teach that all alike, sinners as well as saints, without regard to their spiritual state, will enter immediately after death into complete heavenly bliss. Of what moment is it that a convention of Universalist churches nearly a century ago adopted a creed, one of whose three articles enjoins the practice of good works and expressly declares that happiness is dependent on holiness? What does it signify of the five principles of faith adopted by the General Convention of the Universalist Church at Chicago two years ago, one affirms "the certainty of just retribution for sin?" And what does it matter that Universalist ministers preach in no uncertain tones the absolute certainty of punishment for sin and the impossibility of being saved without first having repented honestly and sincerely? Facts do not appeal to people who are so blinded by prejudice that they prefer not to know the truth. The persistency with which some of the old-time slanders against Universalists are revived and propagated after being many times refuted, arouses a suspicion that the ninth commandment sits rather lightly on the consciences of some of our theological opponents.

When, two years ago, an Episcopal rector in New York city spoke of the Methodist Church as "a contemptible, low, time-serving, ignorant superstition," there was an immediate and indignant protest from Methodists in all parts of the country. That remark was not one whit more unjustifiable and untrue than is The Herald's article. Indeed, if it was the intention of the editor of The Herald when he wrote those words to send out an unchristian slur against Universalists which should be as ungenerous as it is cruel, as cruel as it is falsely slanderous and as falsely slanderous as it is possible for an unchristian slur to be, he accomplished his purpose to perfection. If it was his desire to mislead the minds and poison the hearts of the great multitude of Methodist young people with pharisaical bigotry and sectarian hatred, probably he has succeeded only too well.

But we cannot believe that such was the deliberate intent of our Methodist friend, for The Herald is usually a messenger of sweetness and light and overflows with the Christian spirit. Rather we prefer to believe that his ungracious words were due to a merely temporary attack of acute theological dyspepsia, from which he has long since sufficiently recovered to be heartily and healthily ashamed of his unlovely exhibition of sectarian ill-humor.

ONE OF the commonest arguments urged against the temperance movement is, that every man has a right to decide for himself what he will eat and drink, and that no other man or body of men should be allowed to interfere with "personal right." When a person denies the right of society to restrict his indulgence in a vice which is a menace to the happiness and well-being of many others beside himself, he sets at naught the foundation principle of all law, that the pleasure, and even the good, of the individual must be considered secondary to the good of society at large. Personal rights, indeed! No one has a personal right to bring misery and degradation and hardship into the lives of those whose destinies are indissolubly linked with his own. A liberty which permits the pursuit of selfish pleasure at the expense of the welfare and peace of mind of others is not true liberty, but license and anarchy.

⁂

THE GREAT truth of human brotherhood implies positive obligations. The fact that every one has some influence, that it is possible for him to be useful to his fellows, implies that it is his duty to exert his influence in the right direction and to assist his brethren as opportunity may offer. We owe our fellowmen not only material assistance, if needed, but also an helpful spirit and uplifting example. We owe humanity an interest in its well-being, and pure, generous, unselfish personal lives. And above all, we owe to the individuals who compose society, brotherly tenderness, kindness and love. These things all can give, and he who withholds them God will not hold guiltless.

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THE LETTER sent out by the Chicago District Union special committee to the local Unions in that district to be found in another column, will repay careful reading. The suggestions on the best methods of carrying on Lookout Committee work and the way to make devotional meetings interesting are helpful and valuable.

⁂

IF ALL the people who insist on a literal interpretation of the Bible are so consistent as to obey literally the plain Scriptural injunctions, "If thy right eye offend thee, pluck it out," and "If thy right hand offend thee, cut it off," we fear this would be a left-eyed and left-handed generation.

AMBITIONS

BY MISS JESSIE DREW

Ambitious we all are in some measure. But are our ambitions always worthy? Do our aspirations always point to lofty purposes? Are we not sometimes ambitious for things that would not be for our good? And do we not often find that when our ambitions are realized they bring us but little true happiness?

I have said that we are all ambitious, at least in some degree; and surely there could be no greater virtue than is ambition when it manifests itself in good and noble achievements. Hannah Moore has said, "Great talents, of whatever kind, have a natural tendency to rise, and to lift their possessor." And so, when the talent of Ambition finds expression in Christlike deeds, we may feel that it is of value. Lofty aspirations must be inspired by worthy motives. "Let the ambition be a noble one and who shall blame it?"

Then, too, when our ambitions are rightly directed, we should daily and hourly strive for their attainment; for

> "True worth is in being, not seeming,
> In doing each day that goes by
> Some little good—not in dreaming
> Some great things to do by and by."

I have known persons who were ambitious—or thought they were—to become accomplished scholars and musicians, but who lacked the application and willingness to work necessary to the attainment of their desires. It is one thing to be ambitious and quite another thing to possess the force of character necessary to the realization of that ambition. It is not ambitions but their attainment that counts.

Beside our individual ambitions we are all ambitious for our Union, that it may be a power which shall make itself felt throughout our church and the entire country. We are anxious to overcome all obstacles and attain the objects of our desire as Unioners.

But what is it we most desire? Is it that the Young People's Christian Union shall become the organization of the Universalist Church to the exclusion of all others? Or are we willing to recognize the fact that we are only an auxiliary—though a very important one—of the general church; that we are yet young and have much to learn? May there not be danger that we shall be ambitious for our Union to the detriment of the general church?

During the past three years I have been connected with the work of the General Convention, and in that time I have doubtless learned more of the work of our Church than do most of our people in a life-time. I wish that every member of the Union might have a similar opportunity, for I feel that our organization would profit thereby. I am a loyal Unioner, but my observations in the past three years have forced me to ask myself the question, "Is the Union accomplishing all it should accomplish?" It has seemed to me that, in our ambition to do a great work, we might make the mistake of crowding out the general church and thus steal the honors from those to whom honor is due, thinking, perhaps, that we are only borrowing for a time and will be able to repay at some future day.

Let us rally to the support of the Universalist Church as a whole, remembering that the local Union is a branch of the local church, and that the General Union is an auxiliary of the general church. Let our ambition be to grow in strength and increase in usefulness, not that glory may be reflected on us as a society, but in order that we may become a source of inspiration and helpfulness to the Church at large. Then, truly, will our ambition be a noble one.

> "Brave hearts, we'll rally and plan for the conflict,
> Now's the time our strenth to test;

Gird on the armor with boldness and courage,
  Muster with zeal and with zest.
"Now with a cheer we'll sally onward,
  Now with a shout we'll break through the line;
Hearts that are steady, emboldened and ready,
  Need not fear though foes combine.

"Then shoulder to shoulder, in fair and stormy weather,
  Armed for the fight with weapons strong and true;
Then shoulder to shoulder, brave hearts we'll go together,
  For 'Onward to Victory!' is what we mean to do."

Providence, R. I.

MASS MEETING OF VERMONT UNIONERS

A mass meeting of Vermont and Province of Quebec Unioners was held at the First Universalist Church, Barre, January 10, 11.

The first session, Tuesday afternoon, opened with a praise service, led by Mrs. B. W. Braley.

A cordial welcome was extended to delegates and friends by Mr. George Bates, President of the local Union, to which State President, Rev. George Eliot Cooley, responded.

Under the general topic of "The Field," Rev. Alvin Smith, of Williamstown, spoke of "The Union in Dormant Parishes," emphasizing that every Union should be able to fill the place of the pastor if necessary. Encouraging reports were made by the District Missionaries.

Miss M. Grace Ingalls, of Barre, State Junior Superintendent, reported the various Junior Unions.

There are seven societies in the State, with a membership of about 154.

Rev. Effie K. Jones announced that Barre had a full complement of Unions, it being the only church in the State having an Intermediate Union.

The evening session opened with a Junior demonstration, under the supervision of Miss Carrie M. Wheelock, of Barre. Topic, "That Grand Old Man, Dr. Sawyer." This was one of the most interesting features of the mass meeting.

General President Fowler was expected to be present but sickness prevented, and Dr. I. M. Atwood took his place. Dr. Atwood was heartily welcomed. In the course of his address, he said: "I have great admiration for the strength and vigor of young people and believe in enthusiasm properly directed. I should like to gather up and direct all the enthusiasm of the Universalist Church. The Universalist Church of the future is your Church, and do I not catch from your response that the Universalist Church of the future will be a glorious Church without spot or blemish?"

At the close of the evening session an informal reception was held at the parsonage.

Wednesday morning an executive meeting was held, followed by a conference meeting led by Mrs. E. C. Smith, of Rutland.

In the absence of Miss Henry, of Washington, a paper on "The Pledge," under the subject, "The Union at Work," was read by Mrs. S. Carpenter, of Washington. Rev. J. O. Bennett, of St. Albans, spoke on "Business Meetings."

At 2.30 o'clock a praise service was led by Miss Philips, of Montpelier. This was followed by an address on "The Devoted Dollar and the Consecrated Cent," by Rev. H. L. Veazey, of St. Johnsbury, urging his hearers to give freely for the cause of propagating the Universalist belief. Rev. F. L. Carrier, of Woodsville, N. H., gave an address on "The Christian Soldier."

The communion sermon was given by Dr. Atwood, his subject being, "Perfect and Entire, Wanting Nothing."

The Secretary's report included the following statistics: Active members, 725; associated members, 177; total membership, 902; active Unions, 30; inactive Unions, 2; Unions not reported, 2; total number of Unions, 34; Juniors 5; total sum in the treasuries of the various societies, $451.11; in Junior treasuries, $11.00; Mission envelopes taken, 62. Onwards taken, 147.

Rev. D. A. Ball submitted the report of the Committee on Recommendations and Resolutions. The report recommended that the district missionaries be instructed to hold at least one rally in each district, giving especial attention to Lynn '99; that officers of local Unions encourage co operation with the State Board in more thoroughly organizing the work; that the organization of Junior Unions be encouraged. The report urged that devotional interests be recognized as being of first importance, and commended the use of "Praise and Thanks" and "The Junior Star", and the Woodsville plan of conducting the meetings. It suggested that the Unions appoint special committees to prepare for Young People's Day; that Unions give especial attention to establishing and maintaining monthly consecration meetings; heartily commended a more general use of Onward as a help in acquainting our people with the general work, and recommended that a person be appointed to give attention to the Two-Cents-a-Week pledges.

Resolutions were passed extending votes of thanks "to Henry Kilton for his gratuitous efforts in preparing the State banner, and to the Barre Union for its hospitality."

The evening service opened with a praise meeting which was followed by an interesting sermon on "The Will to Believe and the Venture of Faith," by the Rev. J. H. Metcalf, of Burlington.

Hattie C. Ingalls, *State Secretary.*

Barre, Vt.

SUGGESTIONS TO UNION WORKERS

A special committee appointed by the Chicago District Union has recently sent copies of the following letter to all local secretaries in the Chicago District:

Dear Fellow Worker:—You will remember having received some time ago a letter from this committee asking for suggestions as to the best methods of carrying on the work of our local Unions. A similar letter was sent to every Union in the Chicago District and replies have been received from nearly all of them. After carefully considering these answers at our request, we would offer the following suggestions, hoping that some of them may prove helpful to your society.

In regard to the devotional meetings:

1. The leader should be chosen two or three months in advance so that he may have ample time for preparation.

2. Questions or sub-topics may be given out to those who do not regularly take part, in order that they may be prepared to do so.

3 Meetings should be varied as much as possible. Prominent persons may be invited occasionally to make short talks, and special music may be introduced.

4. We specially urge the use of more sentence prayers and songs.

5. Encourage the members to feel that they should take part whether they can express themselves in fine language or not. The ideal meeting is purely devotional and not conducted on the literary plan.

6. Begin and close your meetings promptly on time; do not prolong them however interesting they may be. It is much better to close a meeting when it is inspiring and enthusiastic than to wait until it has commenced to drag.

Regarding the work of the Lookout Committee, we would suggest that:

1. The chairman may have an assistant in each of the classes of older scholars in the Sunday school.

2. The church may be divided into sections and a member of the Lookout Committee assigned to each division, whose duty shall be to greet strangers and invite them to attend the young people's meetings.

3. Another plan is to divide the Union into companies and have each company secure as many new members as possible, the members of the company securing the largest number to be rewarded by receiving pins from the Union, or in some other suitable manner.

In conclusion we would suggest that the best way to secure an exchange of ideas among the Unioners of the District, is for each Union to appoint a committee who shall visit the other Unions from time to time to learn what they are doing and report thereon.

We request that this letter be read before your Union and such action be taken as may be deemed wise.

Yours for Christ and his Church,
Emma I. Wood, *St. Paul's,*
Adelaide R. Dolling, *Woodlawn Park,*
James H. Heald, Jr., *Oak Park.*

Chicago, Illinois.

THE TENTH LEGION

Onward has already noted the organization of the Tenth Legion in the Union at St. Johnsbury, Vt. Since that notice I have been asked to take charge of the work in Vermont, and I wish through the medium of Onward to suggest that every Union in the land institute a Legion among its members. All that it means is to pledge yourself to give one-tenth of your income to religious and charitable ends. President Fowler has already written me to have his name added to the list. Why should not every "Unioner" be a "Legioner"? I know a young business man who last year gave one third of his income to these ends. I know a young minister who last year gave one fourth of his income in the same way,—and he had school debts to pay, too. Let every State Executive Board put some one in charge of this work, and join it to the Two-Cents-a-Week department; for that work must be pushed as it never has been pushed before, if we are to keep our four to-one agreement with the Atlanta parish.

Many will find they have already been giving one-tenth of their incomes for these noble purposes, but having their names on the roll will stimulate others to generosity and unselfishness. So we need the Tenth Legion.

It is suggested that a "Tenth Legion Conference" be held at "Lynn '99. Good!"

Harry Lawrence Veazey.

WITH OUR WORKERS

Columbus, Wis.—The Union observed Young People's Day with special services. Papers were read on the following subjects: "What has Been Done in the Southern Field;" "The Atlanta Work;" "Two-Cents-a-Week for Missions." Severe weather prevented a large attendance. A collection was taken for the Atlanta Mission, and two new subscribers for the Two-Cents-a-Week Envelopes were secured.

Neenah, Wis.—On Young People's Day, after an unusually good devotional meeting, the Union took charge of the evening service. Two papers were read by members on "Our Best for the Union," and 'Our Expansion Policy." An address was given by the pastor on "The Union and Its Work." The Juniors were present with their banner and took part by recitations on "missions." We had a good meeting, though small attendance because of the extreme cold (20 degrees below zero). A collection was taken for the Atlanta Mission.

Portland, Me., Congress Square.—Young People's Day was observed by both Unions. Rev. T. B. Payne, of Westbrook, who occupied our pulpit in exchange with Dr. Blanchard, gave a stirring Universalist sermon for the Union in the morning. He spoke on the Young People's Movement to the Sunday School, and then spoke at both the Junior and Senior Unions, arousing much enthusiasm among the young people. The vestry was decorated with our colors and the Union flag, and flowers. Special music was rendered at both Union services.

South Acton, Mass.—This Union observed Young People's Sunday in its usual manner. The pastor, Rev. Wm. F. Dusseault, preached an eloquent sermon at the morning service, taking his text from the 103d Psalm: "Thy Youth is Renewed." The evening service, at which there was a large attendance and a fair sum collected in aid of the Atlanta Church, was conducted by Mr. T. F. Newton. Papers were prepared and read by Miss L. Ula Skelton, Miss C. L. Shapley and Mr. S. F. Townsend. Short speeches of encouragement were made by Mr. L. C. Hastings, Mr. F. S. Whitcomb, L. G. Willard and the pastor. A delegation was present from the West Acton Union.

St. Johnsbury, Vt.—Young People's Day was very successfully observed here. The church was never so beautifully decorated for the occasion; $6 35 were sent the Atlanta Building Fund; eighteen more sets of Mission Envelopes were placed, making thirty-eight in all; men were in a majority of one at the last devotional meeting; Union paid bill for lighting church for last quarter. The pastor, Rev. H. L. Veazey, has been appointed superintendent of Two-Cents-a-Week and Tenth Legion for Vermont.

Dover, Me.—The Dover Union observed Jan. 29 as Young People's Sunday. In the morning our pastor spoke on Young People's Work. In the evening we had a Union meeting, to which all the young people's societies of Dover and Foxcroft were invited. Very interesting papers were read on "Junior Work," "Citizenship," and "Lookout Work," representing as many societies. The church was very tastefully decorated with the Union and national colors.

Lowell, Mass—First Church observed Young People's Day with a service in the auditorium. The pastor gave an address on the work of the Union, and a collection of $7.75 was taken for the Atlanta Mission. Devotional meetings are held every Sunday evening. The pastor, Rev. C. E. Fisher, preaches a fifteen minute sermon at the close of the conference meeting, which makes the attendance larger. Mission Envelopes for the year are being distributed.

Biddeford, Maine.—Young People's Sunday was observed as usual. Three papers were given by our members. One by our president, Miss Nellie Townsend, topic, "Does the Union Need Me?" another by our vice president, Miss Mabel Sanborn, theme, 'Do I Need the Union?" and still another by our pastor, Rev. H. A. Moulton, subject, "The Relation of the Union to the Church." Our vestry was filled with young men and women. We are to add several new members as a result of the meeting.

Webster, Mass.—Y.P.C.U. Day was observed Jan. 29 by special service in auditorium at 7 P.M. C. Neal Barney, State President, was with us and gave the address of the evening. It was a manly, practical talk, and very helpful to the local interests. The church was prettily decorated, and special music added to the pleasure of the evening.

Williamsville, Vt.—A correspondent writes: "Perhaps you have never heard of us before, so I send you a brief sketch of our history, together with the report of Atlanta Day. That there is life among us is evidenced by the fact that we maintained a very creditable existence for five years without a pastor save for a brief time when we organized. Last July a pastor was called to our church, in consequence of which our Union has taken new life and much hope. Previous to September, bi-weekly meetings were held; since that date they have been increased to weekly with good results. We are on a sound financial basis and have borne a share of the current expenses of the church. That "the spirit is willing" is the secret of our success both as an organization and in the devotional meetings. Atlanta Day was observed. The morning sermon, from the text, "Ye are the light of the world," was addressed to the Unioners. The evening service was in charge of the Senior Union, and the suggested program of the National Committee was used, with the necessary adaptation to local conditions. Both Seniors and Juniors participated in the exercises. At roll call all except four of the Senior members responded; at least two of the absent four were ill at their homes. Seven of the nine Juniors were present and responded. We are glad to add our mite to the Atlanta Building Fund, three dollars having been already forwarded to the National Secretary.

Medford, Mass.—Our Union recently gave a reception to our new pastor, Rev. Clarence L. Eaton. Unions from neighboring parishes were invited.

Beverly, Mass.—A meeting was held to introduce our new District Superintendent, Rev. C. E. Petty, to the Unioners, and was a very enjoyable occasion. Sunday evening we had the pleasure and inspiration of a union meeting with the Danvers Y. P. C. U. A large delegation with their pastor came from Danvers.

Gardner, Mass.—On Young People's Day, General Secretary W. B. Oliver, of the local Y. M. C. A., occupied the Universalist pulpit and gave a very interesting account of the work in behalf of young men. Rev. F. T. Sweet, the pastor, spoke briefly. In the evening, the Y. P. C. U. listened to a spirited address on "The Young People's Organization of the Twentieth Century—Ideals," by the pastor.

Cleveland, Ohio.—Three cheers for the Cleveland Union! February 5 was observed as Young People's Day. The record of the meeting is: Collection for Atlanta Buliding Fund, $10.87; twenty Two-Cents-a-Week pledges taken. Largest meeting of the year. The Union numbers only twenty members, of whom President Fowler is one. Evidently they are all possessed of the same spirit as he.

Claremont, N.H.—Young People's Day was observed Feb. 5. A sermon by the pastor in the morning, a special service in the evening.

The Devotional Meeting

THE TOPIC SERMON

Topic March 5. OUR INTERPRETATION OF LENT. Joel 2: 14.

BY REV. HERBERT F. MOULTON

We are privileged once again to live in another of the time honored and spiritual quickening Lenten seasons. Those of us who have been abundantly blessed as Lenton seasons have come and gone in the past, can but feel it to be a great joy that we are permitted to partake of the spiritual help which the Lenten season is sure to bring to us as its hours come and go.

We, as Universalists, who do not insist upon fastings in nor upon just forty days for a Lenten season, may feel that every day, especially all of the Sundays are important days—as in fact they are—for spiritual meditation, growth and action. Yet, it seems to me the days of Passion week should be to every Christian Universalist among the most sacred days in the Christian year.

Let us inquire about the uses ef the Lenten season. God forbid, that any one, especially a Christian Universalist, should ever get so narrow and bigoted as never to see any good in the uses which Roman Catholic and Episcopalian churches make of Lent. It seems to me that other churches besides those mentioned are doing wisely when they recognize the worth of the Lenten season. Why should we condemn or refuse to use a thing which is in its heart wholesome, just because it originated or has been used by another church or churches?

Those of us who are readers of religious papers, not only the papers of our own but those of other denominations, have already noted the announcement of Lenten services. Every year individual churches of several denominations are using more and more the Lenten weeks for special services to enlarge the interest, spiritual life and church membership.

Doubtless some are saying "How can I as a Universalist observe Lent?" Your question is a practi-one. Just the kind of a question which you ought to ask yourself and just the kind of a question we all should ask. During this Lenten season we should give more time than we usually give in our busy life to thought about the Christian religion. This will mean for us to take more time in thinking about Christ, and less time in thinking about those things which are temporal and pleasurable. We need not pause to name them.

Suppose we should withdraw from those things which put us into the whirl of festivities and fashionable requirements; suppose we should rest from some of these things and give more time to the services of the Church. What would be the result? It would be this: We could know Jesus Christ better; we would feel more love for him and we would be able to live his simple, humble, pure, pious and helpful life with a greater measure of success than we are now living it. The Lenten season can greatly bless us if we will use its hours in our work and away from our work to think of Christ and again to study his life and try to live it in its fulness and goodness.

"For a few weeks" once said Phillips Brooks to his people, "For a few weeks let these obtrusive worldlinesses which block the door of our hearts stand back; and let the way be clear that he who longs to enter in and help us may come and meet no obstacle—this is our Lenten task, the privilege and duty of the coming weeks." The task, the privilege, the duty of which Phillips Brooks spoke a few years ago are yours and mine to day. Let us take up the task; let us delight in the privilege and let us perform the duty that the spiritual riches of Jesus Christ may abundantly and completely fill our souls during this season of Lent. Shall we take up the task? Shall we delight in the privilege? Shall we perform the duty? May God help us as these things shall ask of us self denial, meditation, prayer, worship and true Christian living.

DAILY SCRIPTURE READINGS

MONDAY. Hosea 6: 6.
TUESDAY. Eph. 5: 1-4.
WEDNESDAY. Phil. 2: 17, 18.
THURSDAY. Heb. 9: 24-26.
FRIDAY. 1. John 2: 23-25.
SATURDAY. 2. Tim. 4: 6-8.
SUNDAY. 1. Cor. 5: 6-8.

QUESTIONS FOR SPEAKERS AND THINKERS

1. Is fasting necessarily a virtue?
2. What is the rightful object of fasting?
3. Can this object be attained without literal abstinence from food?
4. What sustenance did Jesus refer to when he said "I have meat to eat that ye know not of?"
5. How may we avail ourselves of that sustenance?
6. How may eating be saved from all debasing tendencies and made to serve the highest purpose?

QUOTATIONS ON THE TOPIC

I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
To the mighty Friend at my side.
Show me the way to that calm, perfect peace
Which springs from inward consciousness of right;
To where all conflicts with the flesh shall cease.
And self shall radiate with the Spirit's light.
Though hard the journey and the strife, I pray
Show me the way.

—*Ella Wheeler Wilcox.*

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic March 5. WHAT DO WE LEARN ABOUT GOD? Spirit: John 4: 24; Gen. 1: 1; All Wise. Psa. 147: 5; Everywhere. Psa. 139: 1-3; Goodness Psa. 145: 8; Justice. Psa. 47: 4; Loving. John 3: 16, 17.

We are so glad that in these days the things which we learn about God are so much better and sweeter than those learned by people a few generations ago. As men and women come to live the Christ life more truly their souls are open to larger and more perfect visions of the Heavenly Father. "Your souls are a picture gallery. Let their walls be hung with all things sweet and perfect, the thought of God, the image of Christ, the lives of God's saints, the aspiration of the good and great men, the memories of golden deeds."

Describe to the children a picture gallery and then try to impress upon them this picture of their own spirits, tell them that their spirits, their real, true selves belong to God, that He has put there a picture of Himself and He wants other pictures put there which tell about Him so that when we just look inside we can know God. As our real selves are our souls or spirits, so God is a spirit. We can't see Him with our eyes, neither can we see our real selves.

As our own spirits grow beautiful and true in the doing of kindly deeds and cherishing helpful thoughts we all come to learn more and more about the qualities which God possesses. When we grow loving we have a more perfect sense of His loving kindness.

"Awake my soul, in joyful lays
And sing thy Great Redeemer's Praise;
He justly claims a song from me;
His loving kindness, O, how free!"

The figure of justice as we see it pictured represents a woman with scales in her hands and a bandage over her eyes which is supposed to show that she will be impartial, but it has always impressed me another way. When seeing this figure the thought of *blind* justice comes to me. I do not believe God blindfolds His eyes in order to render justice to His children but with sight and every sense keen and alert, He deals with perfect fairness to all.

The every-whereness of God is a source of help. We may fly to the ends of the earth and there God is; we may go into the sea, the sky and there we shall find Him. He is in our hearts and in our homes. A dear little boy, who often counts the members of his family, the people at meetings and so on, always has one more than are seen by the eye, he never fails to count God in everywhere.

And God created everything and all things are His. "God is greater than our heart and he knows all things."

BLACKBOARD EXERCISE

Ask the question: "What do we learn about God?" and have a child read John 4: 24. Write upon the board "God in a Spirit." Have each Bible selection read in this way and put upon the board as they are read "God is our Creator," "God is All-Wise," "God is Everywhere," "God is Goodness," "God is Justice," "God is Loving."

QUESTIONS

What makes us love other people?
What makes other people love us?
Who gave us all these lovable qualities?
Why do you think He gave them to us?
How can our Juniors learn about God?
Will each repeat a verse telling above His love?

QUOTATIONS

ONWARD

Onward, little juniors, 'neath your banner white,
In the name of Jesus, onward for the right!
Christ, your king and leader, walks before your host,
Never 'neath his ensign, was a victory lost.

Consecrate the courage of your fresh, glad youth
To the holy warfare for eternal truth;
Help to cleanse as temples of the Holy Ghost
Spirits, whose dark mortgage now proclaims them lost.

Stainless hold your banner, spotless keep your dress,
Pure your life and spirit who the Christ confess;
Gentle be your judgments, humbly do his will,
So his peace celestial all your souls to fill.

DAILY HELPS FOR JUNIORS

SUNDAY. God, from a beautiful necessity, is love.

MONDAY. He enjoys much, who is thankful for little.

TUESDAY. Let thy day be to thy night, a letter of good tidings.

WEDNESDAY. Be your labor great or small,
Do it well or not at all.

THURSDAY. Good deeds will live, they never die.

FRIDAY. Let there be no day without a deed to crown it.

SATURDAY. Do not wait for a special day to be thankful. He who waits for Thanksgiving day will not be thankful when it comes.

SERVICE NO. 5

SONGS: pages 24, 40, 21.

THE JUNIOR STAR

Mrs. Canfield having consigned The Junior Star to the National Union for the benefit of the Atlanta Church, NOW IS THE TIME for our Juniors to help the cause and at the same time help themselves. Every Junior Union should have these books and sing themselves into victory. The price is twenty cents per copy, the purchaser paying postage.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

WEEKLY RECEIPTS AT HEADQUARTERS DURING MONTH OF JANUARY, 1899

Jan. 1-7, 1899.			
General Fund.	State Assessment	$78 20	
	Post Office Mission	7 78	
	Supplies and Miscellaneous	34 18	
			120 16
Mission Funds.	Two-Cents-a-Week	66 32	
	Atlanta Building	3 70	
	Aunty Brown		
			70 02
Jan. 8-14.			
General Fund.	State Assessment	$35 00	
	Junior Dues	50	
	Post Office Mission	1 52	
	Supplies and Miscellaneous	25 30	
			62 12
Mission Funds.	Two-Cents-a-Week	69 34	
	Atlanta Building		
	Aunty Brown		
			69 34
Jan. 15-21.			
General Fund.	State Assessment	$80 20	
	Post Office Mission	18	
	Supplies and Miscellaneous	28 60	
			108 98
Mission Funds.	Two-Cents-a-Week	80 23	
	Atlanta Building		
	Aunty Brown		
			80 23
Jan. 23-28.			
Mission Fund.	State Assessment	$59 80	
	Post Office Mission	1 27	
	Supplies and Miscellaneous	15 82	
			76 89
Mission Funds.	Two-Cents-a-Week	54 23	
	Atlanta Building	50	
	Aunty Brown		
			54 73

ALFRED J. CARDALL, *Sec.*

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

January 30.—South Boston, Mass., Sr. Union, $2.83; South Boston, Mass., Jr. Union, $1; Everett, Mass., $4.25;

January 31.—Oakland, Maine, $2.72; Felchville, Vt., .70; New York City, N. Y., Jr. Union, Church Good Tidings, .50; Abington, Mass., $1.92; Methuen, Mass., $1.65; Pittsfield, Maine, $2.22; St. Johnsbury, Vt., $6.35.

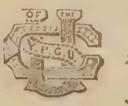
February 1.—Blanchester, Ohio, $1.83; Orono, Maine, $1.59; Woodsville, N. H., $1.50; Earlville, Ill., $1.12; North Adams, Mass., $1.05; Gorham and Berlin, N. H., Union Meeting, $4; Woodlawn Park, Chicago, $3.13; Mt. Pleasant, Iowa, $1.65; Decatur, Mich., $6.11; Natick, Mass., $1.10.

February 2.—Morrisville, Vt., .50; Farmer's Station, Ohio, .85; Indianapolis, Ind., Central Universalist Church, .80; Stoughton, Mass., $3.50; Danvers, Mass., $5.66; Nashua, N. H., $3.31.

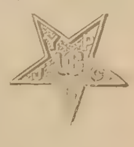
February 3.—Providence, R. I., $2.75; Akron, Ohio, .80; Seneca, Kan., $1.51; Anoka, Minn. $1; Derby Line, Vt., $6.50; Southbridge, Mass., $3; Springfield, Mass. Second Universalist Church, $4.

February 4.—Rochester, Minn., Sr. Union, $5.15; Rochester, Minn., Jr. Union, .85; Scranton, Pa., $3.85; Columbus, Wis., .50; Norwich, Ct., $3; Oak Park, Ill., $8.31; Arlington, Mass., Union Meeting, $2.15. Total, $105.21.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*



STATIONARY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letterhead to arouse interest in our cause.

TOPIC CARDS

Send in your orders for the 1899 Yearly Topic Cards now at Headquarters. The advertisement in last week's ONWARD shows the neat design of the new cards. Prices Senior No. 1, 1 1 2 cent each, any quantity. No. 2 (finer quality of card 2 cents each, any quantity. Junior (one quality only) 1 1 2 cent each any quantity. We get out the six months card also to your order. Remember, that the National Union depends upon the small profit of its supplies to help meet the expenses of its work.

* * *

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *National Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE SNOW BIRDS

When winter winds are blowing,
And clouds are full of snow,
There comes a flock of little birds
A-flying to and fro;
About the withered garden,
Around the naked field,
In any way-side shrub or tree
That may a berry yield,
You'll see them flitting, flitting,
And hear their merry song;
The scattered crumbs of summer's feast
Feed winter birdlings long.

But when the snow-drifts cover
The garden and the field,—
When all the shrubs are cased in ice,
And every brook is sealed,
Then come the little snow-birds,
As beggars to your door;
They pick up every tiny crumb,
With eager chirps for more.
Like wandering musicians,
They 'neath the windows sing;
All winter long they stroll about,
And leave us in the spring.

Off to the land of icebergs,
To islands cold and drear,
They fly before the summer comes
To frolic with us here.
Give them a hearty welcome!
It surely were not good
That they who sing in winter time
Should ever lack for food.

WHERE GOD IS

A parish priest of austerity
Went up in a high church steeple—
To be nearer God, so he might hand
His word down to the people.

And in sermon script he daily wrote,
What he thought sent down from heaven;
And he dropped this down on the people's heads,
Two times, one day in seven.

In his age, God said, "Come down and die,"
And he called from out the steeple—
"Where art thou, Lord?" And the Lord replied,
"Down here, among my people."

STARTING A YOUNG MAN RIGHT

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank him in after life."

"What sort of a course?" we asked.

"Well, I was a young fellow of twenty-two, just out of college, and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' a while at clubs and with fine horse flesh.

"Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if it were possible.

"'If the boy's got the right stuff in him, let him prove it,' I heard father say to mother one day. 'I worked hard for my money, and I don't intend to let Ned squander it and ruin himself besides.'

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much; it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'

"I took the money in a sort of dazed manner, and stammered out, 'I—why—I—I want to go into business.'

"'Business!' exclaimed father, contemptuously, 'what do you know about managing a mercantile business? Get a clerkship and learn the alphabet before you talk to me of business.' And father left me then to ponder on his words. And that fifty dollars was the last money my father ever gave me, till at his death I received my part of the property by inheritance.

"I felt hard and bitter then, felt my father was a stingy old fogy, and mentally resolved to prove to him that I could live without his money. He had roused my pride—just what he intended, I suppose.

"For three days I looked about for a place to make lots of money. But I found no such chances, and at length I accepted a clerkship in a large retail store at $400 a year.

"Another bit of father's 'stinginess' at this time was demanding two dollars a week for my board through that first year.

"At the end of my first year I had laid aside $200, and the next year, my salary being raised $100, I had $500 laid by.

"One hundred cents meant more to me in those days than $100 had previously.

"At the end of four years' clerking I went to my father with $1,500 of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money, $2,000 at six per cent.

"To-day I am called a successful business man. And I have my father to thank for it. Those lessons in self-denial, self-respect and independence which he gave me—though hard at the time—put the manhood into me.

"Years afterward, father told me it cost him the hardest struggle of his life to be so hard with his boy. But he felt it was the only course to make a man of me. Many a time we laughed heartily over that little two-dollar board-bill."

WHAT THEY WANTED

"If you could have just what you wanted, what would you have?" I asked my class of seven in the mission school.

Surprise was on every face. They dreamed of many things, but never expected to have their dreams realized.

"What would you have, Mary Rosham?"

"I'd have a piece of red ribbon, so long," measuring with her hands outstretched. "I see some in Finney's winder, all hangin' down, an' it had tulips on the whole piece of it."

"What would you do with it?"

The poor child's dress was thin and old. Her hood was too large, and her coat never was made by a tailor or fitted to her childish figure.

"I'd keep it rolled up in paper, an' when I was that cold I shook, I'd take it out and jes' drop it an' see it roll out like a blaze of fire. I seen the man what was fixin' the winder do it."

"The price of even a small piece of that ribbon would buy bread for several days," I said, wonderingly.

"I'd eat the bread, but I'd have the ribbon for always," was the concise remark.

Grace Dunn sat next in order, and with a look at her sister, a deformed, crooked-back girl, she said:—

"I wish I could have one of them cushions what ye blow up, to put under Ferry's back when she aches so."

"Oh, shut up! I hain't ached much for two whole days, an' I don't need no cushion," was the sharp rejoinder from Ferry.

"Well, Ferry, what do you want more than an air cushion?"

A wave of rapture swept over her face as she answered:—

"Some blue kid slippers! Jim Townsend took me to the Musee, an' I see a girl jes' stan' on tiptoe an' whirl roun' an' roun' in 'em."

"How could you wear them?' and I glanced at her shriveled foot, and then at the crutch always standing near her.

"Wal, I could think, spos'n I could.'

The youngest in the class was asked if she wanted a doll, but she indignantly said she didn't. I should have provided each one of them with a doll had I followed my own inclination. How fortunate that I thought to ask what they wanted!

"I'd 'nuff sight druther hav' Sally's baby. He'll jes' laugh and cuddle down so cute like. We don't need no doll so long's we've got him. Sally, she divides with me, she doos, an' when I touches him so. on his cheek, he shines all over his face. Doll! I'd never git no doll that 'ud do that!"

I did not blame her, for what doll could silence the craving in my own heart for the little ones gone? Who that has felt a baby's touch can ever again be content with mere beauty, be it clothed in silk and imported from Paris?

"Then what would you like?" I asked.

She and Sally both agreed that a silver mug for baby Danny would fill them with happiness untold.

Rubi Vallini has gone away, and we wondered what she would ask for were she here and one child said,

"She wants books, an' she can remember everything, an' she tells it to somebody else every day. She's told lots of folks what you said."

The other child wanted some pink tissue paper, and a white puffy thing to wear round her neck. By questioning her closely I made out that she meant an ostrich feather boa such as I had seen Ruth King wear, and for which she told me her mother paid fifteen dollars. Poor little one! she wanted it because it looked so warm, and she had all her life been shivering.

The next Sunday I provided a substitute for my mission class, and went into the Sunday school of the wealthy church which had care of the mission. I told my story. Not a smile was on the faces of those who listened. It was too pitiful. Tears glistened on some faces, and many of the older members seemed to have bad colds.

Of course it was intended to have a fine tree and presents for every pupil, but now it was moved that these extra gifts should be provided. And so it happened that blue kid shoes were bought for feet that could never wear them; a silver mug and pitcher for Sally and the friend who shared her care of Danny; a long strip of the very ribbon that Mary had admired in Finney's window; a roll of tissue paper and a fur collar made a merry time for the one who was always cold. It had once been worn by some more fortunate child, but it mattered little so long as it was warm and soft.

I have seen the pink paper draped round the poor room in honor of my coming. I have seen Danny drink from his silver mug, while Sally stood joyfully by to pour the thin blue milk from the silver pitcher. I have been told many stories of the journeys of the blue kid slippers while Ferry lay with eyes shut and imagined that she was wearing them away to those wonderful places. I have seen the little one sitting on a stone step shivering while she loaned her fur collar to one whose chilled shoulders had brought tears to her eyes.

It did seem a foolish thing at first to try to gratify these strange tastes, but I am glad I did, for every one is the better for the gift.—*N. A. M. Roe, in Zion's Herald.*

GENERAL WASHINGTON'S COURTESY

Martha Littlefield Phillips gives "Recollections of Washington and His Friends." The author is a granddaughter of the youngest daughter of Gen. Nathaniel Greene, and she tells the following story in the words of her grandmother, concerning a visit of the latter to Washington and Philadelphia: "One incident which occurred during that visit was so comical in itself, and so characteristic of Washington, that I recall it for your entertainment. Early in a bright December morning, a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from his saucer; but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the tablecloth. He did it with such audible vigor that it attracted my attention and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation, and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once.—*Century Magazine.*

MEMORY GEMS

"And I could wish my days to be
Bound each to each by natural piety."

We are not left to walk alone;
The spirit of our God hath come,
Forever with us to abide,
Our Teacher, Comforter and Guide.

"God sends his teachers into every age,
To every clime and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

Thy way, not mine, O Lord, however dark it be:
Lead me by thine own hand, choose out the path for me.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis he that humbleth himself.—*J. H. Evans.*

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and valor from that.—*J. R. Lowell.*

Kindness is a precious oil that makes the crushing wheels of care seem lighter.—*Eugene Field.*

He needs no other rosary whose thread of life is strung with beads of love and thought.—*Persian.*

Man's use and function is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness.—*John Ruskin.*

ONWARD

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EDITOR, REV. EDWARD G. MASON,
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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

* * *

THE LENTEN SEASON

A great many people outside the liturgical churches do not know the origin and significance of the custom of observing Lent It is learned from the writings of Iranaeus and Tertullian, two of the church fathers who lived in the third century, that the custom of commemorating the time passed by Jesus in the grave between the crucifixion and the resurrection, was even then comparatively ancient. This fast of forty hours was gradually lengthened to forty days, in memory of the forty days fasts of Moses, Elijah and Christ, and was observed by abstinence from all kinds of food during the day, except on Sunday, and by the cessation of amusements. The services of the Church were of a sombre character, the pictures being veiled and the organ silent. With more or less variations these formalities were universal among Christians until the Reformation when the more radical Protestants discontinued them as savoring too much of Romish ceremonialism. They were retained however, by the Anglican Church, and have been engrafted into the rites of her American daughter, the Protestant Episcopal Church.

During the past few years the observance of Lent among the Protestant churches, particularly by special services, has become noticeably common. Although in no way mandatory we believe that such usage is right and helpful. With that kind of Lenten devotion which finds its expression in meaningless formalities we have no sympathy. We do not believe that any great and lasting good is derived from the pious observance of a set period of time, preceded and followed by excesses of pleasure as compensation for the forty days abstinence. With those who engage in a ceaseless and absorbing whirl of worldly gaieties, which end only the last moment before Lent is ushered in and begin again the moment Lent is ushered out, we fear the observance of Lent is little better than a superstition or social fad. To devote forty days to pious externalisms and the remaining portion of the year to selfish worldliness is not the kind of service that God demands of His children. The exercises of Lent are useful only as they purify the soul and uplift our life to such an extent that their influence remains permanently, a source of perennial spiritual strength and blessing.

For the associations which cluster about that season which is specially set apart for the commemoration of the hardships and sorrows of him who lived surrounded by temptations, beset by foes, battling against the world of selfishness, the weaknesses of the flesh and the enticements of sin, enduring want, contumely and death that men might be freed from the bondage of wickedness,—for these associations there must be tenderness and reverence in the heart of every true Christian. And if the setting apart of a specified time for the purpose, leads us to meditate more upon the marvelous love of our Saviour, as manifested in his sacrifices and martyrdom for men's sake, then we need not fear that in observing Lent we shall be like those misguided people whose regard for times and seasons Jesus himself deprecated. Instead, our Lenten devotions may be made a simple, natural means of becoming more familiar with the life and more devoted to the service of him whom we call Master and Lord.

ARRANGEMENTS ARE being made to secure several articles of special interest for ONWARD.

* * *

HARDSHIP AND sorrow are oftentimes the fires which burn out the dross of selfishness from human hearts.

* * *

IT HAS been thought best to keep the Song Contest open two weeks longer than was originally announced. Many songs and hymns have been received but we wish contributions from many more. The contest will close without fail March 10. Every poetically inclined Unioner should take part in it.

REPORTS FROM Young People's Day are still coming in. There was a splendid response to the call sent out from headquarters and the Mission fund is considerably increased as a result.

* * *

THE ATTENTION of our readers is called to President Fowler's letter in the official column. Sometimes the complaint is made that the Unioners at large do not know what is being done at headquarters. If they do not it is their own fault, for the general officers are always glad to furnish any information that may be desired, when within their power to do so.

* * *

THE APPOINTMENT of Dr. Perin to the office of Financial Secretary of the General Convention creates still another bond of sympathy between the Convention and the Union. Dr. Perin has long been recognized by the young people as one of the most earnest and faithful friends of their movement. We shall expect to see him zealously and successfully carry forward the good work begun by Dr. Rugg.

* * *

FORTUNATELY IT is not necessary to continue always in the way of evil because one has once entered that path. One of the evidences of repentance is bitter sorrow for past transgressions; but repentance is useless if it does not spur the repentant person on to better things, and is worse than useless if it causes him to dissipate his time and energies in a vain grief when he should instead adopt a nobler form of expiation. The sins of the past are best atoned for by righteous deeds in the present.

* * *

WE ONCE heard a young man say, "There is dignity in grief when it is rightly borne." He spoke truly. "There is dignity, and more than dignity, there is manliness and Christliness, in bravely and patiently bearing the burden of sorrow which has been laid upon us, as sooner or later it will be laid upon all; in not allowing it to embitter us but in making it a means of grace by which we are made more sympathetic toward other sufferers who are, perhaps, more sadly afflicted than are we. There is nobility in taking up the broken and tangled threads of life, and suiting the design to the new conditions, continuing calmly to weave the web of life as best we can though the most beautiful strands have been removed. If it be that sorrow which comes through personal bereavement, it may bring to the soul a keener spiritual apprehension and better conception of the higher life. Heaven becomes more real to us when we know that members of our own household band are at the gates waiting to welcome us to the celestial realm.

* * *

IT MAY be news to many of the members of the Young People's Christian Union in the Universalist Church, that there is a sister organization of the same name—the Young People's Christian Union of the United Brethren Church. The society has nearly two thousand local Unions, of which two hundred and fifty are Juniors, and a membership of eighty thousand. It has built a mission church in Los Angeles, California, and is now building another in Chicago. The Watchword, an ably-edited and well-illustrated journal of sixteen pages, is the official organ.

* * *

SPEAKING OF the United Brethren Church reminds us of an incident which occurred at the time of the famous Boston '95 Convention. One day four of us Unioners were seated at a restaurant table with two ladies who wore the badge of the Christian Endeavor Convention. After a little time one of the ladies asked, "What is this Young People's Christian Union? We have a Young People's Christian Union in the United Brethren Church." A conversation followed, in the course of which the same lady remarked, evidently without the least intention of being discourteous and in the utmost sincerity, "We do not believe anything that you do. All our doctrines are exactly opposed to yours." This was too much for one member of our party—Mr. (now Rev.) Charles E. Lund, we think it was. "Why," exclaimed he, "what a queer people you must be, not to believe in God, or in Christ, or in punishment for sin, or—" "What do you mean?" indignantly demanded the ladies in chorus. "Only this," replied he; "you said you did not believe anything that Universalists do, and as Universalists believe these things, you evidently do not believe them." Then we explained to our Christian Endeavor friends wherein they had been misinformed as to the teachings of the Universalist Church, and when we parted it was with a better understanding of the distinctive doctrines of our respective churches, and a feeling that while Christians may differ widely in dogmas, and even in their interpretation of fundamental Christian principles, the spirit of the Master is with them all.

* * *

THE CHRISTIAN UNION AND REFORM

BY MISS EMMA BEAN

All organizations, whether Christian or secular, must labor for reform if good is to be accomplished, for reform is necessary to progress; not the tyrannical kind which says to the rest of the world, "You must do just as I do," but that which comes through development and growth.

People do not jump from one condition to another, but every step must be taken separately. It may be very slow, but we can afford to wait, cheered by a living faith that our earnest efforts will culminate in the good we so earnestly desire and labor for. Not as little children who in the springtime look up longingly at the budding fruits and feel that an age must elapse ere they feast on its luscious products, but as children of a larger growth, we must not look with impatience upon the slow development of spiritual strength and moral perception. To possess one's soul in patience while keeping in view the high ideals that one has determined shall shape his life, is a sign of progress. It is well to ourselves to have noble thoughts, but that is not enough. We must make them practical and impart them to others. We need to feel a greater personal responsibility in all good work. We sometimes think that an attitude of indifference exists in our Union, forgetting that individuals are the units of all organizations, and that if we would have interesting and helpful meetings we must do our part. Indeed, right here in our devotional meetings is where a radical reform would be a grand good thing. Our meetings are not as interesting and helpful as I believe they can be made to be. We either have no thoughts on the given subject or we lack courage to express them. "Speak your thoughts to day, else to-morrow you will be forced to take with shame your own opinion from another," says Emerson.

However, I would rather speak of our virtues than of our faults. But in recognizing a fault, we have partially mastered it, and in continually striving to overcome our weaknesses we are fitting ourselves for a larger work. We, as members of the Christian Union, must not only seek the advancement of our own organization. It is only through love for all mankind that the highest form of activity can be developed.

In carrying out the spirit of universal brotherhood, there is no class of people that appeal more strongly to the charity of the noble-minded, than those confined within prison walls. They are shut out from the world and almost forgotten. We feel that society is protected, and we go our way, apparently unmindful of their sufferings; or, perhaps, we say that they ought to suffer for their wrong-doing. Truly they have merited punishment, and are learning that one cannot do wrong without suffering for it.

But does our responsibility end there? Do we ever consider that they have other and finer feelings than those which prompted their crimes? All the refining influences, all that goes to make life dear, have been taken away, and nothing but the awfulness of the life before them, a thousand times worse than death, remains. Must they be tortured until all their finer sensibilities are dulled? Let the transgressor be punished, but let that punishment be truly reformatory, and the nobler and better nature appealed to. Let us teach them that a law broken brings its own retribution, and above all things make them feel the responsibility of every action, that the power of salvation is in their own hands, and that they may be men and women still if they desire to be.

Punishment should be just, but let justice be tempered with mercy. The penal methods of the past certainly do not meet the demand of the ever broadening and more kindly thought of to day.

Then let us keep our minds clean and unprejudiced, ready at all times to receive the truth at whatever cost, for the basis of reform in any department of thought or action, is an increasing knowledge of truth.

What we need is that great love for the truth which expands the soul, enlarges our sympathies and purifies and enriches our lives and the lives of others with whom we come in contact.

"Love, pure love, unfolds in sunshine
As the petals of the flowers,
Living out its precious sweetness
In the sunshine and the showers.
Yet, few know its holiest meaning,
Or its mission, journeying here,
Souls for love are hungrying, starving,
In life's noisy atmosphere."

Rochester, Minn.

TO OUR JUNIOR WORKERS

Massachusetts is having a double blessing. Mrs. Grace Shaw Downey of Spencer is now the Junior State Superintendent. Mrs. Downey while a resident of Vermont, was their State Superintendent. Mrs. C. C. Connor whose husband has just settled at Monson, has been the State Superintendent of Wisconsin, and will be a most valuable help in our work. Let Massachusetts Junior workers give a royal welcome to these two devoted women.

Our Junior Union at Barre, Vt., has recently made a beautiful banner of white satin, blue ribbons are attached. A spray of white lillies is painted across the top, underneath are the words "In His Name," also J.Y.P.C.U. Barre, Vt. It was formally dedicated at the Vermont mid-year meeting, which met at Barre, and the children rejoice greatly in their new possession. I wish that all of our Junior Unions owned banners. Here comes a pleasant word from the wintry State of Maine, where the thermometer up here where we live, stays constantly many degrees below zero. O, but it is cold. The Junior Union connected with the Church of the Messiah, Portland, Maine, gave an entertainment in the vestry Jan. 18. "Flags of All Nations" made by Irving Smith of Somerville, Mass., were displayed and were thoroughly enjoyed by all present, who were surprised at the ingenuity and skill shown by Mr. Smith. The Juniors cleared $9.25, which will enable them to pay for topic cards and also to order more of The Junior Star with which they are much pleased.

A new Junior was recently organized in St. Albans, Vt., whose State Superintendent is another Mary Grace who is doing most faithful work.

It will be a matter of sorrow to all to know that our dear Lillian Hosley has been very ill, and still is although she is on the mend. You who have been helped by her can you not send her a loving message at this time? I am sure you will.

At Woodlawn Park, Ill., two pews are reserved in the church for the Juniors and their Superintendent and are known as the "Junior pews." The Superintendent says: "You can imagine we feel quite proud of them." This Union is always doing new things. Each Junior who attends church, has a small white circle pasted in the center of the star after his name.

The new Junior at Attleboro, Mass., is forging right ahead. They now have forty-four members and all are ready to lead the meetings.

Another live Junior is in Portland, Me., at the Congress Square Church. The dearest letter has come to me from the little Secretary, who tells of their love for their Superintendent and their devotion to the Junior. They held a public meeting on Y. P. C. U. Day and had a number of visitors. They are using twenty-eight sets of Two-Cents a-Week envelopes. Good for them.

One of the faithful Juniors is at Hingham, Mass. It held its annual business meeting January 20. The Juniors conduct business meetings with a dignity, dispatch and regard for parliamentary methods which would reflect credit to any body of workers. The past year they have carpeted the church and in all raised and expended for the society $180.76. They have several members on the Honor Roll. On the evening of Young People's Day they conducted the devotional services in the presence of a large congregation. The members are free to respond with original thoughts. The organist is one of their own number, and usually the program is varied by a solo or duet by some one of their own members. After the devotional service, a new member was appropriately received by use of the welcome service in "The Junior Star." After this, the retiring president made an address, and called upon the Superintendent and the President of the Senior Y. P. C. U. for remarks. The pastor installed the new officers with a fitting service, and members of the Senior Y. P. C. U. spoke words of appreciation and inspiration.

Miss Rugg, of Leominster, Mass., writes that her Junior is moving along nicely. They are preparing to give an operetta "The Quarrel Among the Flowers."

The Juniors at Williamsville, Vt., took part in "Atlanta Day," and were glad to help the cause.

The Juniors at London, Ohio, are much interested in the "Junior Star," and the superintendent adds, "All we need now is some way to make money." Miss Dolling had just sent a clipping telling of a Hard Times Social her little people had given, which was a great success, and I sent that on to London to help them; and thus one Union helps another.

The Juniors at Akron, Ohio, meet once in two weeks, and the children were wont to forget the date, so the superintendent, Mrs. Mihills, prepared calendars. At the top of the card is sketched the blue and white flag of the Union, and beneath are our motto and the Mizpah. Mrs. Mihills' little son did the printing with his little press. Then she marked with a blue pencil the dates throughout the year on which these meetings are held, and gave one to each child. The National Secretary of the Y.P.C.U. writes me that he is delighted with the one sent him, and so am I. Again and again I say, What a set of resourceful women we have in the work.

The Junior at Reading, Pa., is constantly increasing in numbers. They propose to buy the "Junior Star" soon. They observed Y.P.C.U. Day. They are using 25 sets of Two-Cents-a-Week Envelopes.

HONOR ROLL NO. 1

Two months. Lewiston, Me., Maude Robbins. Reading, Pa., Edith Graeff, Maud Baum, Esther Custer, James Rogers. Woodlawn Park, Ill., Sadie Kemp. Williamsville, Vt., Lottie Williams. Herkimer, N. Y., Ida Barnes, Mabel Winn. Spencer, Mass., Mabel White, Dwight Cutler, Earl Potter, Earnest Potter, Irene Houghton, Dora Fuller, Nettie Taber. Portland, Me., (Congress Square Church), Marion Libby, Ethel Hanly Bertha King, Mabel Brickett, Mabelle Ayer, Arthur Libby. Dana Bishop, Ralph Hunt, Elmo Robinson, Malcolm Hardacker, Elizabeth Rodgers. Attleboro, Mass., Howard Luther, Etta Norwood. Woodlawn Park, Ill., Marie Valdis, Mildred Cuthbert, Rea Alvord. Barre, Vt., Mabel Baiggo.

Three months. Lewiston, Me., Ethelyn Simonds. Barre, Vt., Beulah Briggs. Spencer, Mass., Lester Livermore, Edmund Prouty, Geraldine Prouty, Florence Copp, Fannie Proctor. Brooklyn, N. Y., (Church of Glad Tidings), Mabel Muller. Herkimer, N. Y., Nettie Hierholzer, Barty Barnes, Daisy Jordan. Leominster, Mass., Eva Coggins, Edna Mossman, Reynold Lufkin, Albert Wilcox, Flossie Wilcox, Mamie Wilcox, Joseph Wilcox, Nettie Ordung, Betty Hawkins, Winnie Carter, Irene Lamb, Gladys Lamb, Grace Lewis, Hazel Meade, Grace Edguby. Williamsville, Vt., Carrie L. Stedman, Aaron C. White. Woodlawn Park, Ill., Eddie Kemp, Hazel Fairman. Brooklyn, N. Y. (Church of Glad Tidings), Jessie Clark, George Bush, Lester Bush.

Four months. London, Ohio, Pearl Stone. Hingham, Mass., Benjamin A. Lincoln, Chester A. Stewart, Annie Stratton. Woodlawn Park, Ill., Helen Cuthbert.

Five months. Woodlawn Park, Ill., Harold Manning. Brooklyn, N. Y. (Church of Glad Tidings), Albert Hosking, Eva Muller, Shernier Vincent, Grace Clarke.

Six months. London, Ohio, Ethel Smith, Lennie Smith, Viola Crawford, Edith Crawford. Woodlawn Park, Ill., Katie Cobb.

HONOR ROLL NO. 2

Four months. Barre, Vt., Sadie Clark.

Five months Barre, Vt., Florence Whittier, Grace Brown.

MARY GRACE CANFIELD.

Dover, Me.

PENNSYLVANIA UNIONERS, ATTENTION!

The Executive Board desires to call the attention of every Union in the State to the necessity for the prompt payment of the twenty cent assessment. To date, a few Unions have remitted in full, and several more in part. Only four months remain before our next State Convention and would it not be very gratifying to us all to have each delegation report that, "We have paid our per capita assessments in full this year"? Fellow-Unioner, you are reading this article, whether you are an officer in your Union or only a silent worker, we are speaking directly to you. Has your Union paid your assessment. If not, will you not see that it is done at once? Don't wait until "next meeting night." See the members yourself, and see them at once? You *can* raise the money if you want to. And we feel sure that you *do* want to. And you will, won't you? And let us have all the money in not later than April 1st.

The National Union is doing a greater work than ever this year, and they require funds to carry it on. And the very best way to show our appreciation of the work of our National officers is to pay our full State assessment. Now, who will be the first to repsond?

Just a word also in regard to the Two-Cents-a-Week envelopes. Are you doing your full share in helping to build that church at Atlanta? Two cents isn't very much, but it would be several hundred dollars if each of our 530 members would put it in these envelopes each week, and send it through your local Secretary to Mr. Cardall. There are many other things we want to talk to you about, but we won't tax your efforts this time. Just attend to these two things, the twenty-cent assessment and Mission envelopes, and we will ask you to do something more in a month or so.

EXECUTIVE BOARD.

FROM THE PRESIDENT

GENERAL COMMITTEES

The following is a list of the standing committees of the General Executive Board after the changes made at the recent meeting in Boston:

Onward: Messrs. Fowler, Sears and Petrie.

Lynn '99 Program: Miss Ellis and Messrs. Fowler and Mason.

P. O. Mission: Misses Ellis and Wilder and Mr. Mason.

Purchasing Supplies: Messrs. Mason, Cardall and Petrie.

Two Cents-a-Week: Misses Wilder and Ellis and Mr. Cardall.

Topics and Topic Cards: Miss Wilder and Messrs. Mason and Cardall.

Reform Legislation: Messrs. Mason and Sears and Christian Citizenship Superintendent.

Methods of Local Union Work: Misses Ellis and Wilder and Mr. Petrie.

State Assessments: Messrs. Sears, Fowler and Cardall.

New Unions: Miss Ellis and Messrs. Petrie and Cardall.

Missionary: Miss Wilder and Messrs. Fowler and Sears.

Each committee is anxious to receive suggestions from any one interested in the Union, whether members of any local Union or not. Each local Union should keep in touch with our work. The way to do this is to write to the chairman of the committees and find out anything you wish in regard to the committee. Keep the committees informed in regard to the work of your Union. This will be a great help to us and our work.

HARRY M. FOWLER, *Pres.*

Cleveland, Ohio, Feb. 9, 1899.

WITH OUR WORKERS

SPENCER, MASS.—Many here seem to regret that Mrs. Downey has been appointed State Superintendent of the Junior Y. P. C U. because it is expected that she will have to be relieved of many of her local duties which she now performs. We feel that her work here among the Junions, even in the short time she has been with us, will warrant the appointment to this larger field of usefulness. We feel to congratulate the official board and extend to Mrs. Downey our best wishes in the performance of her new duties.

The second Annual Reunion and Banquet of the Y. P. C. U. of Western New England was held at St. Paul's Church, Springfield, Tuesday, February 7, and in spite of the storm was an entire success. The parlor was well filled at the afternoon meeting, at which, under the leadership of District Superintendent Petrie, a profitable discussion of Y. P. C. U. methods and work was held. At 5 45 about 150 Unioners and friends sat down in the vestry to a *real* banquet. The High School Mandolin Club furnished most enjoyable music. Rev. Flint M. Bissell, Chairman of the Committee of Arrangements, introduced Rev. A. W. Cross as toastmaster and then mirth reigned supreme. The speakers and their toasts were: Mrs. Omer G. Petrie, "Expansion"; Mr. C. Neal Barney, "The New Imperialism"; Rev. F. W. Perkins, "Westward the Star of Empire Takes its Way"; Miss M. Elizabeth Buttrick, "Hobson's Choice"; Rev. J. S. Cutler, "The Men Behind the Guns"; Rev. Omer G. Petrie, "The Open Door." Of course all were good and the flow of oratory touched every point from the ridiculous to the sublime. It is good to be able to say that back of all the speaking, indeed emphasized by nearly every speaker in one form or another, was a most manifest spirit of loyalty to and confidence in our Church and our Church's future. The whole affair reflects much credit upon the young people of the First and Second Churches of Springfield, who had it in charge.

MONSON, MASS.—The Union appropriately observed Young People's Day, January 29. H. A. Buffington, the President, led the devotional meeting at 7 o'clock, when a special collection of $2.04 was taken to add to the Atlanta building fund. Near the close of the meeting the President called for subscribers to Two-Cents a-Week for Missions and five new sets of envelopes were taken, making in all about twenty sets. Eleven new active members have joined this year besides three honorary members.

CENTRAL MAINE UNION.—A well attended rally of the Central Maine Union was held at Waterville, January 18. Delegates were present from several societies, many Unions sending full quotas. The opening devotional meeting was led by Rev. F. F. Eddy, of Hallowell, after which an address of welcome was given by F. R. Littlefield, of Waterville, and responded to by Rev. G. E. Leighton, of Skowhegan. Mrs. Abbie M. Peterson, Belfast, gave a valuable paper on "Responsibility" (since printed in ONWARD), and C. J. Blake, of Hallowell, followed with a paper on "Our Missionary Opportunities." In the afternoon papers were read by representatives of the various Unions, among the subjects treated being "Our Southern Mission," "Our Post Office Mission," and "Steps to a Religious Life." The next meeting will be held with the Belfast Union about the middle of May. It was decided to make an earnest attempt to carry off the banner for the largest attendance at the Lynn Convention. In the evening Rev. W. J. Taylor, of Lewiston, gave an address on "The Positive Side of Liberal Thought." The meetings were interesting throughout, and the entertainment furnished by the Waterville Unioners was highly spoken of by all the visitors.

MIDDLETOWN, CONN.—Miss Lottie M. Champlin, of Hartford, who represented the State Y. P. C. U., was cordially received recently at the annual visitation of the local Union in this city. Her address was well prepared, contained many practical suggestions and was very hopeful in its tone. She spoke of the work which is being accomplished in various parts of the country by the Unions. Miss. Champlin eloquently urged keeping up the devotional meetings and of cultivating a religious spirit. The attendance was very good. Mr. George Hastings, the President of the Middletown Union, presided.

SOUTHOLD, N. Y.—Many miles from its next-door-neighbor Union, the Y. P. C. U. of Southold goes on its happy and prosperous way. The Unioners are caring for the evening service. The members write and deliver sermonettes on the subject, thus encouraging thought and thorough preparation.

MAINE.—The Maine transportation agent for Lynn, '99 is Mr. Fred S. Rand, No. 7 Prospect St., Portland.

JUNCTION CITY, KANSAS.—We have between thirty and forty active members and had our "per capita" tax paid before Nov. 1, 1898. In January we gave a Cabinet Social at the home of our minister, from which we made about $4.00. We find another very nice plan is to send a delegate from the Senior Union to visit the Juniors. A different delegate is sent each Sunday and in this way we give the Juniors something to look forward to in joining the seniors. These little workers (the Juniors) made $16 from a Doll Fair given in December.

PENOBSCOT, MAINE, ASSOCIATION.—The quarterly meeting of the Penobscot Association was held in Bangor Friday afternoon and evening, January 27. In the afternoon a business meeting was held and officers elected for the coming year. Following this, interesting papers, written by Miss Maude Collins and Mr. Ralph Smith, of Orono, Miss Julia Sawyer, of Oldtown, and Miss Mary Chalmers, of Bangor, were given. At six o'clock supper was served by members of the Bangor Union. In the evening, Rev. Harry L. Canfield, of Dover, conducted a School of Methods, which was very interesting and instructive.

TURNER CENTRE, MAINE.—The officers of the Turner Y.P.C.U. for 1899 were installed, February 4. The meeting was interesting and impressive. One new member was elected. The officers installed are: President, J. Garfield; vice president, Wayne J. Coveney; secretary, Elizabeth Herms; treasurer, Dr. F. C. Watson.

STAMFORD, CONN.—Young People's Day was observed with special services, the program including addresses by State President Alexander, Miss Julia B. Strobridge, Henry J. Warren, Eliza M. Alexander, and the pastor, Rev. E. M. Grant, and an offering for the Atlanta Mission.

The Devotional Meeting

THE TOPIC SERMON

Topic March 18. WHAT IT MEANS TO ME TO BE SAVED.

BY JOSEPH K. MASON, D.D.

Salvation is the supreme theme of the Gospel. God so loved the world that He sent his only begotton (dearly beloved) son that whosoever should believe on Him should not perish but have everlasting (eternal) life.

What is salvation? There are two general statements made by Christian teachers upon this subject. The first asserts, that man is born under divine condemnation and destined to an immortality of woe, from which his only redemption is the acceptance of the propitiatory work of Christ by which God will receive him as forgiven and saved for Christ's sake. The second regards all men as the children of God, by nature, created by his power, the objects of his love and in no sense needing to propitiate his favor, for "in Him they live and move and have their being."

In infancy each child of man is pure and innocent, but as he matures, owing to his dual nature of body and spirit, and to ignorance, heredity and inexperience, he sins, transgresses the law of God indicated in his own nature as well as in the Revelation contained in the Scriptures. He loses innocency, realizes sooner or later, that the "wages of sin is death" *i. e.* alienation from God and the loss of loving fellowship with Him; together with guilty remorse, and increasing central degradation. Jesus saves from this deadness in sin, by showing him his condition, by revealing his Father's forgiving love, by awakening better purposes through the revelation of human possiblilties as seen in his own God-like character, and by inspiring him with strength not only to seek Divine pardon for the "sins that are past, but, with the blessed thought that he is reconciled to the Holy Father whose commandments he has transgressed, now, before the work of salvation is completed, he is to "grow in grace," to "press toward the mark for the high calling of God in Christ Jesus our Lord." In a word this last view of the nature of salvation, makes it inward and spiritual, a work of education, to be completed only when we "all come to the perfect man."

The conditions are, always and every where, sincere repentance, and intelligent faith in Jesus Christ, so that, keeping his commandments, loving and having in us "the spirit" that he possessed we come at last to be like him in character. This last view of salvation is the one I cherish.

SALVATION IS CHARACTER

It is, I think, the rational and Scriptural view of the nature of salvation. To be lost, is not to go to hell, a place of outward torture in the future world. It is rather to become guilty and degraded. To be saved is not to live forever in a beautiful world. Immortal existence is the gift of God to all His children and the outward conditions will probably be even more beautiful than this present world.

To be saved is more than this. It is to be redeemed from ignorance and sin, to know and love God, through Jesus Christ and to realize that Heaven is here in the knowledge of God whom "to know is Life Eternal."

DAILY SCRIPTURE READINGS

MONDAY. Psalm 41: 10–73.
TUESDAY. Micah 6: 8–9.
WEDNESDAY. Eph. 4: 23–25.
THURSDAY. Acts 15: 31–33.
FRIDAY. Eph. 4: 28–32.
SATURDAY. Eph. 6: Eph. 6: 17, 18.
SUNDAY. John 6: 27–29.

QUOTATIONS ON THE TOPIC

"Christ stands close to all the hearts of poor, suffering, bleeding, tempted, dying humanity. Put no church, no creed, no symbol, between any man and Jesus Christ."—*E. H. Chapin, D.D.*

"What, then, shall I do to be saved? Study the life that Christ led, believe in it, and try to live it; believe in it so that you will try to live. Any other kind of belief in him is empty and fruitless. Such a life as he lived is salvation."—*Marion D. Shutter, D.D.*

"To save, in the highest sense of that word, is to lift the fallen spirit, to heal the diseased mind, to restore it to energy and freedom of thought, conscience and love. This was chiefly the salvation for which Christ shed his blood. For this the holy spirit is given; and to this all the truths of Christianity conspire."—*William E. Channing.*

"To be saved is only this—
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire;
From sin itself, and not the pain
That warns us of its chafing chain."

"Judged by the most comprehensive survey of its struggles and triumphs, by the noblest souls, by the moral progress of the race, and by the nobler traits of human character and conduct, it would seem that human nature is not a ruin that needs rebuilding, but rather a treasure-house of great possibilities that await development, that as there is material for jewels in dust, in paving stones, in sand, so there is material for the saintly and heroic in the common man who is beset with human passions and struggles amid the vicissitudes of life."—*Rev. C. L. Waite.*

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic March 12. ONE GOD. OUR LOVING FATHER, OUR FATHER. Eph. 4: 6; Character. Psa. 62: 15; Care. Psa. 145: 8, 9; Tenderness. Matt. 6: 26; Truth. Psa. 100: 5; Mercy. Psa. 10s: 8–14; Forgiveness. Luke 15: 11–32.

Long ago, very long ago, people thought there were many Gods. Every emotion and sentiment of the human heart had its own God. The storms, the sea, the winds, the heavens, the harvests, war, pestilence, all the good and all the evil each had its own god. They did not always agree, they imposed on one another, they deceived. They were supposed to interfere directly and often erratically in the affairs of men.

There is withal a wonderful charm about these mythological gods and goddesses and many a pretty romance is woven with them as actors. The children would enjoy some of these tales. Bulfinch's mythology would be a help to these stories, for he has charmingly told them.

What a striking contrast is our one God whom we call Father, to all this crowd of gods. Which do you think has the greatest power? which is the most lovable? which can inspire us, guide and strengthen us? Our God is the loving, care-taking, tender, truthful, merciful, forgiving Father.

The Israelites were not always true to their belief in one God, but often worshipped idols and when they did so, they sunk to the level of their brazen idols. Men and women, boys and girls, in order to be noble and beautiful in spirit and life must have high aspirations, must look heavenward, God-ward. We can never climb to the heights while we wander about constantly the paths of the low-lands. The sort of God whom we worship will be revealed in our daily lives, and we rejoice that Jesus revealed to us such a tender, devoted Heavenly Father, whose love embraces all the children of the earth. We Universalists rejoice that our God is not partial, is not to be defeated by any force of evil, is not thwarted by any man's persistence in wrong doing. We believe that God will so work with the hearts of all men that some day they will choose right and let wrong alone, and they will do it freely and gladly. Let us teach the children under our care that God can not be defeated, that every boy and girl must choose the right, and the sooner they do so, the more quickly they will grow into the likeness of Jesus. We are glad also that our faith teaches that everybody is God's child, and not as most of the churches teach, children of sin until they have experienced some remarkable change.

We know how tenderly our fathers and mothers love us, and how they are constantly planning for our good; they clothe and feed us, they educate us, they teach us to be good and upright. Just so God cares for us but in a far larger sense. May all our Juniors be faithful. dutiful, loving, obedient unto the law of God, the Father and each day strive to grow more and more into perfect living.

BLACKBOARD EXERCISE

Write on the board the topics, one under another:— 1. One God, Our Loving Father. 2. His Character. 3. His Care for Us. 4. His Tenderness toward Us. 5. His Truth. 6. His Mercy. 7. What His Forgiveness is Like. Copy the following selections for the children to read:—

1. One God and Father of all, who is above all, and through all, and in you all. 2. He is my rock and there is no unrighteousness in Him. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 4. The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. 5. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. 6. For as the heaven is high above the earth, so great is his mercy toward them that fear him. 7. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him.

QUESTIONS

Who is the Father of the people of the earth?
Tell something about God?
How should we always act toward such a Father?
What does the Universalist Church teach about God?
Why is this a good faith of ours?

DAILY HELPS FOR JUNIORS

SUNDAY. Those who love Christ become like him.

MONDAY. A friend loveth at all times.

TUESDAY. Each and every day
Do what is right!
Right things in great and small.

WEDNESDAY. Do not put off till to-morrow
The thing you ought to do now.

THURSDAY. Cherish what is good, and drive
Evil thoughts and feelings far.

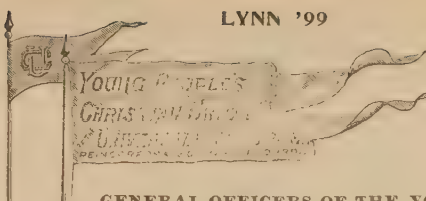
FRIDAY. Joys are often made sweeter by sorrows that have been patiently borne.

SATURDAY. Be good to one another.

SERVICE NO. 2

SONGS. Songs; pages 29, 46, 41.

LYNN '99



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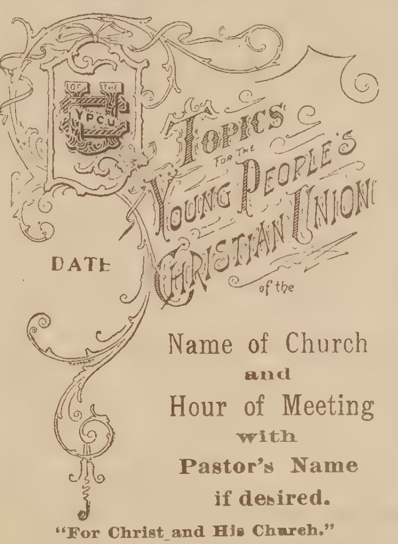
NEW SIX-MONTH TOPIC CARD



DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

Full size of the new 3 fold six-months Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼.

Style A contains topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of church and hour of service on 1st page, $1.25 per one hundred.

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Form (4) name of church and hour of service on 1st page, with leaders, officers and committees, $2.50 per one hundred.

Orders for less than one hundred are not taken for any of the forms of style A. Orders for more than one hundred cards will be furnished as follows: 100 extra 50 cents; 200 extra 75 cents; 300 extra $1.00.

TWO-CENTS-A-WEEK FOR MISSIONS

To the secretary of each Union in the United States and Canada has been sent a set of subscribers cards with the request that the one indicated by the directions be returned with the names of the new subscribers to the Two cents a-week Mission Fund, to the General Secretary before the 15th of the month. The secretary hopes that there may be no unnecessary delay in complying with the committee's instruction. If the collectors have but one name please send in. Other cards will be sent upon request. Remember that each subscriber brings our Atlanta mission church nearer completion.

JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Feb. 6-11.—Upham's Corner, Dorchester, Mass., $5.52; Williamsville, Vt., $3; Hartford, Ct., $3; Bangor, Me., $5; Winchester, N. H., $1.18.

Feb. 7.—Alvord, Pa., $1.31; Springfield, (St. Paul's 1st Univ. Church) Mass., $15.00; New Haven, Ct., $2.36; Palmer, Mass., $2 10.

Feb. 8.—Lewiston, Me., $2; Portland, (Church Messiah) Me., $3 14; Hudson, N. Y., $1.25; Girard, Pa., $5.

Feb. 9.—Woodstock, Vt., $2; Manchester, Mich., .20; Gloucester, Mass., $2.

Feb. 10.—Lynn Junior Union, Mass., .40; Lynn Senior Union, Mass., $1.60; Hopbottom, Pa., $1.

Feb. 11.—Warren, Mass., $1.80; Clinton, Ill., $5; Racine, Wis., $2.35; Monson, Mass., $2.04; Concord, Mich., $1.69.

Our Young Folks

OUR FATHER'S CARE

Within the car a little girl
With hair of gold, and tress and curl
Like living sunshine—all alive,
Now here, now there, from seat to seat
Danced merrily the little feet;
The sunny face now pressed the pane,
Now called the sunshine back again.

All loved her as from place to place
She fluttered with a birdlike grace;
And now with this one, now with that,
Stopped to exchange a smile or chat,
The greetings of a happy child.
So the long journey we beguiled;
Her blue eyes could so friendly be,
Nobody knew whose treasure she.

But suddenly from sunlit plain
Into a tunnel rushed the train.
Ah, then we knew whose arms should hold
The little one with locks of gold.
"Papa! papa!" she trembling cried,
And, groping, sought her father's side.
As out into the day we dart,
Her head lies on her father's heart.

'Tis so with us: when life is fair,
We, too, forget our Father's care,
And wander wheresoe'er we will,
But O, He's watching, watching still.

THE ELF-CHILD

Little orphant Annie's come to our house to stay,
An' wash the cups an' saucers up, an' brush the crumbs away,
An' shoo the chickens off the porch, an' dust the hearth, an' sweep,
An' make the fire, an' bake the bread, an' earn her board an' keep;
An' all of us other children, when the supper is done,
We set around the kitchen fire an' has the mostest fun
A-list'nin' to the witch tales 'at Annie tells about,
An' the gobble-uns 'at gits you
Ef you—
Don't—
Watch—
Out!

Onc't there was a little boy who wouldn't say his prayers,—
An' when he went to bed at night, away upstairs,
His mammy heerd him holler an' his daddy heerd him bawl,
An' when they turn't the kivvers down he wasn't there at all!
An' they seeked him in the rafter room an' cubby-hole, an' press,
An' they seeked him up the chimbly-flue, an' everywheres, I guess,
[illegible] they ever found was his pants an' round-about!
An' [illegible]e gobble-uns 'll git you
Ef you—
Don't—
Watch—
Out—

An' one time a little girl 'ud allus laugh an' grin,
An' make fun of ever' one, an' all her blood an' kin,
An' onc't when there was "company" an' old folks was there,
She mocked 'em, an' said she didn't care;
An' when she kicked her heels, an' turn't to run an' hide,
They was two big Black Thinks a-standin' by her side,
An' they snatched her through the ceilin' 'fore she knowed what she's about!
An' the gobble-uns 'll git you
Ef you—
Don't—
Watch—
Out!

An' little Orphant Annie says, when the blaze is blue,
An' the lampwick sputters, and the wind goes woo-oo!
An' you hear the crickets quit, an' the moon is gray,
An' the lightnin'-bugs in dew is all quenched away,—
You better mind yer parents, an' yer teachers fond an' dear,
An' churish them 'at loves you, an' dry the orphant's tear,
An' he'p the po' an' needy ones 'at clusters all about,
Er the gobble-uns 'll git you
Ef you—
Don't—
Watch—
Out!

—*James Whitcomb Riley's Child Rhymes.*

THE LITTLE "MATE'S" TRIP

"There's molasses for one thing! Molasses and —molasses and—oh, dear! I just can't remember what South America exports!" exclaimed Willie despondently, and open came the geography to the place where he held his forefinger.

After a few minutes of really hard study—as Willie thought—the book was closed again, and he confidently began: "South America exports molasses, coffee and—coffee and—There! I can't remember the old stuff," and the little fellow's eyes began to grow (suppose I ought not to tell it) just a trifle moist. Mamma had told him he couldn't go out on his skates that afternoon till his geography lesson for Monday was learned—and it was already growing dark.

"Well! well!" exclaimed grandpa, jovially, as he brought in an armful of round birch wood, "what's the matter with the General?"

Grandpa always called Willie "General" when he pouted or cried—can you guess why?

"I just can't get my geography lesson, grandpa, I just can't! and—and it's most too dark to skate already!"

"Geography?" said grandpa, slowly, as he laid down the wood. "Why, that's easy. Bless me! I'd been through 'Baker's Two Continents' once and half through again, before I was ten."

"But this is awful hard!" exclaimed Willie quickly—harder'n 'Baker's', I know. That didn't have 'exports' in it, did it, grandpa?"

"Exports, imports, and foreign ports, too!" answered grandpa, his eyes twinkling merrily.

"From South America, grandpa—hard's these?" asked Willie, gravely.

"Shouldn't wonder a bit," and grandpa drew his arm-chair up to the sofa, where Willie sat watching the rapid hands of the clock and the deepening shadows within the room.

"South American exports, are they, you can't learn?" asked grandpa, laying the geography on the table. "Suppose, now, we take a trip down there and get a load! Of course, we'll take some of our products down in exchange. Let me see, I'll be captain of the crew and you the mate."

"Why, grandpa," exclaimed Willie, greatly interested, "what do you mean?"

"Just what I say—we'll take an imaginary trip ('twill be better in some ways than a really-and-truly one, for then we won't be seasick) to South America. Now what do we produce in the United States that is useful to the people down there?"

Willie thought a moment.

"Oh, one thing is ice, grandpa!"

"Sure enough! Now what will we get in return?"

"Oh, I know—coffee!" exclaimed Willie, radiantly.

"Now we'll take down some thin cotton cloth for the natives to wear; and what'll they give in exchange for it?"

"To wear?" thought Willie, thoroughly puzzled.

"From Brazil," suggested the captain.

"Diamonds, to be sure!" laughed Willie.

"Now think what other things we can take with us."

"Hay, farming tools, lumber, fish, and—and"—

"Well, I rather think we've got enough for one load," declared the captain. "Now what'll we swap for these?"

Again Willie's little brow became puckered.

"Molasses and"—

"What do we put in our coffee?"

"Sugar!" exclaimed Willie quickly.

"And our shoes are made of"—

"Leather! Now let's see what we'll have, grandpa. Coffee, diamonds, molasses, sugar, leather, and—and—dye-stuffs we've got!"

Before the ship returned the captain and mate had many other things stowed away in the hold, and, of course, being mate, Willie *couldn't* forget what his cargo consisted of.

When mamma came in to light the lamps, Willie exclaimed happily: "I've been to South America, mamma, and it's lots more fun than going skating!"

"And he knows what she exports, too," said grandpa, quickly.—*Adelbert F. Caldwell, in Zion's Herald.*

DICKENS' DEAF KITTEN

A Story of the Great Novelist and His Devotion to Cats

At the cat show we ran across an Englishman who chanced to know many unrecorded tales of Dickens, and during a lull in the "meows" he casually inquired, "Did you know, by the way, that Charles Dickens was devoted to cats? He was indeed a lover of all animals, and frequently became the slave of his pets. Williamina, a little white cat, was a great favorite with his entire household, but regarded the great author as her especial friend. She selected a corner of his study for her individual property and one day committed the indiscretion of bringing in her little family of kittens from the kitchen, one by one. Dickens had them taken away, but Williamina brought them quietly back. Again they were quietly removed, but the third time of their return the little mother did not leave them in the corner. Instead, she placed them at her master's feet, and taking her stand beside them, looked imploringly up at him. That settled the question.

"Thereafter the kittens belonged to the study, and made themselves royally at home, swarming up the curtains, playing about the writing table and scampering behind the bookshelves, until they were one by one given away; all but a poor little deaf one, which, from her devotion to Dickens, became known as 'the master's cat.' This little creature followed him about like a dog, and sat beside him while he wrote. One evening Dickens was reading by a small table upon which stood a lighted candle. As usual, the cat was at his elbow. Suddenly the light went out. Dickens was deeply interested in his book, and he proceeded to relight the candle, stroking the cat while he did so. Afterward he remembered that puss had looked at him somewhat reproachfully while she received the caress. It was only when the light again became dim that the reason of her melancholy suddenly dawned upon him. Turning quickly, he found her deliberately putting out the candle with her paw, and again she looked at him appealingly. She was lonesome; she wanted to be petted, and this was her device for gaining her end.—*Atlanta Constitution.*

LEARNING TO SEW

The time for teaching a little girl sewing by giving her dish-towels to hem and sheet seams to overhand is past. A better way has been found, and she learns happily, not grudgingly and with tears. The needle is no longer pushed with painful effort through rough crash and stiff sheeting, but slips easily through the bits of old linen and muslin that are destined to make something pretty to stock the little needlewoman's doll wardrobe or bed, or her own small tea table.

She is using her imagination as well as her fingers, and happy indeed she may be. Is there any comparison, in point of interest, between a big dish-towel and a dainty little one for play dishes—a small, oblong cut from the whole portion of a big glass-towel and hemmed neatly?

A little girl will like to learn to darn linen if the worn dinner napkin she is set to work on is afterwards to be nicely washed and ironed, and become one of her own little tablecloths. And could hemming fail to be alluring when the whole parts of another old napkin are cut into squares for small fingers to make into doll napkins? From pieces of old handkerchiefs may be cut squares to be fringed for doilies, useful on doll tables and toy bureaus. In fitting up these bureaus with dainty knickknacks, a little girl will employ many a scrap of swiss, lace, and ribbon, and will learn to be delicately skilful with her needle. A normal child cannot set coarse stitches for very long in fabrics that are nice or fine.—*Harper's Bazar.*

MEMORY GEMS

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand."

"With us, when the storm is sweeping
O'er our pathway, dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear;
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam."

Is there no light for me, and must I grope
In night and darkness, Lord, bereft of hope?
Must I for aye of pain a captive be?
Have mercy, O God, and grant me liberty!
The chains of sin are heavy, and I long
For rest, sweet rest, dear God; I am not strong.
I turn my eyes above, and lo! afar
I see a brilliant light—Hope's quenchless star!
Henry Coyle.

It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.
William Wordsworth.

"To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown,
No lot is wholly free;
He giveth one to thee

Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight and size.
Some hide it in their breast
Some deem it there unguessed.

The burden is God's gift,
And it will make the bearer calm and strong.
Yet, lest it press too heavily and long,
He says, 'Cast it on Me,
And it shall easy be.'"

THE NOBLE LIFE

It is not growing like a tree
In bulk, doth make Man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere:

A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measures life may perfect be,
Ben Johnson.

ONWARD
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EDITOR, REV. EDWARD G. MASON,
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And His Church.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

LENTEN THOUGHTS

Jesus lived among the people, adopting their customs in general, grieving with them in their sorrows, rejoicing with them in their joys, and even joining with them in their festivities. That view of religion which makes self-torture and unnecessary self-denial the prime requisites of a Christian life, was not taught by the Master in word or deed.

The thought that any good thing which God has bestowed upon his children is wrong simply because it is a source of pleasure is entirely erroneous. Every appetite, every desire, has been created for some beneficent purpose, and it is not the Creator's wish that it be dealt violently with, but that it be rightly directed and made use of. Shall we believe that all the enjoyments which come to us through the senses, through seeing and hearing and smelling and feeling and tasting, are abominations to him who created and adjusted the delicately sensitive nerves by which these pleasures are made possible? No, such a thought is heresy—the heresy which calls in question the wisdom of the Almighty. Cheerfulness is a Christian virtue. No one has a right to court misery and enshroud his own life and the lives of those about him in dark and cheerless gloom. To stifle the love of delicate perfumes, of sweet blending of sounds, of beauty either natural or artificial, is a crime against nature. There is enough sorrow in the world at best without fleeing from the innocent joys which, through the beneficence of God, are proffered us.

But while the material, the bodily life, is not to be despised or neglected, he is still more in error who makes it supreme. Man shall live by bread, it is true, but he shall not live by bread *alone*. The demands of the soul, the real man, take precedence of animal and æsthetic wants. When the material side of life is cultivated at the expense of the spiritual, then do the animal inclinations of man's nature become his taskmasters and his worldly desires his lords.

And what multitudes there are in the world of poor starved souls whose only conception of happiness is in the gratification of the senses! What vast multitudes who know nothing of the joys of faith, of the blessings of hope, of the ecstasy of love! Not all these are given over to sensuality or the pursuit of merely worldly amusements. Some are seeking fame or fortune; but their outlook upon life is also narrow, their aims selfish and mercenary. Sooner or later they too become morally and spiritually dwarfed, because they have chosen to follow that path which leads away from instead of up to that ideal of which Paul speaks as "the fullness of the stature of the perfect man as it is in Christ Jesus." Pleasure, wealth, fame, all are legitimate when they do not require the sacrifice of nobler things. Body and spirit should be harmonious, each keeping its proper place and performing its proper functions; but let it be remembered always that the body is not the master but the servant of the spirit.

THE RECEIPT of a handsome little calendar, upon which appear the motto of the Union and a hand drawing in white and blue of the Union flag, with the "compliments of the Akron, O., Junior Y. P. C. U.," is acknowledged with pleasure.

* * *

THERE ARE reports from two new Unions in the "With our Workers" column this week—Methuen, Mass., and Mount Vernon, Illinois. Our Methuen correspondent says: "The members who join the Union realize the importance of their responsibilities, as they all join as active members." The report from Mount Vernon closed with this appeal: "We solicit your prayers and sympathy that we may succeed in our new work, and that we may be strengthened and strengthen others in it." The spirit shown in their reports assures the success of these new societies.

* * *

IN A letter from Dr. Wilbur F. Crafts is the following tribute to the good work of the Young People's Christian Union in behalf of the anti-canteen measure in Congress. "We gratefully acknowledge that in the anti-canteen victory in the House of Representatives no religious body in proportion to its numbers had so large a part as your Y. P. C. U. A volley of letters to senators for this anti-canteen bill and Alaska prohibition is next in order. I hope for the continued and increased co-operation of your Unions." The appeal to our young people for continued assistance in the good cause should not pass unheeded.

* * *

THIS IS the final week of the Song Contest. In order that there may be no misunderstanding on the part of anyone, it may be well to again note briefly a few of the principal conditions of the award. The names of all competitors are known to the editor of ONWARD but not to the Award Committee, composed of Rev. C. R. Tenney, Mr. Harry A. Hersey and Miss Grace F. White, of Boston. The winning song and hymn will be printed in our issue of March 31st, together with several others selected by the committee. The large number of contributions sent in already assures the success of the contest. We hope for many more before it closes.

* * *

THANK GOD for those few hours of spiritual uplifting when by faith we are enabled to see visions like unto those beheld by Peter and James and John on that memorable occasion when they were permitted to ascend with their Master the Mount of Transfiguration. But the inspiration of the mountain vision must remain or its true significance is lost. The brief hour on the mount must yield strength and courage and inspiration that will carry one through the days and weeks and years that must be passed down among the multitudes who know nothing of heavenly things, down in the mire of sin, down mid the selfishness and cruelty of men, down where the ceaseless struggle for existence with its accompaniments of injustice and worldliness and despair is ever going on. These exaltations of spirit which suffuse the eyes and soften the heart for a little time and then depart, leaving the life as cold and selfish as before, are of little value as aids to Christian living. The real test of a Christian life is in bravely persevering in the performance of the prosaic duties of everyday existence.

* * *

IN RESPONSE to many inquiries from Union workers, we devote most of our space this week to two very valuable articles on the district system. Mrs. Masseck points out very clearly the many good points in the system, and so complete and clear are Mrs. Petrie's directions for organizing a district that her paper might almost be rightfully entitled "A Complete Guide to District Organization" From the practical point of view no better paper on any phase of Union work was ever published. Every Unioner should read these articles and learn just what this system, which has proved so useful in the sections where it has been adopted, is. Additional copies of this week's ONWARD have been ordered by the General Union, and may be obtained of Secretary Cardall at any time.

* * *

THERE IS wisdom above the wisdom of the geologist and the astronomer and the biologist. What profiteth a man if he gain all knowledge save that upon which he may stay his hopes and rest his soul when the storms of life rage around him in their bitterness and fury? And what does it profit him if, after he has laid bare the secrets of the rocks and read the history of prehistoric human beings, he is still ignorant that God wrote the record that he has so patiently deciphered? It is sometimes claimed that scientific research tends to promote skepticism. If this assertion were true, then it would be better that science should be banished forever, for the accumulation of all knowledge could not repay the loss of a sincere, rational faith in God and the life beyond. But true science and true religion need not be divorced. An understanding mind and an understanding soul are natural and congenial companions.

ORGANIZING A DISTRICT

BY MRS. ALICE HARRINGTON PETRIE

As a preliminary to the work of organizing a district under a new superintendent, a formal introduction of the newly-appointed officer, at some district meeting—a rally, perhaps—either by a member of the State Board or by the retiring superintendent, affords a splendid opportunity to enlist the sympathies and interest of the Unioners in his plans and to bespeak their cordial co-operation, especially in the matter of prompt replies to all his communications.

A retiring superintendent should insist that the council choose another person to take up the work as soon as possible, and should furnish a full report of his methods and work to his successor, that the latter may understand the duties of his position. If the new superintendent does not know the address of the local presidents and secretaries in his district, he should apply to the State corresponding secretary for them.

Reports should be sent out a month before the date of their return and, to save postage, the superintendent should forward all the reports together to the corresponding secretary. A note may be inclosed with each report blank sent to a local secretary, requesting that it be returned on or before the date specified. A pleasant request of this kind in advance accomplishes more than a dozen scoldings afterward. The monthly report to the corresponding secretary of work planned and performed should never be forgotten, and should be sent in at the same time each month.

It is absolutely necessary that the superintendent should come into close touch with his local secretaries, and he cannot urge too strongly upon local Unions the necessity of having capable persons elected to this office. The local secretary, if he does his duty, will report items of news to the superintendent, discuss with him all puzzing and discouraging problems of the local Union, and present questions of ways and means for his consideration. Local secretaries should be intelligent, punctual and faithful.

CALLING A DISTRICT COUNCIL

Early in the fall the superintendent should call a council of local secretaries or local presidents, preferably, of both. Now the question arises how to secure a large attendance, for unless most of these officers are present the superintendent gains nothing and the few faithful ones become discouraged. This matter of attendance he should take into careful consideration.

The superintendent should visit each Union, first learning from the secretary the best time to make the visit, whether at a business or a devotional meeting; he may then explain to the local Unioners the purpose of the council and ask them to pay the expenses either of their secretary or president, or both, to the council meeting. He should ask one of the members to move, either at this meeting or a later business meeting, that this be done, and if the latter, to inform him of the result. In choosing time and place of the council meeting he should consult the members of his council and the time-table of trains. When the members of the council are notified of the meeting, each one should be requested to name someone who will attend in his place if he cannot be present.

THE COUNCIL MEETING

The council meeting should be opened with prayer, after which will follow an informal discussion of ways and means.

A few important topics for discussion are these:

I. *Learn the condition of things in the local Unions, especially regarding features of the work that would not be mentioned in statistics.*

1. Whether there are many young people who are not members.

2. Whether the meetings are well attended and by outsiders as well as Unioners.

3. Whether they are actively participated in and in what way:—(*a*) by original papers, (*b*) by readings, and (*c*) whether these papers are lengthy or short.

II. *Find out what local plans have been made or are being made, in financial and other ways, for the season's work.*

III. *Suggest the most important items of State work.*

1. The payment of the State and general quotas. Emphasize this as a most important way of being loyal.

2. Increase of Two-Cents-a-Week pledges. (A special agent should be appointed to have charge of this work, and collect and forward the money to the secretary.)

3. Systematic giving; the importance of regular collections and remittances.

4. Increase of subscribers to ONWARD.

IV. *Emphasize necessity of securing,*

1. Greater knowledge of the work of the Union and of the Church.

2. Enthusiasm.

3. Help in the devotional meetings, by stimulating thought on the topic before the meeting.

4. Suggestions as to the best methods of conducting business, especially by learning methods used by other Unions.

5. A larger constituency for Onward.

V. *Discuss methods of work.*

1. An agent for the district.

2. Means of arousing generous rivalry among the Unions regarding increase of members within a certain specified time.

3. Arrange for district rallies, giving consideration to (*a*) number to be held, (*b*) places where they are to be held, (*c*) dates of holding them (find out the most convenient day of the week), and (*d*) length of time for each one (whether all day, afternoon and evening, or evening alone).

4. Permanent organization of the council. Shall it meet regularly and at rallies.

5. Appointment of assistant superintendents, as follows: (*a*) to take charge of Two Cents-a-Week work; (*b*) to increase the number of Unions; (*c*) to increase the number of Onward subscriptions; (*d*) to plan special work for each member of the council.

6. Plans for special work to be taken up each month. For instance: one month to be given to increase of membership, another month to be devoted to increase of Onward subscriptions, another month to the increase of Two-Cents-a-Week pledges, etc., the name of the Union securing the largest increase in any of these things to be printed in Onward. During January all should work to secure the largest possible attendance at the State banquet, if one is held.

DISTRICT RALLIES

The success of the rallies will depend largely, but not wholly, upon the superintendent. A great deal depends upon the interest and faithfulness of the local Unioners. A large attendance at rallies is always most desirable, and here are a few suggestions as to the best methods of securing it:—

The first, and one of the most essential things, is to advertise the rally well. The superintendent should request his local secretaries to place notices in the local papers, and should ask the pastors to print notices in the parish papers, together with time-tables of convenient trains. He should send a program to each local secretary at least two weeks in advance, with a request that it be read at every business and devotional meeting previous to the rally. He should urge upon local secretaries the importance of interesting the Unioners in the meeting. The announcements should be brief, and he should request the local secretaries to vary the manner of presenting it each time.

The dates on which the rallies are to be held can be determined only in a general way. The council may discuss the general character of the program, and the special purpose for which each rally is to be held may be decided. It should be remembered that every rally ought to be held for some special purpose. For instance: a good citizenship rally may be held in January or February, a church membership rally in March, a convention rally in May or June, and a convention echo rally in the early fall. But the exact date and the specific arrangements for each rally should be left with a committee, composed, perhaps, of the superintendent and the pastor, or president, of the local Union of the church, in which the rally is to be held.

The superintendent should begin early to plan for the rally. It should be appointed for a time when there is no special church work to engage the attention of pastors and people. For instance: a church membership rally should not be held the week immediately preceding Easter, or a convention rally at a time which will conflict with school and college commencements. The superintendent should find out the dates that are best for all the local Unions, and then choose the most favorable one. Railroad accommodations should be considered. The program should be attractive and not too long. One good address in the evening is sufficient; but this may be preceded by a consecration meeting, at which each Union is represented by a member who shall be prepared to make a three minute speech in answer to roll-call.

A pleasant feature is a basket lunch,—each one to carry his own lunch, and the entertaining Union to provide coffee or chocolate, and, perhaps, ice cream.

Unioners who do not live too far away may make the trip an occasion for a bicycle party or a sleigh-ride. If the going and coming be made pleasant the attendance will be greatly increased. The superintendent who can make it "the thing" to attend the district rallies will be successful. "Who's going?" is a perfectly natural question; and not infrequently do we hear, "I'll go if John will." If possible, either by direct personal influence, or through the influence of some member of each local Union (it is always well to correspond with at least one member of each Union who is not an officer) get every one of these "Johns" to say "I am going," so that whoever is trying to work up a large attendance may be able to say, "Won't you go? John is going!" Every Union should be asked to appoint a committee on attendance whose duty it shall be to take with them as large a delegation as possible, and to help introduce those who are with them to Unioners from other parishes. Enthusiastic, well-attended rallies are a marvelous help to the cause.

CORRESPONDENCE

The superintendent can accomplish much by juditious correspondence. He cannot be too prompt in answering letters. The easiest way is to answer each day's letters as they are received, even though it requires the loss of half an hour's sleep to do so. His letters should be made as brief and informal as possible. In letters sent to be read at the business meetings, matters can be presented for voting upon, as well as helpful and encouraging words offered. A line or two sent to be read at a devotional meeting will often do good. He must not hesitate to show his interest in Union work at all times, and he should be ready to discuss the work at any time with people who wish to talk with him concerning it.

THE WORK OF A SUPERINTENDENT

One of the most important items of work for a district superintendent is to see that his district pays its quotas. Another important duty is to urge that the membership of the Unions be increased by additions from among the young people who have not yet joined, and by graduates from the Junior Union. The older people may be asked to attend the meetings, but the young people should do the work and hold the offices. The superintendent must not allow our Unions to lose sight of their original object,—to inspire young men and women to nobler, purer Christian living and to arouse in them vital interest in the Universalist Church.

The superintendent must do the work which pertains to the business of the Union by visits to the business meetings, not to the devotional meetings. And he should require local secretaries (or their substitutes) to report matters of interest—such as council meetings and rallies—to their home Unions. Or, in the case of a Union that was not represented at one of these gatherings, he should send a written report himself, or, better still, report in person.

To be an efficient district superintendent demands a large amount of thought and time and labor both to plan the work and to execute the plans, but the harvest to be reaped for our Union and our Church from patient, untiring, earnest efforts in this field is very great.

Palmer, Mass.

THE VALUE OF DISTRICT WORK

BY MRS. LUELLA M. MASSECK

What is the value of district work? is the question that has been asked, and very properly, too. The editor has requested me to give my opinion, and the following are a few statements concerning the value of the system as I have observed it.

First is the importance of the work of the district superintendent. He can come in closer contact than the State officers with the local Union. He soon finds the Unions that perhaps need a little more attention than others. He learns from the reports that he receives, where each Union is weak. The State officers also note these points, but of necessity cannot attend to them. The district superintendent, by keeping in constant communication with the Unions under his charge, can advise and council, and when he visits them, can hold meetings with the workers, as well as speak to the Union as a whole and can inspire work that needs to be done. The value of his work depends on personal contact with individuals. We are not all able, perhaps, to make speeches that will move the Unions as a body, but a great deal can be accomplished by quiet, sympathetic consultation with a few persons. Many are the letters received concerning different branches of the work, asking, "What do you advise about this or that?" In answering these letters the superintendent has an opportunity to commend or suggest. I would say right here that the value of his work lies largely in the use that the Unioners make of him. If they are indifferent to his office and unresponsive, his efforts are in vain. We know that this is true in our local work.

Another value of the superintendent is in relation to the Junior work. I do not think that we were expected to have anything to do with that branch when we were appointed, but it has come in my way particularly. It is a most important work. "We all recognize the supreme value of instilling into the hearts of the little ones the law of Christ" and I consider it a privilege to assist in any way in organizing a society for that purpose.

The district rally is of value in that it brings together representatives from the different Unions, to receive the helpful and encouraging words that we expect our speakers to give to us. Of course, every superintendent strives to procure the best speakers for such rallies. Often Unioners can more easily get together for such meetings than they can go to the larger conventions. I do not intend to put the value of the district rallies above the work of the conventions by any means, but all can not attend the larger meetings. This was one thing that prompted the organizing of States into districts. It is also well for these Unioners to meet in a social way and learn that other young people are interested and working for the same things that they are. Here warm and true friendships are formed which certainly are of value. "We will, in the cause of friendship. . . brave all dangers."

I must not take too much for granted and expect readers to know of all branches of the district work. So I will explain a little before I proceed. In the State of Massachusetts, it may also be true in other states for ought I know, every district is supposed to hold council meetings, said council to consist of the president and secretary or some other representative of each local Union in the district. This council is called by the superintendent. It is at these meetings that the greatest good is done in the union of forces. There the members hear what the other Unions are actually doing. There is where they get suggestions and inspiration. If "our Union" has done, or is doing, a good thing we are very ready to tell of it and, I think, quite as ready to tell of a weakness and ask a remedy. Dickens says, "There is no situation in life so bad that it can't be mended." It is at these councils that we get the material with which to mend many of our local situations. The exchange of experiences and ideas is of great value. There the superintendent can get in close relation to the members of the council in heart to heart talks relating to the devotional value of our Union meetings as well as to push the plans suggested by our several State Boards. When every member of the council says, "What a good meeting we have had!" it means that the Unions which they represent are going to be helped, for we are bound to give out something of what we have received. If the chairman of the different committees of the Union with whom the council is held, can be present, the value and influence of the meeting is so much more wide spread.

North Attleboro, Mass.

WITH OUR WORKERS

Methuen, Mass.—The recently organized Young People's Christian Union of Methuen held its first consecration service January 29, after which the following officers were installed by the pastor, Rev. William E. Gaskin: President, Ivan H. Gaskin; vice president, Mitchell Johnson; secretary, Herbert E. Gordon; treasurer, Miss Cora I. Gordon. The installation service was very impressive. The pastor then gave an interesting address upon "The Young People's Work in the South," and a generous offering was received for the Atlanta church. Twelve names have been taken for the Two-Cents-a-Week Envelopes, and a local agent appointed for Onward.

Monson, Mass.—Besides our prosperous Senior Union, we also have a Junior Union of fourteen members which was organized the first of the present year.

Lewiston, Me.—Young People's Day was observed by the Lewiston Union both morning and evening. The pastor preached a special sermon for the young people in the morning, and in the evening the Senior and Junior Unions held a union service, after one of the plans suggested by the National Union. The Junior program consisted of a devotional service, with an original paper by a nine-year-old member. Following this were short addresses on the "Post Office Mission," "What We Have Done," "For Christ and His Church," and "The Forward Movement." Two dollars were contributed to the Atlanta Building Fund. Christian Citizenship Day was observed with sermon by the pastor on "The New Patriotism." The Union has recently set apart a small sum of money as a nucleus of a fund for a new church.

Providence, R. I.—The Church of the Mediator.—Our Union observed Young People's Day in a manner very gratifying to the church. We were given charge of the morning service. Mr. Harry Adams Hersey gave the principal address on "Religion for the Young Man." The local secretary read a fine paper on "The Cultivation of the Spirit," and "The Opportunities of *Our* Y.P.C.U." was presented by the president. The evening service was one of consecration, and the collection, $2.75, was forwarded for the Atlanta Fund.

Hartford, Conn.—The Young People's Guild of Hartford have been holding a series of very helpful meetings. Young People's Sunday was celebrated and part of the National program was carried out. The room was decorated with the National colors. Special music was furnished by the choir. Forty-seven sets of mission envelopes are now in use. Feb. 5 a Praise Service was held which was very helpful. The subject, "Cheer from Bible Promises," lent itself readily to the occasion. Feb. 12 Professor Gordy addressed the young people on the topic, "Growth." Feb. 19 will be observed as Christian Citizenship Sunday. Mr. Vannais, who is prominent in city politics, will address the Guild on "The Duty of Citizenship."

Buffalo, N. Y.—Church of the Messiah.—Young People's Day was observed Sunday evening, January 29th. Thoughtful remarks by the leader, earnest words from many of those present, and an original poem made the meeting one of great helpfulness. Before closing, the story of Harriman was told and a plea made for Atlanta. As a result thirty sets of Two-Cents-a-Week envelopes were taken. Three more sets have been taken since, making a total of thirty-three. During the past two months our Union has increased in attendance from about fifteen to nearly forty. Our membership will show a gain of four in the same time. At our last meeting the suggestion was made that we take some active part in aid of the Fresh Air Mission and the subject will be considered at our next business meeting and suitable committees appointed. If any of the country Unions near Buffalo will help by appointing committees to aid in the work of securing places for poor children, they will find themselves well paid in the pleasure they give them.

Mt. Vernon, Ill.—A Young People's Christian Union was organized here on the fifth of February with a roll of thirteen members, and a good prospect for more members, and of becoming one of the strongest Unions in the State.

Clinton, Ill.—Young People's Sunday was observed February 5th. Instead of the usual sermon in the evening the young people had charge of the service. The Unioners sang several rousing songs from "Praise and Thanks," and the following interesting papers were read and greatly enjoyed by all present: "The Union," by Ona E. Hull; "What we Have Done," by Paul Gideon; "Ways in Which we Can Benefit the Union," by May Johnson. The pastor also gave an address which was a help to all who heard it. The collection of five dollars has already been forwarded to headquarters. This Union is not so large in numbers as one year ago, but as an organization is stronger and more interesting.

The Devotional Meeting

THE TOPIC SERMON

Topic March 19. BEARING OTHER PEOPLE'S CROSSES. Mark 15: 21.

BY REV. A. B. TILLINGHAST

Jesus many times emphasized the world-law that cross bearing is the price of crown-wearing.

While he said to the man by the Pool of Bethesda, "Rise, take up thy bed and walk," yet he first made it possible for the man to walk.

As Jesus' gospel always deals with first principles, so here we find the final analysis of the matter of cross-bearing; we must first make it possible for burdened people to "walk," then the next Christian duty is to insist that they "Rise, and walk."

During the evoluiton of what is generally termed "charity," much effort has been misdirected in only following the first half of Jesus' example, and now society is in danger of over emphasizing the command, "Rise and walk."

RELYING ON RESOLUTIONS

If once to bear another's "cross" was to put him on a sort of a perpetual help roll, so now codes and resolutions and ordinances are being looked upon by many as the panacea for societies ills; but we must learn that people are not a product of codes so much as codes are a product of people.

Clean people, only, make a clean city: health is not largely the result of ordinances in the City Hall, and it is for us to know that society is but an aggregation of individuals, consequently reforms must begin with the cause rather than the result.

AGE OF NEGATION

Humanity's "crosses" are not all material and physical; some of the heaviest burdens under which humanity staggers are not subject to the cold figures of the statistican, neither are they reached by the logic of the philosopher.

Fire alone kindles fire; "as in water face answereth to face, so the heart of man to man"; in other words, it is the positive element that helps and not a list of mere negations.

The miser's "cross" was lifted from Silas Marner, and he hoarded no more gold beneath his loom after little Effie made her positive plea to him, and therein is a lesson for those who would lift "crosses" to day.

EPIGRAMS

It is our duty to bear other's "crosses" because the poverty and ignorance and suffering that is about us is the other half of the society out of which we have gleaned knowledge, or wealth, or health, or comfort.

Almost every wreck has been made on the other end of the social lathe that turned us into what we are.

We have drawn from God's great store-house and we have stolen from the world unless through us the world is made richer, happier and better.

SPINNING AND WEAVING CHARACTER

The Cremona violin increases in value as it vibrates to the tones of melody, so man's soul opens its windows as it responds to the life needs of the burdened. While we each, alone, must draw from God's store house our primary materials, yet these are spun and woven into character by cooling fevered brows, and lifting the fallen, and cheering the heart-sick.

The path to the world's Kingship led down by the Pool of Bethesda and the cottage of Bethany, so the way of man's salvation is not a mysterious flight, so much as a journey of helpfulness amid burdened and blinded lives, bringing both the helped and the helper closer to the Infinite.

Waterloo, Iowa

DAILY SCRIPTURE READINGS

MONDAY. Gal. 4: 1, 2.
TUESDAY. Rom. 15; 1, 2.
WEDNESDAY. Heb. 9: 27, 28.
THURSDAY. Isaiah 53: 11, 12.
FRIDAY. Luke 14: 27.
SATURDAY. Rom. 15: 5-7.
SUNDAY. Heb. 12: 1, 2.

QUESTIONS FOR SPEAKERS AND THINKERS

1. Was there any merit on the part of Simon the Cyrenian in bearing the cross of Christ?
2. As we have no occasion to bear a wooden cross for one who is to be crucified thereon, what is meant by bearing other people's crosses?
3. What did Christ mean by the declaration "My yoke is easy end my burden light"?
4. If, speaking figuratively, we bear heavy burdens, our own or those of other people, can we claim that in doing thus we serve Christ?
5. Does that invitation of Christ "Come unto me all ye that are weary and heavy laden and I will give you rest" indicate that burden bearing on our part is gratifying to him?
6. What is meant by "Bear ye one another's burdens"?

QUOTATIONS ON THE TOPIC

That man is marked by truest manliness,
That woman is the noblest of her kind,
Who, self-forgetful, looks abroad to find
Another's pain, and strives to make it less.

Who, underfoot, desirous of self has trod,
Who, midst the daily round of toil and care,
Finds time a fellow-laborer's cross to share,
And does that, not as pleasing men, but God.

Anon.

The Junior Department.

HINTS AND HELPS FOR SUPERINTENDENTS

Topic March 19. SIN. DISOBEDIENCE. I. John 3:4; Consequences. Col. 3: 25; Why. I. Cor. 5: 5; How. Rom. 2: 9; How Long. Eze. 18: 21; Repentance. Psa. 38: 17, 18; The Blessing. Psa. 32: 5.

The superintendents should thoroughly acquaint themselves with the Universalist ideas of sin and its punishment. For we are more misunderstood and misinterpreted in this particular by the Partialist churches than almost any others. Sin is sin, even though it may be whitewashed or gilded, and it always has its reward. As a man sows so must he reap. Sow to the whirlwind and disaster follows. It is an unchangeable law. Sometimes we think that people escape the first rewards of their wrong doings, but not so. They may flourish for a time; they may seem secure in high places, but some day, some where, they will pass through the fire's which purge and purify.

Sin cannot be hidden forever. A person who repeatedly does wrong, soon shows it in his face and speech. The life within is painted without. We are all of us sculptors, or painters as you will, the pictures we paint are done in the oils of the human affections and emotions, if they are lovers of generosity, kindness, sympathy, justice, our pictures are resplendent in the beauty of holiness, but if they are hate, deceit and general meanness, than the pictures will be a blot in the art gallery of human life, hideous things from which the good will recoil. Teach these boys and girls to become such masters in the art of life painting that no pictures painted by the Masters of old upon canvas, can compare in beauty and perfection to these human pictures.

Yes, indeed, sin withers and blights, and so just as long as one sins, there will be no freedom from its effects. Universalism teaches that God will punish us for our sin until every vestige of it is wiped out of our characters, and it can not be wiped out until we have repented of it, and we can only show true repentance by absolutely forsaking it.

In order to explain clearly the nature of punishment, that it is a pruning process; describe to the children how fruit trees must be trimmed and cut every year, else they will not yield fruit abundantly, and if they are not trimmed at all, after a time, they become wild and scarcely have more than a stray bit of fruit here and there, and they soon decay. The farmer knows this, so every year he carefully trims his trees, cuts away the unsightly branches and the result is they yield a plentiful harvest. Just so our boys and girls must be pruned, the unsightly branches of evil temper, untruthfulness, and all bad habits must be cut off, so that we may help bring into the world the harvest of righteousness. If we are unwilling to set about and make ourselves right, then God will have to prune us and clean us up generally in order to make us what we ought to be. How He will do this we do not know, it may be through sorrow and suffering, and over rugged ways, but some day He will reign in all hearts and blessed indeed will be the children of men.

BLACKBOARD EXERCISE

Write the topic "Sin" at the top of the blackboard; at the left hand side write the sub topics: 1. Consequences. 2. Why? 3. How? 4. How Long? 5. Repentance. 6. The Blessing.

Sin:—Sin is the transgression of the law.

1. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.
2. That the spirit may be saved.
3. Tribulation and anguish upon every soul of man that doeth evil.
4. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right he shall surely live, he shall not die.
5. For I am not ready to halt, and my sorrow is continually before me. For I will declare mine iniquity: I will be sorry for my sin.
6. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

QUESTIONS

Describe a good man.
Describe a bad man.
What are some of the things God says about sin?
Tell something our Church says about it.
Why should we be good?
Why should we do good?

DAILY HELPS FOR JUNIORS

SUNDAY. Sin has many tools, but a lie is the handle that fits them all.

MONDAY. Dare to be true, nothing can need a lie!

TUESDAY. One sin, I know, another doth provoke.

WEDNESDAY. Dare be gentle, and orderly too,
Dare shun the evil, whatever you do.

THURSDAY. To thine own self be true, and it must follow as night the day, thou canst not then be false to any man.

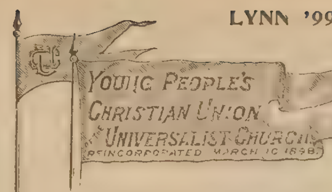
FRIDAY. Let love through good deeds show.

SATURDAY. They who forgive most, shall be most forgiven.

SONGS AND SERVICE

SERVICE. Litany No. 2.
SONGS. Pages 26, 19, 37.

LYNN '99



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

FROM THE PRESIDENT

TRANSPORTATION AGENTS

Please appoint your State and local agents now. Instruct the State agents to correspond with the general agents at once, and the local agents to correspond with the State agents. We expect the Lynn '99 Jubilee Convention not only to be the largest but the very best one ever held, and you cannot afford to miss it. Begin to plan now to be there. Two general agents have been appointed: Mr. Geo. F. Sears, Chicago, Ill., and Mr. A. F. Frazier, Lynn, Mrss. The territory has been divided as follows: Mr. Sears will make all arrangements for New York along the line of the Central and West Shore railroad, Western Pennsylvania, Ohio and the entire West. Mr. Frazier will have charge of the New England States, the Metropolitan District, Eastern Pennsylvania, New Jersey, Washington, D. C., and the Southern States. Every effort is being put forth to obtain low rates to the Convention and we are confident that we shall be successful. Remember the dates of the Convention, July 12 to 19, and make arrangements now to take your vacation at that time.

H. M. FOWLER, *President.*
Cleveland, Ohio.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Feb. 13.—Brooklyn, Pa., .75.

Feb. 15.—Chicago, Ill. (Woodlawn Park Junior Union), .53.

Feb. 16.—Hartland Four Corners, Vt., .25; Franklin, Mass., $19.10; Brattleboro, Vt., $5.25.

Feb. 17.—Friendship, N. Y., $1.30; Springfield Vt., $1.33.

Feb. 18.—Neenah, Wis., Senior Union, $1.33; Neenah, Wis., Junior Union, .25; Byron, Mich. $1; Riverside, Cal., $1.25.

WEEKLY RECEIPTS AT HEADQUARTERS

JANUARY 29 TO FEBRUARY 4

General Fund.—State Assessment, $12.20; Post Office Mission, $2.20; Supplies and Miscellaneous, $16.99. Total, $31.39.

Mission Funds.—Two-Cents-a-Week, $34.04; Atlanta Building, $109.21; Aunty Brown, ———. Total, $143 25.

FEBRUARY 5 TO 11

General Fund.—State Assessment, $105.25; Post Office Mission, .58; Supplies and Miscellaneous, $10.21. Total, $116 04.

Mission Fund.—Two Cents-a-Week, $78.50; Atlanta Building, $79.58; Aunty Brown, ———. Total, $158.08.

FEBRUARY 12 TO 18

General Fund.—State Assessment, ——; Post Office Mission, .20; Supplies and Miscellaneous, $7.56. Total, $7.76.

Mission Fund.—Two-Cents-a-Week, $10.98; Atlanta Building, $32.34; Aunty Brown, ———. Total, $43.32.

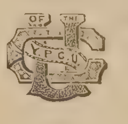
FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

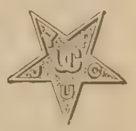
JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*



STATIONERY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letter-head to arouse interest in our cause.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *National Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE RACE

A little tear and a little smile
Set out to run a race;
We watched them closely all the while;
Their course was baby's face.

The little tear, he got the start;
We really feared he'd win,
He ran so fast and made a dart
Straight for her dimpled chin.

But somehow—it was very queer,
We watched them all the while—
The little, shining, fretful tear
Got beaten by the smile.

—*Christian Observer.*

WINTER BIRDS

I watch them from the window,
While winds so keenly blow;
How merrily they twitter,
And revel in the snow;
In brown and ruffled feathers
They dot the white around,
And not one moping comrade
Among the lot I've found.
Ah! may I be as cheerful
As yonder winter birds,
Through ills and petty crosses,
With no repining words;
So, teaching me this lesson,
Away, away they go,
And leave their tiny footprints
In stars upon the snow.

—*George Cooper.*

SOFT UNFOLDING

Soft unfolding in the sun,
Tender petals one by one,—
Lovely secrets slow unsealed
Till the inmost heart 's revealed,—
Soft unfolding in the sun,
Tender petals one by one.

Thus they fill the garden place,
Full of fragrance, full of grace,—
Roses white as thoughts of heaven,
Roses red as summer even,
Soft unfolding in the sun,
Tender petals one by one.

Dear love, let the sun divine
On thy folded selfhood shine;
In thy little garden room
Open thus in fragrant bloom,
Soft unfolding in the sun,
Love's sweet graces one by one.

A CHRISTIAN ENDEAVOR MUSEUM

Christian Endeavor comes pretty near having its circumference everywhere and its centre anywhere; but if it *has* a centre, there is no doubt in my mind where it is. Nor would there be a doubt in yours, if you could come with me to a certain room in Dr. Clark's home in Auburndale, Massachusetts.

As soon as one enters this cheery sitting-room, the eye is attracted by numerous red paper banners fastened to the wall. "Ah, Harrison Avenue!" once exclaimed a visitor, looking around,—Harrison Avenue being the Chinese quarter of Boston. And, indeed, some of these banners are from China. One gorgeous affair extending from ceiling to floor came, as the mystic characters on it signify, from "the Flowery-Region-urge-on-in-the-service-of-Salvation's-Lord's Society"; that is, from the "Fa-ti Christian Endeavor Society" of Canton.

These Chinese banners, of which there are several, are very ornate in their language. One prays that Dr. Clark "may take the blessed tidings and proclaim it until it fills every region where water and cloud reach." Another lifts the petition that he may become "the immovable rock and pillar of the church." Still another, a brilliant souvenir of his visit to the Mikado's Empire on his Christian Endeavor journey around the world, announces, in fantastic characters on a long strip of scarlet paper, that "Currakasan" (the best the Japanese can do with "Clark") "will speak this evening" in a church in Kobe. Another very pretty banner comes from the "Hill of Protected Happiness Society" of Foochow.

But not all this splendor, by any means, comes from the Flowery Empire or the land of the Japonica. Around half the room is a frieze of brilliant banners from India. One says, in great strange characters—they are Hindi—"For Christ and the Church." "India for Christ," cries another in Romanized Oordu. Another is a Telugu welcome to the founder of the Christian Endeavor Society, on one of his visits to that land. Still another bears Arabic characters, while one of the very handsomest, a rich blue banner with a quaint inscription formed wholly of rice and pulse grains, is written in the Bengalee dialect.

To me one of the most fascinating objects in this fascinating room is the badge banner—not, of course one of the badge banners for which the States and countries contest annually, but Dr. Clark's own badge banmade up of delegates' badges from a few of the hundreds of Christian Endeavor Conventions he has attended the world around.

It is a brilliant and inspiring medley. Here is a sterling silver badge from Colorado, cheek by jowl with a golden badge from the great Glasgow Convention, bearing on its reverse the noble city motto, "Let Glasgow flourish by the preaching of the Word!" Here is the maple-leaf badge of the Montreal Convention, side by side with the badge of that heroic little society, holding the fort in the Nevada desert, that greeted us so royally on the way to San Francisco. Here is a Reading, Penn., badge of '93, bearing a brass medallion of Dr. Clark; and next to it the Lynn Convention badge of the Massachusetts Union, with its little white shoe depending appropriately from it. A bell on the Michigan badge bears Tennyson's words, "Ring out the darkness of the land, ring in the Christ that is to be."

A fine souvenir of a New Hampshire Convention carries a map of the State on celluloid.

One's eyes sparkle at sight of a beautiful bit of silk ribbon from Belfast, bearing the city coat-of-arms. This Christian Endeavor emblem is of Irish weaving. Equally native, although in a different way, is the unique badge made of a tarpon scale used at a Florida Convention.

The well known wooden nutmeg hangs innocently from Connecticut's badge; Maine's handsome green and silver ribbon shows its pine tree; and a Texas State Convention gives us a picture of the famous Alamo. Here are the badges of the great city Unions, New York's blue and white, and the rest. Here are historical badges, like that of the Bridgeport, Conn., Junior Union, the first to be formed. Here are—but there! I told Mrs. Clark when I began this article that it would degenerate into a catalogue, and it certainly will, if I don't look out.

On the whole, the most interesting of all the banners in this much-bannered room is a long, triangular, white streamer over one of the doors, bearing in blue letters, "Y. P. S. C. E." That streamer floated at the head of a steam launch in the harbor of Sydney, New South Wales, one memorable day, welcoming Dr. Clark when, in his Christian Endeavor voyage around the world, he had reached Australian shores; and it brings to mind the series of magnificent meetings that followed, meetings whose like for the young people the Southern Hemisphere had never seen before.

Upon the wall hang several sets of photographs of the officers of the various Australian colonial Christian Endeavor Unions, especially interesting because they bear the flag of the United States draped with that of Great Britain, while a very prettily conceived design binds together the symbols of the different colonies of Australasia. This picture shows us the motto so appropriate to Christian Endeavor: "Fear not, for I am with thee: I will bring thy seed from the east and gather them from the west; I will say to the north, Give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth."

Souvestre wrote "A Voyage Around My Room." A voyage around *this* room is a voyage around the world. Would you have New Zealand? Behold this finely engrossed address of welcome from the New Zealand Endeavorers, and this photograph of a crowded New Zealand Christian Endeavor gathering.

Or Spain, say? This large view over the window is of San Sebastian, the headquarters of Spanish Christian Endeavor. Or Mexico? See this photograph of a great church, an old-time Catholic cathedral, now become a Protestant sanctuary, and used for a Christian Convention place, with Scripture texts on the walls in place of the pictures of the saints.

Or would you fly to Africa? You can do it astride these fantastically carved canes made by our brothers and sisters of Zululand, or on this one made from an antelope's horn and presented by our Dutch friends of Johannesburg.

Would you like a glimpse of Turkey? Here is a fierce-looking Turkish passport that was Dr. Clark's safe-conduct when he visited our Armenian societies; over beyond, conspicuous against its dark green velvet, is the picture of the Adabazar Junior Society, surrounded with what seems an exquisite wreath of white and yellow roses, all made from the native silk-worm cocoons; and here, best of all, is a photograph of a Christian Endeavor gathering at Tarsus, Paul's birthplace!

Or shall we flit to Japan? Behold a view of the Okayama Orphan's Home, built in part by Dr. Clark with the proceeds of the only lecture to which he ever charged admission; and here is the picture of the Christian Endeavor Seamen's Home at Nagaski, with which Carlton Jencks of the Maine was connected, and where is Mr. John Makins, so well known to all Pacific Endeavorers.

This most interesting room is a crowded Christian Endeavor portrait gallery as well as museum. In every possible space is placed a photograph of some Christian Endeavor leader. There are striking groups like that of the foreign delegates at the Boston Convention, and many a strange-looking company in outlandish dress. There is a group photograph of the first signers of the Christian Endeavor Constitution, and a precious album made up of the pictures of all the Williston Endeavorers, members of that first society.

To my mind, one of the most beautiful and significant of these pictures is that of a young woman lying in bed—a patient Endeavorer of Conneaut, Ohio, who for long years has not risen from her couch of pain, but spends her time there in making beautiful gifts for the needy. A specimen of her graceful handiwork, a daintily-wrought sofa-pillow, is to be found near her photograph.

And in my tale of pictures I certainly must not forget to mention quite a large collection of baby faces that certainly belong in this Christian Endeavor portrait gallery, since every baby was named after Dr. Clark, and so is sure to grow up an ardent Christian Endeavorer! One of these favored youngsters lives in Australia, another in Canada, and others are scattered over our own land, including one that was born on Christian Endeavor Day.

All these and scores of other interesting objects I should like to talk about, but with one other class of memorials I really must stop. I mean the gavels.

How these historic hammers remind an Endeavorer of marvelous scenes! They have all been used at great conventions. Here is the gavel given by the Beth-Eden Baptist Endeavorers of Philadelphia, to call to order the early International Convention held in that city. Here is a model of the Carey hammer that has aroused so much missionary enthusiasm; and here is the block of marble from Agra, India, on which that hammer was struck. Here is a gavel used at Washington, presented for the use of the Convention by the Oregon Endeavor Union. It is made of manzanita wood. The old elm of Boston Common furnished the gavel for the famous Boston Convention. Here is a gavel block, cut and beautifully carved from Iowa sandstone by a prisoner in that State upon whom the light of Christian Endeavor shone; and here is the beautiful inlaid gavel made for the Nashville Convention by the prison Endeavorers of Kentucky. Another gavel of great significance was used at San Francisco. It is made of India wood, and India rupees are inlaid, and it came all the way from that great empire to show gratitude for Christian Endeavor. And finally, there are two gavels which, in days to come, will be valued more than any of these: that given by the Canadian Endeavorers, and made from the wood of Cherry Cottage, Dr. Clark's Canadian birthplace, and that made from the pulpit of Williston Church, with a bit of the cornerstone inlaid, presented to the movement by the Endeavorers of that historic first society.

There is in the room only one conspicuous object that does not seem directly connected with Christian Endeavor, and that is a cheery-faced clock in one corner. I ask for an explanation, and Mrs. Clark informs me that she learned to tell the time of day from its wise old face. "The clock is over a hundred years old," Dr. Clark jokingly explains.

And, when we think of it, the presence of that century-old clock is one of the most significant things in all our delightful survey, for it reminds us how young, after all, the Christian Endeavor movement is. Now, as we have seen here, it spans the globe, reaches out over all seas into all lands, and gathers within its blessed fellowship all races and tongues. And this within eighteen years! If God has been able to accomplish so much through Christian Endeavor instrumentality during less than two decades, what glorious trophies will he not prepare for this museum a hundred years from now?—*Amos R. Wells, in The Christian Endeavor World.*

"FRIENDSHIP is no plant of hasty growth. Though rooted in esteem's deep soil, the slow and gradual culture of kind intercourse must bring it to perfection."—*Joanna Baillie.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, MARCH 10, 1899. No. 10.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

* * *

CONCERNING ONWARD

The first quarter of ONWARD's first year under the new regime is at an end. During the three months that the present editor and his co-workers have been in charge, many plans for making the paper more interesting and helpful to our Universalist young people have been considered. That their efforts thus far have been appreciated, the kindly words of commendation that have come to them from every part of the country bear witness.

But we are not so much interested in ONWARD's past as we are in

ONWARD'S FUTURE,

and it gives us great pleasure to announce that arrangements have been made to secure new features for the paper which will make it more valuable to its readers, perhaps, than ever before. To make a proper division weekly, of four pages of space among the many interests of an organization of the magnitude of the Young People's Christian Union, and to meet the tastes and needs of twenty thousand young people, is not an altogether easy task, and necessarily those who are responsible for the manner the paper is conducted, cannot suit the ideas and wishes of every one. But, in so far as possible, we try to meet the requirements of our readers, and it is in response to many calls for more devotional meeting helps that we have secured the services of

OLIVE M. KIMBALL

to conduct "The Devotional Meeting" department. An entire column, exclusive of the space required for the topic sermon, will be placed at Mrs. Kimball's disposal for "Questions for Thinkers and Speakers," "Quotations," "Daily Bible Readings," and two new features, Scripture reading and a prayer. Mrs. Kimball is well known to many of our readers as the editor of the popular Y.P.C.U. department in The Turner Truth, and will be gladly welcomed by them to the staff of ONWARD workers. She takes up these new duties simply from a desire to aid the cause, and her generosity merits the gratitude of all our Unioners, for in this way she freely places the fruits of her talents and experience at their service. As hitherto, the topic sermons will be written by prominent ministers and lay Unioners. Whether used in the meetings or not, these sermons should be read by all our young people. They are prepared by our ablest men, and are intellectually stimulating, as well as spiritually uplifting.

Another pleasing announcement which we have to make is, that we shall soon begin the publication of a series of articles on the most important

YOUNG PEOPLE'S RELIGIOUS SOCIETIES

in this country. Believing that such a series would be interesting and suggestive, we began several weeks ago to correspond with the general secretaries of the various national and international organizations of Christian young people, stating to them our wishes and inquiring if they would be willing to prepare articles on "the history, aims, mode of government, missionary operations and numerical strength" of their respective societies. Prompt and courteous replies accepting the invitation, apparently written in the most fraternal spirit, were received from them all. The series will include the following articles: "The Baptist Young People's Union," by Rev. E. E. Chivers, D. D.; "The Epworth League," by Rev. Edwin A. Schell; "The Epworth League of the M. E. Church, South," by Rev. H. M. Du Bose, D.D.; "The Christian Endeavor," by Mr. John Willis Baer; "The Young People's Christian Union of the United Brethren in Christ," by Rev. H. N. Shupe; "The United Society of Free Baptist Young People," by Mr. Harry S. Myers; "The Luther League of America," by the President, Mr. E. F. Eilert; and "The Unitarian Young People's Religious Union," by Miss Emma R. Ross. We shall publish one of these articles every other week until the series is complete. But this is not all. During the next few months there will be several other interesting features.

Descriptions of the customs and habits of people of other lands, especially if they be far away and comparatively unknown to us, are both entertaining and instructive. One of the unique attractions of ONWARD which will be presented to its readers some time during the present year is a series of articles on various interesting phases of

LIFE IN SWEDEN, FINLAND AND ICELAND.

In an article on "Icelandic Young People" Miss Olifia Johannsdottir will tell of the home life and amusements of the youth of that far-away island, and will also contribute an article on "Religious Conditions in Iceland." Miss Johannsdottir is a native and resident of Reykjavik and a member of a prominent Icelandic family. She is President of the W. C. T. U. of Iceland and was a delegate to the great W. C. T. U. Convention held in Toronto last year. Miss Olga Orrman, a bright young girl now residing in Stockholm, Sweden, and attending the public school in that city, will tell of "School Life in Sweden," and "A Visit to Finland."

SPECIAL CONTRIBUTORS

will furnish articles for ONWARD, among them being Rev. W. L. Mayo, Assistant Superintendent of the New Jersey Children's Home Society, who will write of "Love's Transforming Power,"; President Capen, of Tufts College, who will sketch "The Ideal College Man"; Rev. Henry Blanchard, D.D., of Portland, Me., whose subject will be "Spiritual Growth," and several others. Five brief articles on the five points of the Chicago Delaration of Faith, written by prominent clergymen, will appear later in the year.

Meanwhile the

REGULAR DEPARTMENTS

of the paper will be continued as usual. Mrs. Mary Grace Canfield, whose experience in Junior work and position as National Junior Superintendent pre-eminently qualify her for the place, will remain in charge of the Junior Department, devoting a column each week to the Junior devotional meeting and a column each month to her letter "To our Junior Workers." Occasional articles on various phases of the Junior work will be published. The last page, conducted by the editor-in-chief, has received a warm welcome, especially from "our young folks," and will, of course, be continued. As heretofore, able and helpful papers that have been given at conventions and local gatherings, besides articles selected from prominent Union workers, will find a place in our columns.

In closing we wish to speak of one feature which from now until our great National (we beg pardon—*Inter*national) gathering in July will be particularly prominent.

THE DECENNIAL JUBILEE

articles, and letters from the Convention City. Every Unioner will want to know what the program Committee and the Local Committee are doing, who are to be the speakers and what subjects are to be discussed, and what pleasure trips are being arranged for Lynn '99 visitors. And, of course, every Unioner will want the special Song Number of ONWARD in which will appear the prize rally song and the prize Jubilee hymn, together with several other new Union songs and hymns.

And every Unioner should know, after the Convention as well as before the Convention, what the General Union is doing and what his fellow-Unioners are doing to advance the cause of Christ and His Church. All these things may be learned from our Union paper; for while ONWARD will gladly aid any good movement, philanthropic, charitable or reformatory as well as distinctly religious, it is first of all

THE JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

and the official organ of the Young People's Christian Union of the Universalist Church. As such it asks that all Unioners help to make it in its sphere a greater factor than ever before in the work of uplifting humanity through the influence of that interpretation of the Gospel of Jesus Christ which we as Universalists, believe to be "the power of God unto salvation to every one that believeth."

THE CHRISTIAN UNION WORKER

The first number of the Christian Union Worker, a quarterly paper issued under the auspices of the Maine State Union, has appeared. The editors are, Mr. Fred S. Rand, of Portland, Miss Annie H. Stevens, of Lewiston, and Miss Annie M. Frye, of Bethel. Among several articles, all of which are able and interesting, we note especially "Easter Thoughts," by Rev. W. H. Gould, a stirring word for "Lynn, '99," from Rev. C. E. Lund, "Christian Citizenship" by Rev. W. J. Taylor, letters from the Eastern Transportation agent, the State president, secretary, and Post-Office Mission and Association superintendents. A fine article, entitled "Gather in the Children," by Miss Annie H. Stevens, the State Junior superintendent, will be copied into the columns of ONWARD at an early date. The paper is full of life and enthusiasm, and devotes itself especially to arousing interest in Lynn, '99. Says Rev. T. B. Payne, in closing an appeal for a large delegation for Lynn, '99, "The heart-beat is weak, the blood runs slow, of that Unioner who is not working and planning for Lynn, '99." The Maine Unioners in general, and the editors in particular, have reason to be proud of their publication.

* * *

Are you preparing to attend the great Jubilee Convention? If not, why not?

* * *

Read the editorial, "Concerning Onward." It will interest you.

* * *

Enthusiasm for Lynn, '99, is on the increase. Boston, '95, will have to look to its laurels.

* * *

Secretary Cardall requests that the Two-Cents-a-Week pledge cards, sent out to the various Unions for use Young People's Day, be returned as soon as possible.

* * *

THE UNHOLY and utterly abominable custom of making class distinctions is entirely contrary to the spirit of the Christian religion and should have no place in Christian society. The artificial caste system, whether based on wealth, pursuits, or lineage, finds no sanction in the words or deeds of Jesus Christ. He acknowledged no class barriers between man and man. Neither may we if we would be his disciples.

* * *

TRUE HUMILITY does not require grovelling self-abasement or timid self-distrust. Paul's injunction is not, Think nothing of yourself, but "Let no man think more highly of himself than he ought to think." Reasonable self-respect is a virtue entirely compatible with Christian humility and absolutely necessary to the development of genuine manliness.

* * *

WHEN A person feels an irresistible inclination to find fault with somebody he should begin with himself. The chances are, if he is conscientious, that he will find so many flaws in his own character which need attention that he will have little time left for ferriting out the faults of others.

* * *

WHAT A miserable conception of religion was that which filled the monasteries and nunneries of the Middle Ages with men and women who went apart by themselves to brood over their sins, when they should instead have gone out into the world, and by their good deeds and unselfish labors for their fellow men have partially overcome the evil occasioned by their own past sinful acts. "A broken and a contrite heart" God will not despise, but he demands also willing and helpful hands. To the repentant sinner Christianity says: Let the memory of your past sins warn you to shun temptation in the present, and arouse in you a desire to atone for them by zealous Christian service in the future. Let it not weigh you down with hopeless grief and do not allow remorse to eat away the energies of your life. That which is past is past. The present and the future are yours,—yours to enjoy, yours to improve, yours to make amends in, yours to enrich with noble activities. When the Master stood before the sinful woman he did not say to her, "Go and bewail thy lost honor and thy polluted soul," but with the tender admonition, "Go thou and sin no more," he sent her out into the world to atone for her transgression by living a better and purer life.

THE DUTIES OF A STATE PRESIDENT

BY LOUIS ANNIN AMES

Not only the church but the religious world is eager to ascertain the future of what is known as the young people's movement. No longer is a young people's religious society regarded simply as a child of the parish, to be nurtured, as are the Sunday schools and the kindergartens. They are now recognized as a factor in the life of the Church.

Our own young people have aspired to greater achievements than those of our evangelical friends. We are not content to simply conduct devotional meetings and supplement the work of the local church, but strive for denominational honors. In some of the denominations the members of young people's societies are privates, scattered all along the line, in the army of the church. In other denominations the young people are organized into regiments, that are officered by the veterans of the church. Not so with our young people; they constitute a division in the army of the Universalist Church, and their officers are chosen by the young people from their own ranks.

For ten years we have been building up and perfecting our organization. We have been blessed with leadership that comes from loyal hearts and consecrated minds. With the forward movement of the Universalist Church and the advanced position of our Young People's Christian Union, we must select as our officers those who are well grounded in the faith, those who have had experience in Union methods, who are familiar with the policies of our beloved church, those who are wise in counsel, rich in intellect, independent in thought, fearless in action, pure in motive and noble in purpose. For in the hands of a few are entrusted the welfare of our State and General organizations.

In convention our young people devise plans, and formulate policies for the enlargement and strengthening of our work, and select those who shall carry to a faithful and successful completion their express desires. It is well to bear in mind that the methods and the individuals we employ, determine the success or failure of our labors. The success of our General Union is largely accelerated or retarded by the efforts of our National president and executive board. The progress of a State Union is measured largely by the ability, loyalty and consecration of its chief officer.

The first duty of a State president is to convince himself that if he is to merit success he must have lofty ideals and good judgment, decided opinions and assert them, fixed principles and maintain them, and respect for the rights of others without yielding his own.

The State president in his official capacity is no longer an individual with personal ambitions and whims to gratify, but the head and front of an organization which he should represent with dignity and honor. He is not the presiding genius of a self-admiring coterie, but the leader of an army of Christian workers and his duties are manifold. His executive board is his cabinet and each member of that board should be the head of a special department of State work, and under no consideration should the State president undertake to perform the duties of the other State officers. It is his function to see that they admister the affairs of their departments, with dispatch and accuracy. The district missionaries are his ambassadors, and care should be exercised in their appointment, if he is to be ably represented and the interest of the State Union well looked after.

There is no excuse for a State president, if his State Union fail in its requirements, for his chief purpose as a State officer, is to see that the needs and the possibilities of the State work, are brought frequently to the attention of each local Union by the district missionaries.

The attitude of the State Union toward the General Union, is maintained by the bond of interest between the State president and the general officers.

The fidelity of the State president determines the support the General Union will receive from the State Union.

There are some things a State president should avoid, chief among which are the bestowing of favors upon personal friends, selecting committees according to social prominence, instead of executive ability. Participating in district elections or factional differences. The influence of a State officer should never be exerted in behalf of any individual or locality, except to promote the welfare of the cause. If the State work is no further advanced this year than it was last, some one is to blame, and that somebody is the State president. But, on the contrary, if the State Union has won fresh laurels in the strife for a better organization, a purer church, a worthier denomination or a nobler humanity, it is due to the united efforts of Unioners in the State. Great will be the rejoicing, and the State president shall share in the joy.

The State president can have no higher incentive to labor than to know that he is privileged to lead his comrades in a united effort for righteousness. This is the great and precious end to which all his efforts should tend. This he should do in the interest of the church, the nation and humanity.

It is a great trust which has been committed to the youth of our land. See to it, State presidents, that the confidence the young people repose in us as leaders, is well guarded, that every Unioner responds to the best within him, and let us all labor for the eternal good of our fellowmen.

New York City.

OUR DECENNIAL JUBILEE

Ten years ago this fall in the First Church at Lynn, at the close of a well attended General Convention of the Universalist Church, a few representatives of the Young People's Societies of the denomination met and formed a National Union. At the end of ten years of organized effort the unanimous cry is: "Back to our birthplace at Lynn for a grand anniversary jubilee!" And the Lynn Unions stand ready to as heartily welcome us back, and have already begun active preparations for the Convention.

It is no little work to arrange the details of such a gathering as there is bound to be in Lynn—doubtless the largest gathering in the ten years of our history. The Central Committee, however, by beginning early, hopes to have the arrangements perfect for the cordial reception in the beautiful city by the sea of all who can come, and it is particularly anxious that Lynn shall have the opportunity of entertaining some representative from every State in the Union.

There are two Universalist churches in Lynn and fifteen or twenty more within a radius of ten miles of the Shoe City. But of course the principal interest centers about Dr. Pullman's church, the Lynn First, in which the Convention will be held. The church is, with perhaps one exception, the largest in our denomination and is certainly one of the most attractive. It is located near the center of the city, in the best residential portion, and is less than a quarter of a mile distant from the Atlantic Ocean and those tide-swept beaches that make the North Shore of Massachusetts Bay a place noted for its beauty and the grandeur of its scenery.

The auditorium of the church seats nearly twelve hundred and it is here that the Convention will assemble. If this is not large enough to hold the throng, overflow meetings will be provided in neighboring edifices. The great vestry of the church will be transformed into an administration room with committee headquarters, registration booths, information bureaus, and the like. Special arrangement will probably be made for a lunch counter and dining room in mammoth tents to be erected near the church.

The delegates and their friends will be entertained at private houses and at hotels convenient to the church. The local society at first insisted upon entertaining all free, but at the suggestion of the National Board it has been decided to charge the regular Convention rate, in order that all may feel perfectly free to come and that no one will stay away with the idea that to go will cause inconvenience to local entertainers. In the assignment of hotels, preference will be given to large delegations that apply early for their quarters. A special effort will be made this year to have all persons seeking accommodation make application early so that upon their arrival in the city in July they may be sent to the places reserved for them. Much inconvenience will be avoided if all who seek quarters will comply with the request of the committee when it is made and send notice as far as possible in advance.

In the way of excursions, there will be plenty of attractive features offered. An ocean trip—probably to Plymouth—and numerous local tours about historic places will be arranged. All who have bicycles will be urged to bring them, as the roads and boulevards about the eastern part of Massachusetts are particularly adapted to wheeling.

But these are not the principal attractions. The great meetings will be worth a trip across the continent. The speakers will be the best in the denomination and all the circumstances are favorable for a great Convention.

The local committee in charge of arrangements was chosen by the Lynn First Union and consists of three officers, three honorary members, and the heads of the several sub committees. The Chairman is Charles Rese Barney, a Boston attorney residing in Lynn, who is known to many of our young people as the President of the Massachusetts State Union. The Vice Chairman is Miss Martha Larkin, one of Lynn's bright school teachers, and the Secretary is Miss Ida M. Oliver, a well-known worker in our cause. The Honorary Members of the Committee are Rev. Dr. J. M. Pullman, representing the church, Mr. Louis M. Winslow, repesenting the Board of Managers of the church, and Mr. Jerome Ingalls, representing the parish. The names of the heads of the several committees will be announced in ONWARD shortly. The address of the Secretary of the Committee is Miss Ida M. Oliver, Fayette St., Lynn, Mass.

LYNN '99.

CHICAGO UNIONERS: ATTENTION!

The Chicago District Union will hold an entertainment in St. Paul's Church, Thursday evening, March 16. Moving pictures of the late war, with illustrated songs, etc., will constitute the program. The proceeds are to be used in furthering Illinois Y.P.C.U. work, so the attendance should be large.

EMMA I. WOOD, *St. Paul's.*
H. A. SEWARD, *Englewood.*
ADELAIDE R. DOLLING, *Woodlawn Park.*
Committee.

WITH OUR WORKERS

NO. ATTLEBORO.—Mass. District No. 2, will have a rally Saturday, March 11. Junior Council at 3 o'clock conducted by Miss M. Maude Vanston, of Stoughton, followed by question box and discussion. General council of officers at 4 30. led by Superintendent. Box lunch at 6. Address at 7.15 by Rev. W. C. Selleck and Mrs. J. D. Tillinghast, both of Providence, R. I.

DECATUR, MICH.—New members are joining the ranks. Several members have joined the church since last report. This was the first Union in the State to pay their per capita tax in full.

DETROIT, MICH.—At the last meeting of the literary society a play was given instead of the usual work. Another of the pleasant Y.P.C.U. socials is to be given Feb. 24, at which an interesting program will be rendered. Thirty sets of envelopes are taken.

FARRINGTON, MICH.—Devotional meetings are held every week with good attendance. A devotional contest is being held to last three months. One delegate at least, will be sent to Lynn and perhaps more. Socials are held once a month.

LIBERTY, MICH.—Young People's Day was observed and a collection taken. Jan. 29 a concert was given by old and young. In spite of the exceedingly cold evening, $18 were cleared.

CONCORD, MICH.—Young People's Day was observed, and the program suggested by the National Executive Board carried out. Twenty sets of mission envelopes were taken. Feb. 17, "The Old Maid's Convention" was given before a crowded house. It closed with a pretty drill by seven of the rejuvinated "old maids."

NATURAL BRIDGE, N. Y.—Our Union observed Young People's Day. In the morning our pastor, Rev. Anna Belle Aldrige gave a sermon to the young people. The evening service was conducted by the Unioners. Many good papers were read. Some of the Juniors were present and helped to make the meeting interesting and inspiring.

BANGOR, ME.—Our Union observed Young People's Day January 29. There was a sermon in the morning by our pastor. In the evening the Senior and Junior Unions united. Selections were read relating to the work in the South, Atlanta, and Two Cents a Week. Seventeen new pledges, including several Junior pledges, were secured. A collection of $5.00 was taken for Atlanta. We have now thirty-five pledges for Two-Cents a Week.

PORTLAND, ME.—Congress Square.—Tuesday evening, February 21, Rev. Asa M. Bradley, of Winthrop, Me., installed the officers of our Union, after which service he delivered a stirring address on "The Work of a Union." Brief addresses were also made by Rev. Manley B. Townsend, Miss Georgia Bradley, and Rev. W. W. Hooper.

LYNN, MASS.—The Union connected with the First Universalist Church held its eleventh annual banquet in the vestry of the church recently, and the event was enjoyed by fully one hundred members and guests of the society. The tables, of which there were six, were handsomely decorated for the occasion, the guest table with the national colors, light blue and white, the State table in yellow, and the local table in green. The young ladies of the Sunday school served as waiters. Following the refreshments there was a series of fine addresses by representative young people of the State.

ARGENTINE, MICH.—Miletus Union of Argentine has eight members and ten Two Cents-a-Week pledges, a gain of 233 1-3 per cent over last year. If you have any Unions that can do better please inform our Corresponding Treasurer.

RACINE, WIS.—The president of the Union recently sent out Christian Citizenship petitions to be signed by each Union in the State and sent to Congress. The Wisconsin friends will be glad to learn of the recovery of Miss Lord, Racine's junior superintendent, from her long and severe illness. At the close of the State Convention recently held at Racine, a body of delegates visited this member and another too ill to attend the meetings, and presented each with a beautiful offering of flowers.

STANDING STONE, PA.—Our membership is not large, but devotional meetings are good. We are holding a series of socials which promise to be successful, both socially and financially. We hope to be represented at Lynn.

PHILADELPHIA, PA.—The Union of the Church of the Restoration celebrated its ninth anniversary on Feb. 20.

ARLINGTON, MASS.—Rev. H. F. Fister, our pastor, preached an appropriate sermon to the Union in the morning. In the evening a union service was held, delegates from Winter Hill, North Cambridge, East Cambridge and Medford Hillside being present. Excellent papers were read upon our work at Atlanta and "The Use of Denominational Literature in Missionary Work." A collection was taken for the Atlanta Building Fund. On the evening of February 15, Massachusetts District No. 5, held a rally at Arlington. Owing to the bad traveling many could not be present. The attendance, however, was very good. Rev. E. M. Barney of Beverly and Rev. G. W. Bicknell were the speakers of the evening.

Boston, Mass.—The third Union Rally will be held Wednesday evening, March 15, at the Every-Day Church Shawmut Ave. The plans are similar to those of last year. In-gathering of guests, 5:30 to 6:00, in the parlors. Supper, 6:00 to 6:30. Tickets, 40 cents, Westover & Foss, Caterers. After dinner speeches. Three minute speeches by two representatives from each body. Music by orchestra. Public Rally at 8 in auditorium. Addresses: Roland W. Boyden, Esq., National President Y.P.R.U. and Chas. Neal Barney, Esq., President Mass. Y.P.C.U. Good singing. Please prepare for the collection.

MISS A. GRACE DAVIDSON,
61 *Baxter St, Melrose, Mass*
MISS EMMA R. ROSS,
Room 11. 25 *Beacon St.*
For the Committee of Arrangements.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

MARCH 26. Palm Sunday. An Heroic Week. Reference, Matt. 21: 27 chapters inclusive.

[Topic Sermon on next Page]

SCRIPTURE LESSON—Psalm 24.

PRAYER:

Father of every soul, to Thee we look for help and life. In the shelter of Thy tender care and loving kindness we can feel something of the Divine peace which is beyond all human understanding. May we all seek to become heroic followers of the One in whose name we labor. May our lives be touched with something of that spirit which sent Him to the highways and hedges to minister to whomsoever might sin or suffer. Wilt Thou help us to realize that true heroism is made up of self-conquest. May we pattern after the calm heroism of that Life which was given to us to imitate and follow. In His Name may we go gladly to the little duties that await us. Amen.

SUGGESTIONS

I.—What constitutes the most inspiring history?

II.—What have literature and art done to perpetuate heroic deeds?

III.—Do noble or ignoble deeds exert the greater influence on the world?

IV.—Which has done more for civilization, moral or physical courage?

V.—What constitutes the true hero?

VI.—When and where do we meet our worst enemies?

VII.—What is the greatest victory?

VIII.—How do heroic deeds add to strength of character?

IX.—What are the most heroic qualities in Christ's life?

DAILY SCRIPTURE READINGS

MONDAY. I. Cor. 16: 13
TUESDAY. I. Thess. 5: 17.
WEDNESDAY. Rom. 8: 37.
THURSDAY. Eph. 5: 1.
FRIDAY. Matt. 5: 16.
SATURDAY. Eph. 1: 1-3.
SUNDAY. Matt. 10: 38.

QUOTATIONS

"'Tis alone of His appointing
That our feet on thorns have trod;
Suffering, pain, renunciation,
Only bring us nearer God.

Strength sublime may rise from weakness,
Groans be turned to songs of praise;
Nor are life's divinest labors
Only told by songs of praise."

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, to smile for the joys of others when the heart is aching—who does this—his work will follow him. He is one of God's heroes.—*Farrar.*

How magnificent a thing life might become, could we but turn away from all temptations to do our own will and say to the tempters, in the strength of Christ "Wist ye not that I must be about my Father's business."—*Stopford A. Brooke.*

The absolute unselfishness of Christ's character is, indeed, its unique charm. His own life is self-denial throughout and he makes a similar spirit the test of all healthy religious life. It is he who said, "It is more blessed to give than to receive," who reminds us that life, like the wheat, yields fruit only by its own dying, who gave us the ideal of life in his own absolute self-oblivion. We feel instinctively that this Gospel of Love alone is divine, and that we cannot withhold our homage from the only perfectly Unselfish Life ever seen on earth.—*Geikie.*

Whether we have Christ as our master or ignore his history, you and I must tread his path, you and I wrestle with the temptation, you and I have houseless and sleepless sufferings, though we try to live for the weal of all. Every life has its passion week."

The secret of life is not to do what one likes, but to try to like what one has to do; and one does come to like it in time.—*D. M. Craik.*

Life's glory like the bow in heaven
Still springeth from the cloud;
And soul ne'er soared the starry seven
But pain's fire-chariot rode.
They've battled best who've boldest borne;
The kingliest kings are crowned with thorn.
Gerald Mussey.

Men who are willing to stand up for the truth against all comers; men that never equivocate; men that are full of truth, these are the men that the soul elects to be its heroes. —*Beecher.*

There needs not a great soul to make a hero; there needs a God-created soul which will be true to its origin,—that will be a great soul.—*Carlyle.*

A TRUE LENT

"'Tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife
From old debate
And hate
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin
Not bin
And that's to keep thy Lent."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Topic March 26. (Palm Sunday) A SAINTLY AND HIGHLY HONORED PREACHER, REV. ZEBULON STREETER, BORN MAR. 24, 1731. Acts 15: 22. Second topic for the day, HOLINESS AND HAPPINESS. A Good Life. Psa. 1; Reward of Goodness. Rom. 2: 9, 10; Eph. 6: 7, 8; Our Example. Rom. 16: 19; Be not deceived. 1. John 3: 4, 5, 6, 7; Serving God. 1. John 4: 12-16; Walking with Christ. 1. John 1: 7, 8, 9; Proof of the New Life. 1. John 3: 18-21.

There is but little definitely known of Rev. Zebulon Streeter. He was a brother of Rev. Adams Streeter who preached, among other places, in Milford, Mass., and Providence, R. I., and was an eloquent man. His brother Zebulon did not possess the gift of ready speech but he was a writer of merit and a man of the most beautiful and saintly life. He began to preach as early as 1791. In 1796 the General Convention met in Winchester, N. H., where a few years later the notable convention met which adopted our Confession of Faith. Mr. Streeter was the moderator of that early convention. It is said that some of the ministers were not disposed to be as peaceful and brotherly as they should have been and that Mr. Streeter with wise counsels and gentleness succeeded in keeping them all sweet-tempered. He died at Surrey, N. H., in 1808, where he was spoken of in the most loving terms. It is written of him by Rev. Lemuel Willis as follows; "He was a saintly man and adorned the doctrine of God our Saviour with a well-ordered life and a Christian conversation. He was long a preacher of the final salvation of the entire race, and was quite a patriarch in the denomination, hence he was appointed to preside as moderator of the General Convention for a number of years. He was not only a man of great moral excellence and very amiable but was a person of much dignity of character and bearing, and did a great deal by his noble talents as a public teacher and by his lovely Christian spirit both in public and private."

2nd Topic. This is Palm Sunday, the day which witnessed Christ's triumphal entry into Jerusalem. The children of the Junior Union should all march into the place of meeting carrying boughs of green and singing. The theme, Holiness and Happiness is a good one for the day. There can be no real happiness without holiness and yet holiness does not necessarily mean happiness. Jesus was holy and yet we can scarcely think of him as happy. Again and again we see him in the agony of prayer, in heart-breakings, in tears, over the sins of his people. That marvelous scene where he stands on a distant hill and looks over toward his beloved Jerusalem and calls out to her, "Jerusalem, Jerusalem, which killeth the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings and ye would not!" does not make us think of happiness, but we do see a holy man.

The ideal for which we are to seek is a life in harmony with God's life and if joy comes then it will be a sacred thing; if sorrow comes, we can be transfigured throught it.

BLACKBOARD EXERCISE

Draw at one end of the blackboard a group of Palms in commemoration of Jesus entry into Jerusalem, near the center of the board draw a heart and above it write, "Out of the heart are the issues of life." Beneath it write, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The hearts of people must be made right, the thoughts and emotions must be pure and good before they can be holy. It is not enough to train the hands and educate the head, but the heart must be developed also. These are the h's which are necessary to a complete life.

Loving service for those about us, helping the humble, helps make our lives more divine.

QUESTIONS

What is holiness?
Tell of some person who has lived a holy life.
How can we serve God?
How can we walk with Christ?
Does it ever take courage to be good and true?
Ought we always to do the right?

DAILY HELPS FOR JUNIORS

SUNDAY. When in God thou believest near God thou wilt certainly be.

MONDAY. He that is good, is ever great.

TUESDAY. Sympathy is especially a Christian duty.

WEDNESDAY. To be trusted is a greater compliment than to be loved.

THURSDAY. Whatever anyone does or says, I must be good.

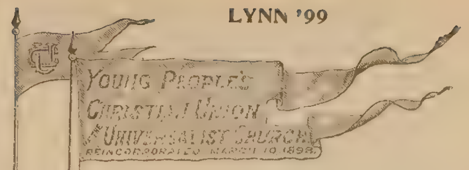
FRIDAY. Words once spoken can never be recalled.

SATURDAY. The reward of one duty, is the power to fulfil another.

SONGS AND SERVICE

SERVICE No. 3. SONGS 1, 15, 23.

LYNN '99



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

Y. P. C. U. SUPPLIES

We wish to call attention to the various supplies kept in stock at General Y. P. C. U. headquarters, for sale to the Unioners. On the articles for which a charge is made there is a small margin of profit which is turned into the treasury of the General Union, and thus becomes one of its sources of income. Therefore any one purchasing any of these supplies can be sure that he is getting the full worth of his money and beside is helping our young people's cause. For simplicity in keeping our accounts it is very much to be desired that *all orders should be accompanied with cash.* Please examine carefully the list of supplies. You may find there something that your Union needs, or that you want, or would like to give to a friend as a present.

Price List.

PINS

Senior Y. P. C. U. Pins:

Solid gold (each),	$1.00
Plated gold (each),	.50

There are different styles of pins, clasp, scarf and button; in ordering please state what style is desired.

Flag Pins:—Stick Style (each) .10

Junior Y. P. C. U. Pins:—The Junior pins are all of the stick style, are of solid silver, and are sold at 15 cents each.

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3-fold (*see last week's* ONWARD) contains topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed 20) of *officers* and *committees* on 5th page, $1.50 per one hundred.

Form (4) name of church and hour of service on 1st page with *leaders, officers* and *committees*, $2.50 per one hundred.

Orders for less than one hundred are not taken for any of the forms of style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra. $1 10 cents; 300 extra, $1.50

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Remittances should be made payable to Alfred J. Cardall, 30 West St., Boston, Mass., and should be sent by Money Order, Check or Registered Letter.

Our Young Folks

THE NAUGHTY FAIRIES

There are two or three naughty fairies
  Who lurk in our pretty house;
They are sly as the wily foxes,
  And one is as still as a mouse,
And one can growl and mutter,
  And one has a chain on her feet –
These naughty and mischievous fairies
  Whom you have happened to meet.

The still-as-a-mouse one whispers,
  When a bit of work must be done:
"Oh, just let it go till to morrow,
  And take to-day for fun!"
And the mutter-and-growl one pricks you,
  Till you pucker your face in a scowl,
Or whimper and fret in a corner,
  Or stand on the floor and howl.

But the worst of the three bad fairies
  Is the one with the chain on her feet;
And the strangest thing is her fancy
  For a child who is gay and sweet;
She makes her forget an errand,
  And loiter when she should haste;
And many a precious hour
  She causes the child to waste.

Should you happen to see these fairies,
  Please pass them proudly by,
With lips set close and firmly,
  And a flash in your steadfast eye:
For three very naughty people
  These little fairies be;
Who mean, wherever they're hiding,
  No good to you and me.

M. E. Sangster.

"REMEMBER THE POOR"

The keen wind blows;
The dark sky snows;
Wild whirling wintry morn!
Wind, gently blow;
Fall kindly, snow;
Protect the blades of corn.

Behold the buds,
The leafless woods,
The gray grass of the meads;
Wind, gently blow;
Fall kindly, snow;
Keep warm the sleeping seeds.

Think of the birds,
The flocks, the herds,
And things without a fold;
Wind, gently blow;
Fall kindly, snow;
Regard the weak and old.

Thatch with white snow
The cottage low
On common and on moor;
Wind, gently blow;
Fall kindly, snow;
Remember ye the poor.

John Davies in Christian Life.

MY VERANDA FRIENDS

Early one morning in June, as I stepped from the breakfast-room on to the veranda, I heard a cheery greeting. Looking up, I saw a visitor sitting on the back of one of the large rockers, swaying to and fro, and bidding me "Good-morn." She was a very small person—a dainty, wee creature, dressed in soft shades of brown. She was not clever, or beautiful, or aristocratic, but she was the dearest thing in the world. You all know her. It was little Jennie Wren.

"Come and have a nice gossip," she said, in her bright, pretty way, cocking up her tail with a saucy air.

Although I do not approve of gossiping, it was impossible to resist her. So down I sat in a rocker facing her, and listened while she told me the news. I confess she did all the talking—women always do, you know—but I was glad to hear her sweet voice, especially as everything she said was sung—the way they do at the opera.

Jenny told me that she and Tommy Wren had been married only a short while, that she was just "as happy as a bird" with her new lord and master, and that they had been looking for a house-lot where they could build a cozy home and settle down to a quiet, domestic life.

"I enjoy keeping house, and I should so like to make a pleasant home for Tommy," she said, coyly turning her head on one side.

"And do you know," she continued, in an enthusiastic burst of song, "we have found the loveliest spot we ever saw, if you will only let us have it. Right up there, see! Tommy is staying there to take the refusal of it, so to speak."

My eyes followed her upward glance, and there, on the end of our Japanese awning, stood Tommy Wren, looking down upon us with an air of pleased assurance.

"May we have it!" pleaded Jenny Wren. "It is such a cozy nook!"

Let her have it! Of course, who could help it, when she begged in such a pretty way? But, as a matter of fact, her enterprising spouse, who was evidently conversant in Western ways, had already started to build the tiny dwelling, and now stood with a bit of hay in his beak ready to add it to the rest. So I told Jenny she might have the coveted house-lot—there was nothing else to do—and away she sped in a rapturous flight, while her happy note floated back to me on the breeze.

It was, as she had said, a "cozy nook." The veranda faced the south, and to shield us from the rays of the morning sun we had hung up a Japanese awning, which extended from pillar to pillar. On the previous evening the awning had been rolled up unevenly, so that one end had bulged, leaving a cavity in the other end. In this cavity my new friends were building their ideal home.

Tommy and Jenny Wren now became my constant companions. In and out they flew as the nest-building went on, shaping the delicate mosses and the small strips of hay into a wonderful fairy palace, covered inside with a soft carpet of feathers. Every now and then, busy as they were, Tommy would come to that favorite place on the back of the rocker and sing a song of gratitude to the big giant who had given them the house-lot as a wedding present. But a morning came when I missed Jenny Wren, and I asked Tommy what had become of her.

"Oh—er—she is going to stay at home for a while now," answered Tommy, with a significant chirp. I almost thought he winked, I suppose he couldn't have, but he certainly looked very knowing.

Ah, yes, I understood! She was nestling over a pile of six tiny eggs, keeping them warm so that the little birdie babies could by and by break the shells and come out into the great world.

It was July, and the hot sun began to send his scorching rays across the veranda, so that we longed for a screen to shield us from the heat. But up there in the folds of the Japanese awning lay the soft nest, and there the confiding mother was cuddling over her eggs. It would have been heartless to have loosened the cord and destroyed what the young parents had built with so much loving care. Think of the bereaved mother, the broken eggs, the torn and mangled nest! So we left the awning rolled up, and we waited patiently until the babies broke their shells, and then we watched the feeding of those six hungry mouths.

The babies grew and thrived. We sat and watched them in the cool, late hours of the afternoon. At last they were full-fledged wrenlets, only waiting for that happy, glorious day—their Independence Day—when they could spread their wings and fly—fly to the green trees beyond. How we wanted to see that first flight from the nest! We waited and watched. But it is an early bird among men who can watch the rising of the wren, and one morning when we went as usual to look for our feathered friends, lo! the nest was empty. All had gone—father, mother, children.

Greatly we missed our daily comrades. It seemed lonely on the veranda when Tommy Wren no longer perched on the rocker to sing his joyous song, and lonelier still when sweet Jenny came not to bid us "Good-morn."

But at least we could let down our Japanese awning, and that was a comfort.—*John Ward, in The Outlook.*

A LESSON IN TABLE MANNERS

In these enlightened days, when Mother Goose and nonsense songs are frowned on, it will probably be considered rank heresy to advocate the use of such rhymes as moral teachers. The writer has no doubt, however, that a verse like the Goops in The November St. Nicholas would be more efficacious than fifty ordinary instructions in teaching children table manners. Slang phrases, too, may be a remedy worse than the disease, but a round-shouldered boy has straightened perceptibly under the influence of "Throw out your chest, the ice man's coming."

The Goops they lick their fingers,
  And the Goops they lick their knives;
They spill their broth on the table cloth –
  O, they lead untidy lives!
The Goops they talk while eating,
  And loud and fast they chew.
So that is why I am glad that I
  Am not a Goop. Are you?

—*The Congregationalist.*

◆

All common things, each day's events,
  That with the hour begin and end,
Our pleasures and our discontents,
  Are rounds by which we may ascend.

—*H. W. Longfellow.*

Flower in the crannied wall,
I pluck you out of the crannies,—
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—*Lowell.*

He gives nothing but worthless gold
  Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
  That thread of the all-sustaining beauty
Which runs through all and doth all unite—
  The hand cannot clasp the whole of his alms
  The heart outstretches its eager palms,
For God goes with it and makes it store
To the soul that was starving in darkness before.

—*Tennyson.*

THE TOPIC SERMON

BY REV. CHARLES CONKLIN

Topic, March 26.—Matt. 21–27.

PALM SUNDAY. AN HEROIC WEEK

Spiritual beauty unfolding itself in response to the successive invitations of God; a life increasingly effective; a character growing stronger with the years; conscious power content to wait its own climax; a good purpose carried on without haste, without fustian, without mistake to the crisis of achievement; who does not feel that true greatness lies just there?

Recall the best speech you ever heard. Did not the orator begin simply, laying down his premises carefully, appealing principally to your intellect, rehearsing facts familiar to you, or bringing new facts to your notice until assured that your information was adequate to the formation of judgment, and then, and not till then appealing to your feelings, rousing your enthusiasm, stirring you to decision or to action with the stress and fire of eloquence? A climax unduly precipitated is often an anti-climax.

In the conduct of life it is of great advantage to know where to place the emphasis. The finest of the arts are, first, the art of repression, and second, the art of expression. Every life has its climax somewhere. If it comes at the right time and in the right place and one is ready for it, it is the flooding tide that "leads on to fortune."

The life of Jesus was wonderfully strong both in repression and expression. How simple it began. "He was subject unto his parents." That, and the episode in the temple is about all we know of his childhood. It is presumed that he learned Joseph's trade and was a carpenter in Nazareth. The Christian Church long since renounced as spurious those myths and legends of childish miracles related in the Apochraphal Gospels. His time had not yet come. How unostentatious his baptism. Jesus stood with the multitudes to be baptized, in turn with soldiers, publicans, scribes, pharisees. His life developed and his career shaped itself toward a great, heroic climax, and in that week which we call Passion week, and especially on that Sunday whose anniversary we celebrate to-day he seemed to think that the time for full expression had come. The Holy City was swarming with the Passover pilgrims. As the tide comes in, wave upon wave, the provincial Jewish people came into Jerusalem on the days immediately preceding the Passover Feast.

So in this single week came the climax, not only of his own life, but of the world's life. The hour had struck. Yonder temple was his Father's house and men were turning it into a den of thieves. God had given men a code of moral and spiritual laws and men were overlaying them with their own traditions and prejudices. The people, craving spiritual food, were being fed upon husks and stones. Instead of asking, "How may I show my love to God?" men were debating interpretations of theology. The hour had come to let the world know the better way.

It was a costly lesson. But the world is slowly learning it and learning to appreciate the heroic Savior of the temple and of man. He is even now at the door of our hearts as he stood at the entrance of his Father's house in the Holy City. We must let him in. Let his standards of life be our standards. When Lord Beaconsfield was given an official residence in London he was asked how he would have his dwelling furnished. Pointing to a picture of Walpole "the stainless statesman," he said: "Furnish it for that portrait." Let us furnish our inner house with the spirit of life's greatest, most heroic Master.

◆

The road to eminence and power from obscure condition ought not to be made too easy, nor a thing too much of course. If rare merit be the rarest of all rare things, it ought to pass through some sort of probation. The temple of honor ought to be seated upon an eminence. If it be open through virtue, let it be remembered, too, that virtue is never tried but by some difficulty and some struggle.—*Edmund Burke.*

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for Christ
And His Church.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

LENTEN THOUGHTS

DOUBTING AND TRUSTING

The skeptic who denies the validity of all religious teachings, scoffs at the idea of the existence of a personal God, derides a belief in immortality and even sometimes calls in question the validity of the moral law, is entirely unlike the honest doubter who, though his faith may be occasionally shaken almost to its foundations, still loves and clings to the inspiring truths of religion. Some unbelievers delight in leading others into the blighted and barren fields over which the deadly simoom of infidelity has blown, leaving in its path only despair and blasted hope, desolation and death, where once had been joyousness and light and life.

HONEST UNBELIEF

But there are willing unbelievers whose faith has been undermined, as was Robert Elsmere's, by honest though false deductions from history and science. With a love of religion deep-rooted in their hearts they yet find themselves drifting away from their ancient anchorage onto the rocks of skepticism Such men are too honorable to conceal their doubts from themselves or their God, but still while their faith wavers their hearts retain the spirit of devotion and trust. No one who has not passed through such an experience can understand the awful anguish of a soul whose early faith has waned. How true are the poet's words, "The sadness of love is a love grown cold!" It is equally true that the sadness of faith is a faith grown cold. The superficially religious, many of whom never doubt chiefly for the reason that they seldom think, can have no conception of the bitter anguish endured alike by those who have passed through safely and those who have made shipwreck of faith in the troubled seas of intellectual doubts and questionings. Occasionally temporary doubts lead to positive and continuing unbelief, the old beacon lights of faith upon the shores of life go out and the frail bark of a human soul drifts out aimlessly and hopelessly upon the ocean of existence. Doubt of this kind is sad but it is not reprehensible or sinful. An honest unbeliever is a nobler man than is he who stifles the voice of reason, fearing that otherwise he may become faithless. There is indeed,

> "More of faith in honest doubt,
> Believe me, than in many a creed."

CLOUDS IN A SUMMER SKY

But there is still another kind of doubt: that doubt which springs up for a moment in the heart and then is laid low again, which flecks the horizon of a trusting life as little clouds here and there float across and obscure a summer sky. It was doubt such as this which seems for a moment to have come upon our Master while he was suffering on Calvary the death of a felon, while his countrymen for whose sake he was giving up his life, looked on with jeers and imprecations. That pathetic cry, "My God, my God, why hast thou forsaken me!" to some so painfully suggestive of a wavering faith, should instead be a source of strength and encouragement to weaker mortals who faint and fall by the way. It is another bond to bind poor, frail human beings to him "who was tempted like as we are, yet remained without sin."

THE SHADOW OF FAITH

Ah! how often from the agonizing hearts of earth's noblest and truest men and women does this prayer of weakness, of loneliness, of piteous supplication ascend to the throne of the Most High. Sometimes it is the agony of physical torment which shakes the temple of faith to its foundations. Sometimes it is a heart torn with the anguish of personal bereavement which cries out for light on a hidden way. Sometimes it is from a struggling soul in the grasp of a repulsive temptation, that a wail for help, in which is mingled a note of doubt, arises to the Father. Sometimes it is one who has received in return for all his self-sacrifice and labors for his fellowmen only cruel treatment and ungrateful scorn, who feels the need of Divine pity and strength to enable him to bear the disappointments that have come upon him. Such doubt is not that of the skeptic but of the believer. It is not unbelief but the shadow of faith.

THE CRY FROM THE CROSS

Could we hear the voices which ascend to the Eternal from the hearts of those who seem to us to stand most firmly on the rock of faith, we should detect every now and then the cry from the cross as their cups of angush are filled to overflowing and the crown of thorns is pressed too heavily upon their brows. Often we are surprised and pained to learn that one whom we had deemed a model of religious faith also has his own moments of weakness and doubt. But the temple of faith which is firmly founded on religious truth, though it may totter, will not fall, and when the winds of skeptical questionings and distrust have ceased to blow, it will be found to stand as firmly as ever, with its spire pointing heavenward to God. If all men have said in their hearts, "There is no God," it is also true that most of the wisest and the best of them have hastened to acknowledge that the ancient Hebrew spoke truly when he declared, "it is the foolish man who saith in his heart, 'There is no God.'" These little doubts and waverings which vex us for a moment are like the little harmless spots upon the sun, which do not cut off, and hardly in the least obscure, its life-giving rays.

MORE OF FAITH THAN OF DOUBT

After all, there is much more of faith than of doubt in the world. Hope is easily aroused, and hope leads to faith. When all the stays of the soul seem to have been severed, it is found that it is still bound to its God by ties that are indissoluble. There is no sky so overcast that no ray shines through it to comfort and cheer. We cannot get away from the great, joyful affirmations of faith, that there is a Creator and Heavenly Father, that we are possessed of immortal souls and that the ties of love cannot be sundered either here or hereafter.

THE EVERLASTING ARMS

So when doubt overtakes us, whether it be while we are upon the bed of pain, or torn by a fierce conflict of good and evil in our own souls, or as we stand by the last resting-place of one dearer to us than our own life, or in that moment when we look the Angel of Death in the face and he beckons us to follow him to "that bourne from whence no traveler returns," let us pray to God that he will tear away the veil from before our doubting eyes that the rays of faith, the sunlight of complete trust and perfect peace may shine in upon us, flooding through the opened windows of darkened souls. And in that sunshine we shall rest content, for it will show us that we are still encircled by the Father's everlasting arms.

THE JUBILEE PRIZE SONG NUMBER

The Prize Song Contest closes with the date of this issue. In response to a call for a rally song and a Jubilee hymn for the Decennial Jubilee Convention we have received a great many contributions from Unioners in all parts of the country, many of the poems being of rare merit, while not one is unworthy to be entered in competition. As a fitting close to the competition we shall issue April 7th a JUBILEE PRIZE SONG NUMBER," in which will appear the winning song and hymn, the first song ever composed especially for the Young People's Christian Union, the famous Boston '95 and Jersey City' 96 Rally songs, and Dr. McGlauflin's rally song for Atlanta 1900. There will also be articles on Lynn '99 by representative Unioners of the Convention city, a cut of the Lynn church in which the Union was organized ten years ago and information from headquarters concerning the program, rates of transportation, etc. An extra edition of the issue will be struck off and copies will be sent to all local Unions. Let every Union prepare to hold a Lynn '99 Rally as soon after the JUBILEE PRIZE SONG NUMBER is received as possible, and let our new rally song be heard throughout the length and breadth of our land and be re-echoed by our Canadian brothers over the border. And what a glorious Jubilee chorus that will be when we all join in singing the rally song at the great Lynn '99 meeting!

THE SOCIAL COMMITTEE

BY MISS MINERVA MORSE

We speak often of the duties of our committees; let us not forget our own duties. Committees alone cannot accomplish everything. It is only through individual effort that we can accomplish what we are striving for. The committee is only a tool.

The Social Committee seems to me very important. Our constitution tells us that "it shall be the duty of the Social Committee to promote the social interests of the society, by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members in social entertainments."

The first part of this duty, that of welcoming strangers to the meetings, is not likely to become very onerous, especially in small towns. But because we do not often have such a privilege, is no reason why we should neglect the opportunity when it does come to us. Then, we are not always thoughtful about welcoming each other to the meetings of our Union. I can recall instances in my own Union when I know that some of our members have not been sure of their welcome. If we merely say "Good evening" to a person, we have left an imprint on his life. If, then, we greet him cordially and pleasantly, his life is cheered, his countenance brightens and he goes his way encouraged and strengthened.

Most people do not feel at home in a new place. And how much they appreciate any friendly advances made by their neighbors! If we have a new member we should try to make him feel that he is a part of our organization, and that something is expected of him. This is the easiest way to make people feel at home amid new surroundings. As soon as they realize that they are wanted and needed, that we are glad to have them with us, they will take an interest in the work.

It has been said, and said truly, that the people of the Liberal churches are too afraid of using the "running to-meet them" policy of their Orthodox neighbors, and I believe that we might safely employ much more of this policy than we at present use. Wherever an eager interest is shown in all comers, there people will naturally gravitate. We enjoy going where we receive a spontaneous, and friendly welcome. We should remember that other people are like ourselves, and if we want them to come to our meetings let us welcome them as we would wish to be welcomed. We need not be effusive in our greetings, neither need we be frigid, but we may safely follow the Golden Rule, which is the highest rule of good breeding.

Perhaps it will seem that I am forgetting that this duty of welcoming people to our meetings belongs to the Social Committee, but I am not. I think, however, that not the members of the Social Committee alone should perform this duty. They should, perhaps, be the leaders in it, but every member of the Union should consider it his duty to do all that he can along this line.

And now we come to the second part of the duty of the Social Committee: that of "providing for the mutual acquaintance of the members in social entertainments." And right here comes in one of the most troublesome problems with which we have to cope,—the tendency of all society to separate itself into sets or cliques. If we allow this separation, we cannot expect our social gatherings to be successful. No barriers should be allowed, and the doors of the Union should be open alike to rich and poor, wise and simple.

Again, in our ambition to make money for the Union, we often overlook the social side of the work. Of course, no organization can exist for any length of time without financial support; but we ought not to make of our Union a money-making machine. Rather the Union should seek first of all to develop in social life those qualities which are worth more to the world than material treasure. Love, justice, tolerance and mutual helpfulness are most to be desired. The Union has taken a stand for these things. It is our work to try to cleanse social life and to keep it clean. Support of the Union ought not to be classed as a charity, and it should be willingly given, for its many services impose obligations upon those who enjoy its privileges and benefits.

The Union has, as I have said, a business side, but that should be made subordinate to the social and spiritual sides. I know that in most of our Unions we are in need of money, and we often turn to our Social Committee for help in securing it. In this way our Social Committee becomes a Finance Committee, or Ways and Means Committee, and is asked to perform services not assigned it by the Constitution.

The Social Committee must be continually active, and should receive the support of the entire Union in its endeavors. Every Unioner ought to feel himself thoroughly in sympathy with all the work of the Union, whether social, lookout, or devotional. We must not stop work because things do not go our way, or because we are called to make sacrifices sometimes. Let us remember that the Union will succeed or fail according as we are earnest or half-hearted.

Some one has said that "nothing succeeds like success," and success only comes through hard work. We must not think that we can have the joy while some one else does the work of life. Then, "let us not be weary in well-doing, for in due season we shall reap if we faint not."

Columbus, Wis.

THE UNION AND I

BY MR. W. H. BAKER

Do I need the Union? Does the Union need me?
On this last mentioned question we'll doubtless agree;
For who does not know in the struggle for place
We old folks ain't wanted, the young win the race.

But we old ones may be some good in our way,
By encouraging the young to continue the fray
'Till abuses are righted, till wrong hides his head
And nevermore wakes from the sleep of the dead.

And so after all the verdict may be
Yes, to the question: Does the Union need me?
Do I need the Union! You don't once suppose
That I, in my weakness, could be one of those
That could lift a whole nation, all kindred and clan
To the height of attainment, the ideal man?
Do I need the Union to help sow the seeds
That shall spring up in the future into noblest of deeds?

Do I need the Union that's reaching for all,
And asks of our Father that no one may fall?
Do I need the Union that's willing to do
It's part in the world to help you on through?
Do I need the Union that's reaching from west
To the easternmost shore of this land of the blest.

Do I need the Union that's leading the youth
To the loftiest summits; the Fountain of Truth?
Do I need the Union? 'Tis easy to guess,
The answer *must* be most emphatically, *Yes.*

Buffalo, New York.

GATHER IN THE CHILDREN

BY MISS ANNIE H. STEVENS

It is fitting at this season of the year, having balanced our accounts and fairly outlined our work for the year before us, to look over our work and learn from our errors of commission and omission lessons of profit for our future work.

About ten years ago there came a great need in the Universalist churches to cultivate a more devotional spirit among the young people; to bridge over the gap between the Sunday school and the Church. Thus the Young People's Christian Union in Maine had its rise, the chief object being to bring these two branches into closer harmony. We have learned by ten years of experience that the Sunday schools do not fully prepare for church membership, nor do they prepare for active service in the Union.

Accordingly, it has been found expedient to establish the Junion Union, to provide for the children an opportunity for growth in the religious life. Under wise and careful guidance the devotional meetings of the Junior Union have proved a genuine source of help to the natural expression of religious thought, innate in every child of God.

We stand more soul to soul with the children in the Junior Union than in the Sunday school. The work is not the same, nor are the same results attained. In the latter old and young work together, while all the responsibility rests upon the adult portion of the school. In the Junior, while this is not the real motive of the work, it is, nevertheless, of much importance. Will it not be of inestimable value to the children to learn to properly care for the financial part of our church work, when these duties, now performed by older persons, come to them to do? Will it not mean something to have consecrated and earnest boys and girls capable of conducting devotional meetings at an early age?

The Universalist Church has no future unless it can train its boys and girls to love and cherish its faith, and live and work for its Church.

Every child should be carefully trained from earliest youth, and surrounded by such an atmosphere that the development of the spiritual life will be a perfectly natural growth.

Fellow Unioners, do we realize the great responsibility resting upon us? Do we understand what a sacred trust is ours, that the children of our denomination are carefully instructed in the principles of our faith? Is there the hearty and earnest co-operation between the Senior and Junior Union that ought to exist? Many write that they have not time to devote to the Junior Union. Is it worth our while to give our time, our strength, our very selves to this work, you ask? With one voice we answer "Yes." Was Christ ever too busy to talk with the children, and did he not rebuke the elders who would send them away?

"There's room for children's service in this busy world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling the Church of God may claim,
And gather little followers in Jesus' holy name."

Yes, thank God, there is room for the children in our Christian work. We need them every one, and the closer we get to the life and heart of the children, the more we shall be like Jesus, whose simple and childlike life was yet so grand and noble.

Unioners and friends, at the beginning of this new year, made notable by its marking the close of the nineteenth century—a century whose key note has been "Onward"—let us get in step in the great march of life. Let us begin at the foundation: gather the children into the churches and teach them the Universalist faith. Then we shall not hear of dead Unions and discouraged workers, for our ranks will receive renewed life and energy regularly from the Junior Union.

The following suggestions have been sent each Junior Union:

First—Special effort should be made to interest the children in the Universalist faith.

Second—Keep the objects of the Young People's Christian Union constantly before the children.

Third—That superintendents train the children in systematic giving, particularly as exemplified in the Two Cents a Week plan.

Fourth—The instruction and interest in all our various fields of mission work.

Fifth—That Easter Sunday be observed by having the Juniors visit the sick and shut ins, singing their songs and leaving flowers, making the day a renewal of hope to unfortunate people.

Sixth—That Memorial Sunday be observed by special service in honor of our great heroes.

Seventh—That the children establish, when practicable, the work of the flower mission, carrying or sending flowers to the hospitals, orphans' homes, etc.

Will all Superintendents and Juniors endeavor to comply with the above suggestions? Let us live our faith, and let it be known by our works.

The Master is calling us to join the great army of Christian soldiers. Do we hear his voice? Then, Forward! March! "For Christ and His Church."

Lewiston, Maine.

OUR STATE AND LOCAL UNIONS AND THE MISSIONARY SPIRIT

BY BURT BEAN

The missionary work of the Young People's Christian Union, like charity, begins at home. It is better to improve those who are under our immediate influence than to devote time and energy to work in which the result will be meager and unsatisfactory. In other words, as individuals and as a Union, we should, first of all, aim to lead some one, by example and counsel and guidance, to the living of better lives. Through our Union we may obtain the friendship and confidence of a class that has never before been reached. And it is our duty to help them to live better, truer lives. Practical Christianity and the Union should ever go hand in hand. Less of theory and more of practice, less stress on creed and more on character, are what we need.

It is often said that the most good is accomplished where there has been no organized effort. Many men and women remember how the whole course of their lives was changed by some little incident. Some passing conversation, some accidental meeting, accomplished that which years of studied effort would have failed to do. It is for this reason that the social life of a people so largely determines their history; and here we have an opportunity for doing good that cannot be overestimated. A friendly spirit will win where logic will fail. A social gathering, though of the most informal character, may be the means of accomplishing more than an abstruse sermon on some theological technicality.

The missionary is not always the one who goes forth to a strange land to inculcate a new faith in the place of the old. There are Christians who accomplish as much good at home as those who leave civilization behind them, that they may carry the Gospel message to unbelievers of other lands. We believe that by showing the true missionary spirit to those with whom we are daily brought in contact, we shall be doing missionary work that will result in much good to them and us.

Let us make all our work practical. Let us not be dreamers, but enthusiastic workers under one banner and for a splendid cause, not forgetting that definite aims are as essential as enthusiasm, and that the two combined are irresistible.

Albert Lea, Minn.

LET US TO WORK

Why is it that every member of the Young People's Christian Union is not a subscriber to the Two Cents-a-Week plan? Probably because many do not understand it, or because they have not been urged to do so, or because the work has not been carefully and systematically attended to.

Then let the pastor of every church give a talk on it at the next Union meeting, and have the most zealous and consecrated Unioner appointed collector. Distribute the envelopes right then and there to all who will promise to fill them, recording each subscriber and the number of sets he takes,—for many should take more than one set. Provide a box with a slot in the cover in which envelopes may be placed, to save trouble for collector, who should remit to the National Secretary every month. The collector should keep a simple ledger account with each subscriber.

Let each State Executive Board appoint its most indefatigable worker as State Superintendent of Two-Cents-a-Week, and let him work, work, work; talk, talk, talk, and write, write, write, for Two Cents a Week. We *must* do it. We are proud of the spirituality of our National Conventions, but nothing will take the heart out of "Lynn '99" like the report that there has been a falling off in Two Cents a Week receipts.

Dr. McGlauflin has sacrificed thousands of dollars and the most enticing professional offers, in order to remain in *our* service,—for he is *our* servant, doing *our* work. We are bound in the most manifest duty to give him the aid necessary for the successful prosecution of the work he is doing for us. A church is needed in Atlanta. The Atlanta people are helping themselves. The children of God, as well as God Himself, must help those who help themselves. We all hope for "Atlanta in 1900." Then let us go to work enthusiastically and earnestly for Two Cents-a-Week. Never mind rebuffs, weariness of flesh and soul, or any other dampening influence. Paul did not. Rejoice in doing the divine drudgery of Christian service and self sacrifice, and let us prove our right to call ourselves the Young People's Christian Union of the Universalist Church.

If we are not doing as well as we used to, or as well as we might, it is because we are not working hard enough. Wake up, ye drowsy ones! There is nothing so interesting, so joyous, so blessed, as working and giving, now and forever, world without end. Then let us go to work. Work solves all problems, achieves all victories, brings all blessings. Let us to work.

A FRIEND OF THE ATLANTA MISSION.

WITH OUR WORKERS

PAWTUCKET, R. I. — Young People's Day was observed by the Union with a special sermon in the morning by Rev. F. L. Masseck of North Attleboro, Mass. His subject was "The Glorious Privilege of Being Young." At the six o'clock service special papers were prepared and read on the work of the Union. Ten Juniors were graduated. A collection was taken for Atlanta.

CLEVELAND, OHIO.—The North Eastern Ohio Conference of the Unions connected with the churches in North Eastern Ohio met with the Cleveland Union, February 24 to 26. The Conference was pronounced by all to be the best ever held. Topics discussed: Flower Mission Work, Post Office Mission, Atlanta, Lynn '99, The Union and the Sunday School, The Union and the Church, The Religious Life of the Union. Six new members were taken into the Union on Sunday evening.

PHILADELPHIA (Church of the Messiah.) — The devotional committee had a most encouraging report to make. In two weeks an increased interest and increased attendance show that the appeal which was made to members and friends by means of a printed announcement is being responded to. On the evening of Feb. 12 —memorable for one of the most severe snowstorms in years—we had an attendance of twenty-four, and with clear weather we are confident of having many more with us. During the month of January the Post Office Mission distributed 62 copies of THE UNIVERSALIST LEADER, 16 copies of ONWARD, 36 copies of doctrinal sermons, and 9 copies of the reprint from The Universalist Outlook of Dec. 1897.

PENNSYLVANIA.—Arrangements are being made for the Pennsylvania delegation to Lynn '99, traveling via Fall River steamer from New York, or all rail transportation for those who prefer. We expect to join the New York delegation at New York City, thereby obtaining we hope, one fare for the round trip. Will those contemplating this trip please communicate with the undersigned at once? The Philadelphia Union has a Lynn '99 Club. This is separate from the Y.P.C.U. organization. A treasurer is elected or appointed, who receives deposits from those who care to save their money towards the expenses of the trip to Lynn. Deposits are made as convenient, to be returned one week prior to the Convention. The merits of this idea will commend it to all who give the matter any thought. We suggest that other Unions do likewise. J. S. Stevens, Jr., Trans. Agent, 421 Chestnut St., Philadelphia.

KINGSTON, N. H.—It has been some time since any news from here has appeared in ONWARD. We are still alive and "holding the fort," although not doing all we would like to. Our pastor, Rev. A. J. Patterson, D.D., of Roxbury, has been ill and unable to be with us all the winter. On January 29th, Mr. Cheever of Tufts College was here, and February 26th, Mr. Allen of Tufts College. In the evening we had for our theme, "Our Work in Atlanta." It was an unpleasant evening and not many present, but we had a good meeting. A collection was taken for the Atlanta Mission. In the vesper service following Mr. Allen gave a most excellent address to the young people. We have a Post Office Mission here, and beside the literature given away here, some is sent out *West* and down *South*. Our Union is not very large, but we have some loyal members in it. We expect to be well represented at Lynn next July. On account of bad weather no services were held in our church on the 12th and 18th of February. We expect to observe "Christian Citizenship Day" later on. Jan. 29 the Y.P.S.C.E. and Epworth League united with us in holding a union service in our church. The church was prettily decorated with the colors of the societies and the word "Welcome" hung in a conspicuous place. An interesting and helpful program was given in which members of the different societies participated.

NEW YORK CITY.—Church of the Eternal Hope.—A Junior Union of sixteen members has recently been organized.

PORTLAND, ME.—Christian Citizenship Sunday was observed by the Church of the Messiah Union by an address given by State Senator Edward C. Reynolds, which was especially interesting, coming as it did from one outside the ministry, and also our faith, he being a Friend in belief. Rev. W. W. Hooper also gave a good address. The vestry was taxed to its utmost seating capacity.

DANVERS, MASS.—On Young People's Day, Mr. Sidney Spear of Tufts College preached in the morning and in the evening, a very interesting and helpful meeting was held, in which Mr. Spear assisted. A goodly collection was taken for the Atlanta Building Fund. Feb. 5, some thirty or more of our young people paid a fraternal visit to our sister Union in Beverly and united with them in considering the topic of "Co-operation." Feb. 12, "What Can We do to Improve Our Town in Beauty, Health and Education" was our topic. The meeting was addressed by Dr. W. W. Eaton and representative A. P. Learoyd. Both of these gentlemen are members of another denomination. The former is president of the Improvement Society and the latter is our State representative and a member of the School Board.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

APRIL 2. Easter Sunday. Our Hope: Onward and Upward forever. Heb. 12: 1, 2.

[Topic Sermon on next Page]

SCRIPTURE LESSON—St. John 11: 25–27.

PRAYER:

Gracious Lord: We rejoice in all the awakening unto life that spring proclaims. We are glad to live this life; we love it; it is beautiful to us because of its powers and possibilities; beautiful because Thou hast looked upon man, Thy child, and called him good; beautiful because we have the faith to believe in another and a better life. We thank Thee for this hope which is "a well-spring from on high." We praise Thee for the new Birth which gives a sense of Divine reality to the human soul. May we ever press onward and upward as we wait for that Easter day when Thy will shall be done on earth as it is in heaven. Amen.

SUGGESTIONS

I.—Before the time of Christ did the world have a well founded belief in another life?

II.—What did the Egyptians, the Hebrews, the Greeks and the Romans teach concerning immortality?

III.—How did the teachings of Christ differ from these?

IV.—What was the belief of the early Christians concerning another life?

V.—What different conception of immortality came into the religious thought of the world just before the Dark Ages?

VI —What was the prevailing belief at the time of the Reformation?

VII.—Does a narrow view of life and God conduce to hopefulness and cheerfulness?

VIII.—What does our Church teach concerning immortality?

IX.—Does our belief in another life make our religion a hope and comfort to us?

X —Do we believe in progression?

DAILY SCRIPTURE READINGS

MONDAY. Isiah 53: 3-6.
TUESDAY. John 14: 15-21.
WEDNESDAY. Rom. 8: 34–39.
THURSDAY. 1. Tim. 6: 11–12.
FRIDAY. Heb. 11: 1.
SATURDAY. Acts 5: 31.
SUNDAY. Luke 24: 6.

QUOTATIONS

"It is the growing soul within the man
That makes the man grow,
Just as the fiery sap, the touch from God
Careening through the tree, dilates the bark,
So life deepening within us deepens all."

To feel a conviction of immortality we must live for it. Let any one firmly believe that the soul is permanent and live from that belief, and soon existence will seem permanent too; the world becomes a veil of a brighter glory that lies behind it; the mind conscious of its own rooted being, does not wait for immortality "but is passed from death unto life."—*Thomas Starr King.*

"At Easter time, oh, who can doubt
That he who calls the violets out
Of their brown graves beneath the rime
Will wake us, too, in his good time?
Are we not more than many flowers?
Oh, sweet the lesson of the hours
At Easter time."

"I must so cleave to the deathless things of duty, so enlarge my soul with nobler thought, so purify the heart with unselfishness, so refine my choice by that which is austerely lovely that the capacity for the great, joyous insight shall at last be mine. I must so cement myself in union with the eternal that self cannot die. I must so lose my baser self that I may rise into a better self. I must lay up my treasures where moth and rust do not corrupt."

The Lord is risen indeed,
He is here for your love and your need;
Not in the grave or in the sky;
But here where men live and die;
And true the word that was said
Why seek ye the living among the dead?"
R. W. Gilder.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring time.—*Luther.*

The soul, the eternal soul must reign
In worlds devoid of pain and strife;
Then why should mortal man complain
Of death, which leads to happier life?
Tennyson.

Easter used to be called "The Great Day." Surely it should be a great day standing as it does for the resurrection of life to purer, nobler and happier realities.—*W. H. Gould.*

I ask not the for me the plan
Of good and ill be set aside;
But that the commoa lot of man
Be nobly borne and glorified.
Phœbe Cary.

Manifest thy love forever;
Fence us in on every side;
In distress be our Reliever,
Guard and teach, support and guide!
Let thy kind effectual grace
Turn our feet from evil ways;
Show thyself our new Creator,
And conform us to thy nature!
Toplady.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Topic April 2. (Easter Sunday). JESUS OUR SAVIOUR. MISSION OF CHRIST. John 3: 17; Our Saviour. Matt. 1: 21; How. John 12: 13–15; Who. Psa. 22: 27; Our Duty. Rom. 12: 9–21; Isa. 1: 16; Our Pattern. John 14: 6; The Golden Rule. Matt. 7: 12.

For more than a month past many churches have been commemorating the fast of Jesus, which is known as Great or Clean Lent, for it is a time of especial confession and cleansing. In thought and sympathy we have gone with Jesus down into the valley of shadows, but to day we come rejoicing in a risen Lord. The Jews thought to destroy Jesus and the influence of his teachings and ministry but they made them more powerful.

Jesus lives to-day in the hearts of all good men and women. He lives to day in the hearts of all good boys and girls. He lives to day more completely than ever before, because there are more people who call him their Master and themselves his disciples.

Jesus conquered all sin and temptation. He rose above all meanness. He dared to call sin by its own name, and to tell those who did evil that they were sinners. It is possible for every Junior to overcome all the bad things which they are tempted to do and they must do it if they would be real helpers of the Heavenly Father. On this blessed Easter Day may every member of our Junior union, when Jesus showed himself the complete victor, may these dear children in His Name pledge themselves to be victors also. Victors over bad tempers, over evil words, over wrong thoughts over unclean associations. Victors over every thing which will prevent them from being just the kind of dear children their dear fathers and mothers would have them be, also the Father in Heaven.

This old world in which we live needs to be a better home for God's little ones and we can all help to make it such if we live each day the Golden Rule of Christ.

SOME SUGGESTIONS.

By all means have many plants and flowers in the place of meeting, and among them Easter Lilies. Have also a picture of Jesus, a copy of Hoffman's painting if possible, for it is one of the sweetest and tenderest pictures of the Master. A picture also of the Madonna and child, either "Raphael's Sistine Madonna," or his "Madonna of the Choir" or Titian's "Madonna of the Rabbit." This is very beautiful. Plockhorst's "Blessing Little Children" would be helpful.

These can be obtained by sending to Perry Pictures Co., Malden, Mass. They cost a penny each when one hundred are bought, but no orders are filled for less than thirty cents. Send that amount and get twenty Madonnas for use in your work from time to time.

BLACKBOARD EXERCISE

Draw a church, under it draw a Two-Cents-a Week envelope, under that write "For Christ and His Church," on the other side of the board draw a candle, having rays of light over it, write "let your light shine" and in the lower corner draw an ONWARD or any leaflet to represent the Post Office Mission. Explain to the children that they may be missionaries by sending papers to places where our Faith is unknown and by taking Two Cents a Week envelopes, thus helping the Southern Mission and by being earnest little workers at home and for their own church.

QUESTIONS

1. Who was called "Our Saviour?"
2. Who were a few of the people you have read of in the Bible whom Jesus saved?
3. Can Jesus, being dead, save us now from selfishness and evil?
4. Did Jesus do harm or good to those who would harm him? Can you illustrate?
5. To whom did he do good, to rich, poor, friends, enemies, his own countrmen or strangers?
6. Was Jesus always paid for kindness by praise?

QUOTATIONS

EASTER LILIES

Easter lilies pure and fair, bloom for us to-day,
Whispering words of love and hope, in their saintly way;
For the winter, dark and drear, now is past, and see
How from sleep the earth awakes; every shrub and tree,
Bursts into a shower of green; and the April sky
Laughs and smiles, and swiftly cries, ah! you did not die.
When the winter chilled you so, hiding you from sight!
No, you only slept, and now in the Easter light,
Strong, and fair, and sweet, you rise, while a joyous band
Of flowers and little tender birds spring up through all the land,
Oh, the earth is fair and bright, and the earth is gay;
For peace, and joy, and love, and hope, make glad our Easter day.—*Sel.*

DAILY HELPS FOR JUNIORS

SUNDAY. Who does the best his circumstances allow,
Does well, acts nobly; angels could no no more.

MONDAY. Be loving and you will never want for love.
TUESDAY. All work, even cotton-spinning is noble;
Work alone is noble.

WEDNESDAY. Truth makes all things plain.

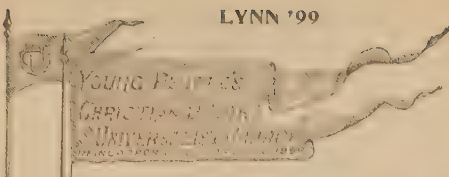
FRIDAY. Nothing is more simple than greatness; indeed, to be simple is to be great.

SATURDAY. Kindness is a language which the dumb can speak and the deaf can hear.

SONGS AND SERVICE

SERVICE. Litany No. 1.
SONGS. Pages 42, 23, 60.

LYNN '99



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

GENERAL UNION COMMITTEES

ONWARD, Messrs. Fowler, Mason and Petrie.

Lynn '99 Program, Messrs. Fowler and Mason and Miss Ellis.

P. O. Mission, Misses Ellis and Wilder and Mr. Mason.

Purchasing Supplies, Messrs. Mason, Cardall and Petrie.

Two-Cents a Week, Mr. Cardall and Misses Wilder and Ellis.

Topics and Topic Cards, Miss Wilder and Messrs. Mason and Cardall.

Reform Legislation, Messrs. Mason and Sears, Rev. C. A. Knickerbocker.

Methods of Local Union Work, Mr. Petrie, Misses Ellis and Wilder.

State Assessments, Messrs. Sears, Fowler and Cardall.

New Unions, Messrs. Petrie and Cardall and Miss Ellis.

Missionary Committee, Mr. Fowler, Miss Wilder and Mr. Sears.

There were several errors in the list as printed a few weeks ago. This is the corrected list.

H. M. FOWLER,
President,
Cleveland, Ohio.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Previously received, $205.13.
For weeks ending Feb. 25—March 4, 1899.

Feb. 20.—Lyndonville, Vt., $1.50; Milford, Mass., $2., Lynn, Mass., $3.36.

Feb. 21.—West Hingham, Mass., $1 32; Claremont, N. H., $1.60, Dover & Foxcroft Unions, Maine, $4.10; Bethel, Vt., $1.19; Danvers, Mass., .50.

Feb. 23.—Spencer, Mass., $1.50.

Feb. 24.—Rockport. Mass., $4.; Danbury, Conn., $1.85.

March 1.—Barre, Vt., (Junior Union) $1.04; North Cambridge, Mass., $10.36; Kingston, N. H., .60;

March 2.—Blue Island, Ill., $3.

March 3.—Harriman, Tenn., $1.00. Total received, $244.05.

Receipts at Headquarters February 19th to 25th

General Fund.	State Assessment	$ 7 20	
	Junior Dues	50	
	Post Office Mission	53	
	Supplies and Miscellaneous	9 78	
	Total		18 01
Mission Funds.	Two Cents-a-Week Fund	$53 25	
	Atlanta Building Fund	22 92	
	Aunty Brown Fund	——	
	Total		76 17

Receipts at Headquarters February 26th to March 4th

General Fund.	State Assessment	$227 20	
	Junior Dues	——	
	Post Office Mission	2 00	
	Supplies and Miscellaneous	4 94	
	Total		234 14
Mission Funds.	Two-Cents a-Week Fund	$42 35	
	Atlanta Building Fund	21 00	
	Aunty Brown Fund	——	
	Total		63 35

A. J. CARDALL, *General Secretary.*

WEAR A PIN AND SHOW YOUR COLORS

Senior Y.P.C.U. Pin Solid Gold *$1.00*
Senior Y.P.C.U. Pin Gold Plated *.50*
Junior Y.P.C.U. Pin Sterling Silver *.15*

STATIONERY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letterhead to arouse interest in our cause.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

LEFT ALONE

It's the lonesomest house you ever saw,
  This big gray house where I stay, –
I don't call it livin' at all, at all,—
  Since my mother went away.

Four long weeks ago, an' it seems a year ;
"Gone home," so the preacher said,
An' I ache in my breast with wantin' her,
  An' my eyes are always red.

I stay out of-doors till I'm almost froze,
  'Cause every corner an' room
Seems empty enough to frighten a boy,
  An' filled to the doors with gloom.

I hate them to call me to my meals,
  Sometimes I think I can't bear
To swallow a mouthful of anythin'
  An' her not sittin' up there

A-pourin' the tea, an' passin' the things,
  An' laughin' to see me take
Two big lumps of sugar instead of one,
  An' more than my share of cake.

There's no one to go to when things go wrong;
  She was always so safe an' sure.
Why, not a trouble could tackle a boy
  That she couldn't up an' cure.

I'm too big to be kissed, I used to say,
  But somehow I don't feel right,
Crawlin' into bed as still as a mouse,—
  Nobody sayin' good-night,

An' tuckin' the clothes up under my chin,
  An' pushin my hair back, so :
Things a boy makes fun of before his chums,
  But things that he likes, you know.

I can't make it out for the life of me
  Why she should have to go
An' her boy left here in this old gray house,
  A needin' an' wantin' her so.

There are lots of women, it seems to me,
  That wouldn't be missed so much,—
Women whose boys are about all grown up,
  An' old maid aunties, an' such

I tell you the very lonesomest thing
  In this great big world to-day,
Is a boy of ten whose heart is broke
  'Cause his mother is gone away.

—*Toronto Globe.*

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Contributed.

GRANDMA'S STORY

BY FANNY S. LOVEJOY

Grandma stood at the window looking out upon the fast falling snow as it came fluttering down upon the earth. The fields were all covered with a pure white mantle and the cluster of pine trees near by looked like mountains of snow.

Every now and then the wind would whirl it into rifts and eddies until the lawn looked like miniature hills and valleys. A flock of snow birds was flitting about among the rifts, pecking at the spears of grass which now and then appeared above the snow. Some of the birds had lighted on a shrub beside the window, and their plaintive "Chick-a-dee" recalled little Jessie's attention from her dollie, which she had been for the past half hour rocking to sleep. She left it now and came to the window to watch the birds. Presently they flew away. Then Jessie looked at grandma who seemed to be looking over the fields to the distant hills. There was a dreamy, far-away look in her eyes. She had turned back into the long ago, and a picture of her far-away youth was spread out before her.

Jessie called "Grandma" several times before she could rouse her. She asked her what she was thinking about, and grandma told her she was thinking of of the long ago when she was a little girl.

"O grandma, tell me a story, please, something that happened then." They sat in silence for some minutes, grandma pressing her hand gently over Jessie's golden curls; then she said:

"I will tell you a story about my mother when she was young; something that really happened.

"Everything is so changed now that when I think of the past it seems as though it must be all a dream.

"One hundred years ago where there are cities and villages now there was nothing but a thick growth of woods where the wild beasts roamed at will.

"When my mother grew to be a young lady she married and went with her husband into the wilds of Vermont. There my father cut down trees and made space enough to build a log cabin.

"It was quite unlike this home we live in, Jessie, dear, with fine pictures on the walls, its soft carpets and furnace heat. There were no doors or windows to that house. A blanket served for a door at night and skins for the windows, while a blanket hung in the center dividing it into two rooms. The fireplace and chimney were made of mud. But few people had settled there then, and they were a wide distance apart.

"In that cabin my parents commenced housekeeping. There, seated by the fire on winter evenings, they made their plans and built their hopes for the future, while the winter winds were sighing and the wild beasts howling fiercely around their cabin. There, in that home, your grandma was born; there I was rocked; not in a beautiful cradle, like your doll's but in a rough one which my father made for me out of a log.

"One day our cabin took fire and my mother, blinded by the smoke, rushed out into the open air; then she remembered she had left me asleep in the burning dwelling. The neighbors who had gathered there tried to hold her back, as the flames were then pouring from the doors and windows; but she tore away from them and rushed into the cabin, and wrapping a blanket around me regained the air in safety, although she was badly burned and on one hand there was a deep scar which she carried with her to the grave.

"With the neighbors' help my father was not long in building another cabin. My parents had other children and I well remember the happy years we spent together in that home. We did not always live there, for my father built another home, larger and better, and then we had the log cabin for a playhouse, and oh, what happy times we had there. We had dolls,—not fine ladies like your dolls, for we made them ourselves out of pieces of cloth and called them 'rag babies.'

"Oh, how strangely clear the picture comes back to me as I tell it to you."

Grandma stopped talking. Jessie lifted her head and looked up at her. The dreamy look had come into her eyes again; her thoughts were far away.

Jessie asked, "What is it Grandma?" "Nothing, dearie, only they are all gone now,—father, mother, brothers and sisters. I am the only one left, and I was thinking that beyond the stormy ways of life, beyond the dreary winter snows, there is an eternal Summerland; and there in that home they are waiting to welcome me."

◆

Contributed.

HOW THREE LITTLE MAIDS HELPED THEIR MOTHER

BY ANNIE LEWIS PINFOLD

Mrs. Truman had three little "helpers," as she sometimes called them. Milicent and Matilda, or Millie and Tillie, as they were generally called, were twins, twelve years old, while Sadie was a year and a half older.

They were all "good girls," their mother would tell you. Always obedient, seldom quarreling among themselves, and cheerful by nature, they were regarded by many mothers in the neighborhood as model children. They loved their mother dearly and meant to be real 'helpers" to her; but the results attained by each one were a great deal different.

Sadie could always be depended on to do the work she was requested to do well and thoroughly, always putting aside her book or crocheting the moment her mother spoke. Still, many times Mrs. Truman would glance at the brown head bent over book or needle, thinking: "She has already done so much, I do not like to ask too much of the child." Then she would do the little task herself.

Millie, also, would cheerfully rise and proceed at once to work when a call was made for her aid; but as Sadie often remarked, "When Millie sets to work on a room it usually looks for some little time as if a tornado had struck it." "She meant well," her mother said; yet she went at her tasks in such haphazard fashion that the results were not always entirely satisfactory.

If she was asked to dust the parlor, unless her mother thought to cast a glance over the room after Millie declared it "finished," she was usually mortified when she ushered a visitor into it, by some prominent piece of furniture left with the dust lying thickly upon it, or a carelessly-arranged pile of sheet music on the piano. Millie worked hard while she did work, but caused herself many extra steps by her lack of thought.

Tillie was a "comfort," so her father said. She scarcely ever needed to be asked to do anything around the house. Quick to notice things that were out of place, she was as quick to set them in order once more. Towels carelessly thrown down were hung up properly, Neddie's toys put in the basket, and the faded flowers in the vase on the table replaced with fresh ones, all in her own quiet, unobtrusive way. She anticipated her mother's wants and spared the tired feet many times in the course of a day. No need to say, "Please brush up the crumbs from Neddie's crackers!"

For, if Tillie's hands were unoccupied with any other work, they were soon removed without a word spoken by her mother. She took pains to see how "mother did things," and then tried to copy her without troubling her for directions.

This summer they have all been invited to spend a fortnight at the beach with their grandmother. Only one is to go at a time, for grandma could not think of taking away all mamma Truman's "helpers" at once. Which little maiden's help will be missed the most, do you think?

THE TOPIC SERMON

BY REV. W. H. GOULD

Topic, April 2.

OUR HOPE: ONWARD AND UPWARD FOREVER

What is our hope? That the goodness of the good God shall prevail over all the fear of ill and all the seeming evil of life. It is our hope that what is now partial and imperfect, in our human experience and understanding, shall eventually find fulfilment and ample explanation in what is perfect. When that which is perfect is come, then the doubt and confusion and trouble incident to an imperfect state will disappear. Our hope enables us to believe with Paul that, finally, all things work together for good. It may not seem so to us now, nevertheless we hope for it, for we hope for what is not yet seen. Yes, we expect, confidently, that death, with all its ministers of disappointment, suffering and bitterness, will be swallowed up in victory.

On Easter Day, how splendid it is that we can see, by the light of our Christian hope, life, purified and glorified, issuing from the darkness, mystery and sorrow of what seemed to be the failure, defeat and death of human plans and efforts.

The text reminds us that our glorious hope rests, in part, upon the testimony of a cloud of witnesses. It means much that in every generation through the long ages there have been those who sought steadfastly and confidently for a city whose maker and builder is God; that great and heroic men have ever lived for great and heroic ideals. And what additions we can make to that wonderful company of faithful men and women, enumerated by the author of Hebrews!

Think of some of those in the history of our own country who, by word and work have borne testimony to the reality and supreme moment of invisible things. When we find ourselves getting faint-hearted or skeptical as to the great spiritual facts, it is good for us just to recall the names and stories of some of those who have lived and died in the hope and faith of a divine inheritance.

In addition to this witness of personal faith, we have the testimony of actual achievement within human experience. God is not the God of the dead but of the living. It is not merely that we expect to come to great and happy things hereafter, but great things have already been accomplished and greater things are now in process of achievement. We see the signs of the Lord in the land of the living. The Hebrews *are* freed from the Egyptian bondage. After the generation in the wilderness the tribes *are* established in Canaan, the promised land. The psalms, the prophecies, the gospels are already the product of their great hopes. Jesus *is* the resurrection and the life. With us, democracy has won its victory, slavery is abolished, education for the people, irrespective of class or condition, is a fact.

It is true that we have not attained, that we are hoping for more glorious things than men before our day have dared to dream of, but there are plenty of milestones which show plainly that progress *has* been made, that humanity has laid aside some of the weight which formerly oppressed and some of the sin which once beset it; that men have made growth into the knowledge and favor, into the stature, of the Christian manhood. Notice that we are not thinking of the resurrection as a miraculous event to occur in some future state of existence, but as an eternal, ethical and spiritual fact.

Now such observation as we have hinted at may not lead to any scientific proof of immortality and spiritual resurrection, but I think they do give confidence to our hope that the highest and best consummation await the aspiration and strivings of mankind.

When we come to the fruitage, in constitutional England, republican France and democratic America, we read the intelligent and satisfactory explanation of what before seemed the meaningless contest, fighting and bloodshed in the history of feudalism. And so, not unreasonably, we hope that when we shall come into the glorious liberty of our spiritual resurrection, we shall find a sufficient and blessed reason for all the unrest and trial and grief which now are so hard to understand. We shall see that we and "the whole creation" are advancing from knowledge to knowledge, from strength to strength, from glory to glory, onward and upward forever. In this hope let us rejoice in the blessed promises of Easter day.

Dexter, Maine.

ONWARD

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

For Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

HONORING CHRIST

Brief and simple as is the narrative, Mark's description of Christ's entry into Jerusalem is beautifully impressive. In some respects the scene portrayed has no parallel in human history. A regal procession, with the accompaniments of flower-bestrewn roadways and cheering multitudes, is not an uncommon sight in lands whose destinies are presided over by kings and princes; but most of these pageants pass out of mind almost before the dust-clouds they raise sink back to earth again. We are reminded of these lines from Kipling's "Recessional:"—

> "The tumult and the shouting dies—
> The captains and the kings depart.
> . . . . .
> Far-called out navies melt away—
> On dune and headland sinks the fire;
> Lo, all our pomp of yesterday
> Is one with Nineveh and Tyre."

The cavalcade which swept down from the Mount of Olives was not a pageant such as these. It was but a very humble procession as compared with the panoplied and liveried throngs which accompany the pettiest and meanest of heathen potentates. No armed warriors cleared the pathway for the passage of a diademed and haughty despot seated upon a richly-caparisoned charger. There were no begilded chariots or mounted horsemen, no guards or armor-bearers or pages. It was not heralded by the blare of trumpets nor the sound of bugles. The object of homage was only a peasant, clad in dusty attire, and with wayworn sandals on his feet, seated upon a humble beast of burden. His only retainers were twelve men as dusty and weary as himself. In his hand he bore no royal standard. No golden crown was upon his head. No martial music cheered his way. Only the shouts of the people and the strewing of the palm branches proclaimed the presence of one to whom were due unusual honors.

There was, in that event, a strange mixture of joy and pathos. Even as the fickle multitude was carpeting his path with palm branches, and sounding his praises in words of adulation, Calvary's cross loomed above the Master, and the gathering darkness of Golgotha enveloped his heart as with a sable pall. Yet Christ's entry into Jerusalem was a joyous event, because it was the symbol of his ultimate victory. And there were many with him that day who remained true to him through the storm of persecution which followed. Some of them, at least, were sincere. Possibly the voices of the once dumb to whom he had given speech joined in those loud acclamations of joy. Perhaps former cripples, restored to health by the magic of his healing power, assisted in gathering the boughs which carpeted his pathway. It may be that some of the blind whose eyes he had anointed and given sight gazed with moistened lashes upon the one who had opened to them a new world. Pharisees stood by with self righteous sneers upon their lips. Sadducees scoffed at the lowly teacher of great truths. Roman soldiers looked curiously at the peasant Jew who had created such a stir among his people. But the common people, animated by an intuition they did not understand, joined in an homage the significant symbolism of which they could not appreciate.

And so should we do honor to him to-day as our Master and Lord. Not such homage as that which is rendered by the formalist in repeating an empty and meaningless prayer, or prefunctorily mumbling over a lifeless ritual, may we offer him, not nominal homage, not stately ceremonials, not formalities and adulation, but the hearts of men, does Jesus desire. Mere belief in him, or in a creed concerning him, is not sufficient. He that keeps his heart pure and loves and aids his needy fellows, though he be a pagan in name, honors Christ more truly than does the narrow-souled religionist who steeps himself in bigotry, self-righteousness and selfishness. Nor is a momentary enthusiasm, a temporary gush of feeling, true homage. Jesus was intensely practical, and so must be his followers if they would be like him. Emotionalism in religion is good and profitable only when it is an inspiration to the performance of everyday duties of life.

In narrating the incidents connected with the triumphal entry in Jerusalem John says, "These things understood not his disciples at first." Certainly they had no conception of the far-reaching symbolism of that significant event. The cavalcade which started from the Mount of Olives has swept on through the centuries, ever increasing its multitude of followers. Other pageants far more magnificent than this, there have been, but their gilded chariots, together with the occupants thereof and the throngs which followed them, have long since become dust and the sound of their rejoicings have died away forever. Where now are the Pharaohs, and the Ptolemies, and Hannibal, and Scipio, and Cleopatra, and Zenobia, and Charlemagne, and William the Conqueror, and Genghis Khan, and Elizabeth of England, and all the other mighty potentates who would have disdained so poor an honor as was accorded Jesus that day as he descended from the Mount of Olives? All gone to "that bourne from whence no traveler returns," leaving behind them not one disciple to honor their memories. But that humble procession which moved down the hillside into the Jewish city so long ago has swelled into a host too vast to be numbered, and the peasant pilgrim is preeminently the conqueror and king of human hearts. Every year the cry, "Hosanna, blessed be he who cometh in the name of the Lord!" has swelled louder and louder until the ends of the earth answer to each other with the shout.

On Palm Sunday, now near at hand, the worshippers in the churches of ritualistic communions will go forth with the sound of triumphal music lingering in their ears and real palm-branches in their hands, symbolical of the manner in which Christ was honored. The custom is a beautiful one, and we sometimes wish our own simple service might be occasionally enriched by such beautiful symbolisms. But there are other ways of honoring Christ that are better than this. He best honors him who casts out from his heart the demons of licensed greed, and low desires, and poisonous slander, and shrivelling selfishness, and in their place exalts the Christ ideal. Consecrated hearts and pure lives are offerings more acceptable to the Master than plaudits and palm branches.

* * *

As BETWEEN the Partialist who insists that the great majority of men are to be lost, but labors hard to save all he can, and the Universalist who declares that all are to be saved but does nothing to help save anyone, we decidedly prefer the former. Let us make our works measure up to our faith, brethren!

* * *

THE RULE which demands that "the truth shall be spoken at all times" is capable of being variously interpreted. Certainly, all good people will agree that the truth should be spoken in preference to falsehood. But there are occasions which require silence rather than the speaking of the truth. To proclaim to the world another person's faults unnecessarily, to rehearse the past weaknesses and sins when no good end is to be subserved by such exposure, is as contrary to the spirit of Christ, we believe, as is speaking falsely. There are many people now leading pure lives whose past is stained with crime, but that is a matter which belongs to them and their God. No one need fear that they will not receive in sorrow and bitter remorse full recompense for their evil deeds. As says the apostle: "There is one lawgiver who is able to save and to destroy; who art thou that judgest another?"

* * *

UNIONERS WHO are not already church members should prepare to accept the obligations and privileges of church membership the coming Easter. The church needs you, young friends, and you need the church. Do not allow foolish prejudice, sinful indifference or evasive excuse to stand between you and a duty which every Christian Universalist owes to himself, his denomination and his God. The church is Christ's army, and everyone who would be a follower of Christ should enlist to enter its ranks, for only in this way can he perform the most efficient Christian service. In no small measure the future of our denomination as a part of the Lord's Zion depends on the answer you make to your pastor's appeal to you to enroll yourselves as active, loyal supporters alike of the Universalist Church and the Church Universal.

"WHAT CAN I do to help our church?" is the question that repeats itself in the mind of every interested member, not once, but many times. Here are a few things: You can always say "our" church; that identifies you at once with it,—it gives you the dignity of proprietorship, it encourages others to be open and candid in their alliance with it, it shows that you are proud of your church, glad to endorse its views, that it stands for what you stand for and you stand for what you believe to be the truth; say *our* church. Attend church, not occasionally, but regularly. Get into the habit of being there, until the question as to whether or not you are going is never raised. You have no idea the rest of mind and assistance you give to the minister after he recognizes that you are ever there. He can then throw his whole power into the effort of getting some one else there. He comes to assume the presence of a congregation small or large of the faithful, and has confidence to seek others, knowing there will be those to welcome them when they come. You can go to church.

* * *

YOU CAN help to pay the expenses of the church. A great many young people are surprised when they hear that; they think they have no regular income, or a very small one, and it is absurd to think of their being "supporters of a great big church." But that is just what young people can do; there is hardly one who cannot be sure of one cent a week and when that one cent is reglarly subscribed, placed in an envelope and regularly deposited in the plate, the little depositor becomes one of the proprietors of the church; every time he walks by that church he can look it over, and say, "that is my church," from the far distance he can catch a glimpse of the steeple of "his church." He can feel what is better than a sense of proprietorship, that he is one of a company organized to make people better and happier; he has joined with others to improve society and uplift humanity; he has become one of the agents or disciples of Christ to help along the Kingdom of Heaven. Help yourself to a new dignity and your church to a new prosperity by being a regular contributor.

A WORD OF ENCOURAGEMENT

BY ELIZABETH DODGE

(The following "word of encouragement" was written for ONWARD, without the knowledge of any member of the household but the one who typewrote it for her, by the little nine year old daughter of Dr. Henry N. Dodge, of Morristown, N. J., a well-known and loyal Universalist. The little article was sent to us personally and without the knowledge of the youthful writer, for Dr. Dodge wisely believes that it is not well to encourage children to write for publication. But the few naive, childlike words are so earnest, so sincere, so evidently prompted by a desire to help those who are most in need of help, that we have asked leave to print them. And there is in them, too, as Dr. Dodge says in the letter which accompanies them, "a pathos as we reflect how vastly more difficult it is to turn men from evil than it appears to a child; and yet, is it not also true in a most marvelous and tender way, that 'a child shall lead them'?" If all Christians were as anxious to redeem men from the bondage of sin as is "little Bessie", the millennium would not be far distant.—EDITOR.)

Such comparatively little attention has been paid to the liquor business that it seems to me a few words of encouragement would not be out of place. They They might incite the readers of ONWARD to try to prohibit and discourage it with more force than ever. Leaflets might be sent out with the temperance feeling expressed so strongly that men might perhaps cease to drink and be temperance people; or my readers might perhaps speak in public and spread the temperance feeling around among their acquaintances and those with whom they have to deal.

There is a very pleasing feature at the town in which I live. On a little street in which almost all the shops are drink saloons, a tall majestic building rising high above the others has a niche where is to be an ice water fountain, that travelers may drink water instead of rum and whiskey, and so preserve their health and be respected. A wagon is also seen occasionally with "Temperance Drinks" painted on the outside. This contains soda water, mineral water, etc., and it always gives me a thrill of pleasure to see it, for I know then there is one more temperance person in the world than I supposed.

I think it would be a help if the Common Council were to pass a law that all the saloons were to close for the space of several months. If this were done, drinking men might perhaps forget their old habits and be good temperance men. Others might follow their example, and by degrees still others might follow *their* example, and soon there would not be enough call for drink for the saloons to be kept open and profit thereby.

I think I have now impressed upon your minds what a good thing it is to be temperance people and be esteemed by your fellowmen.

Morristown, N. J.

AN INTERESTING NEWS LETTER

Elgin, Ill., March 6, 1899.

Editor of Onward:

Dear Sir and Brother I have recently been appointed reporter for Onward from our Union, and I shall try and keep our successes or failures prominently before the eyes of Onward readers.

The Elgin Union has had much against which to contend, in the fact that for some time before the present organization came into being, the young people had been steadily drifting away from our Church and its interests.

Now a faithful few have gathered together to do what we can to found a permanent organization which will live through all changes of ministration or administration that may befall the Church proper.

During the fall and early winter the young ladies of the Union furnished music for church services in order to enable the Ladies' Society to use the money, usually expended for a quartette choir, toward the running expenses of the church.

At the annual fair held by the Ladies' Society, the Senior Union had charge of the candy booth and cleared about fifteen dollars, five of which were given to the ladies.

We have entire charge of the evening services of the church, and on Jan. 22, a Burns program was given which drew an immense audience. A quartette of "real true Scotchmen" as canny and braw as you please, sang the exquisite ballads from the pen of the bonnie bard. Colonel Wilcox, a Burns enthusiast, spoke concerning the life and character of the poet, interspersing his comments with choicest gems from "Tam," "The Twa' Dogs," "A Man's a Man," and others of his favorites.

February 26, at the regular devotional meeting, the question of reform settlement work was brought up, and upon suggestion from the pastor, Rev. C. H. Rogers, plans for founding such a settlement here in our own city were discussed earnestly and prayerfully. Many had visited Hull House and The Commons and could tell of their plans and methods while some of us could describe Mr. Grier's Orchestrion Hall, after our visit of last July.

We have monthly business meetings at the homes of members where we strive to cultivate a spirit of sociability and cordiality. After the business of the evening every one tries to contribute, according to his or her abilities, to the enjoyment of all.

On the 28th of March we are to have Miss Pearl Dunham from the Columbia School of Oratory here for a recital. A report of the success or otherwise will be sent to Onward.

We are struggling along, fighting against heavy odds sometimes, but always with the firm faith that "God giveth the Victory." Our sincerest prayers and good wishes are with all our co-workers in the Union field, and we are not too backward to ask, in return, their prayers, "uttered or unexpressed."

With sincere good-will,

Margaret Rogers.

A POST OFFICE MISSION LETTER

Of the many letters received from persons in all parts of the country who had helped by literature sent out through the Post Office Mission, the following is one of the most appreciative and interesting. It was written by a lady in a small country town in Massachusetts, to Secretary Cardall, to thank him for a package of tracts sent by the Mission. Although not intended for publication, we are sure the writer will not object to its appearance in Onward.

Dear Sir: I received the tracts which you sent me and was greatly interested in them. Maybe you will be glad to know that I have decided that the Universalist faith is the one for me. I am sorry there is no church here but I shall subscribe for The Leader.

I am so deeply interested in Universalism that I want others to understand it, and as a favor am going to ask that you send the same reading matter to a relative of mine that you did to me. At the risk of taking too much of your time I will write you a little about him. He does not believe in any of the churches; he believes in a God, and, as far as I can find out, that is about all. I thought of him many times while reading the matter you sent me. I know there is no Universalist Church where he lives, and I know that he knows little or nothing about the faith, for I have talked with him about it when I knew but little of it myself. Now, I am far from him, but knowing him and his views as I do I am sure he would be greatly interested, and think there is reason to believe that he would become a believer. I was intending to send him the matter you sent to me after I had read it, but there is an invalid neighbor of mine who would like to read it, so I thought that I would write to you again and ask you to send them, especially those that treat of the fundamentals of the faith.

I think you would be surprised to know how little is really known about your faith by the people in these small places. I am so sorry there is no church here; I would feel so much more like one of you if I belonged to one of your Unions or missions. I thank you very, very much for the help and light you have given me.

Yours very sincerely,

THE BOSTON UNION RALLY

The Young People's Religious Union and the Young People's Christian Union held their Annual Union Rally at the Every-Day Church, Wednesday evening, March 15th. Supper was served at six P. M. One hundred and fifty being seated at the tables. At seven o'clock Chas. Neal Barney, Esq., called the guests to order and introduced Rev. J. F. Albion as Toast-master; A most fortunate choice for he had both the soul and heart of wit. His plea was for a greater enthusiasm in the liberal churches. The toasts were, "Peace and War," responded to by Frederick R. Griffin. He said our need was for more than tranquility, we are fighting for the highest ideals. "Why is it?" called out a response from Miss Laura Dudley who had a very beautiful dream of the marriage of the cousins, "Miss Unitarian Liberal" and "Mr. Universalist Liberal." Rev. A. E. Bartlett responded to "With or Without." After some apocryphal remarks about his susceptibility, he entered a plea for food for the spiritual life, with which it can grow. "Pockets" gave Miss Mary Lambert the opportunity for a very clever speech urging that we fill our pockets of capacity with the joys and good things of life.

The General Rally was held in the main auditorium at eight o'clock, Rev. E. J. Prescott presiding, Miss Mabel F. Reycroft, organist, prayer was offered by Rev. W. S. Nichols, after some inspiring singing. Rev. Augustus. P. Record of Cambridge was the first speaker, his topic being, "Our Liberal Faiths—To-day." The address was of great worth and full of suggestion; he deplored the bigotry often found among those of the liberal faith, but urged the importance of a definite statement of our theological position: We shall never save by a negative religion. Whatever the conditions in the past may have demanded to-day demands a positive faith. Two things are essential to the Liberal, Character and Brains. Glad to see that our people are awakening, and laying emphasis upon definition. We must recognize our obligations, must be leaders not followers in the world, must adapt ourselves to the needs of the hour. Three principles are necessary, 1 Liberty, 2 Passion for Truth. 3 Service. The only religion for a democratic people is a democratic religion.

The second speaker was Mr. C. Neal Barney, President Massachusetts Y. P. C. U., his topic being "Our Liberal Faiths—To-Morrow." We hope to print a full abstract of this paper at an early date. Among the many good things we quote a few: "If to-day were ruled by reason to-morrow would take care of itself. To-morrow is but the culmination of the ideals of to day. Upon us depends the making of the Fatherhood of God and the Brotherhood of Man, the world faith of to-morrow. The Church will never be perfect until men are perfect. The Liberal Church of to-morrow will concern itself less with theological discussion but more with life. We are to bear the burden of service, social problems and high ideals for the world's good.

Mr. Prescott closed the meeting with some enthusiastic remarks. The night was very stormy but the attendance was large and the occasion may be set down as another success by the Young People.

"A LITTLE BOARD"*

BY HAROLD MANNING

Since we have had a delightful time around the festive board, I do not mean that you shall be bored by what I shall have to say concerning the little board.

When the solid foundations and the strong framework of a house are completed, the time for using boards has come. The fine smooth ones make the floors and the rough ones form the first covering for the roof; while the little ones are used for making window frames, door frames and the finishing work.

A Little Board cannot take the place of a heavy post or beam, but it may be just as useful in its place as either of them. I suppose we Juniors are the little boards in the big house of the Young People's Christian Union, and perhaps we may each find our place in the "House Beautiful" which has been growing so large, we know that without us, it would not be complete.

Chicago, Illinois.

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*Toast responded to by a member of the Junior Union at the banquet of the Woodlawn Park Senior Union.

A UNIQUE JUNIOR BANNER

BY H. B. KING

To influence and encourage regular attendance, a friend of our Juniors recently gave them a large blue and white banner on which are the letters "Y. P. C. U." in gold. On the top of the staff is a large gold Junior star with blue and white streamers hanging from it. Each blue streamer represents a boy member and each white one a girl member. A small star is pasted on his streamer to represent every meeting a member attends and a double star is given when he gains a new member through his own efforts.

Monson, Mass.

WITH OUR WORKERS

Chicago, Ill.—St. Paul's Church.—We now have one hundred Unioners, and lots of enthusiasm; our devotional meetings are encouraging, leaders respond cheerfully. We make good use of Onward questions and talks on the topics. We edit a parish paper, which we hope soon to enlarge. We are assisting our pastor in mid-week Lenten devotional services and hope to have a large number join the church Easter Sunday.

Church of Redeemer.—The Union of the Church of Redeemer is setting an example for other Unions. It has planned an entertainment to be given March 15, part of the proceeds to be used to help bring the National Union to "Lynn '99" free from debt.

The Woodlawn Park Union held its annual banquet and business meeting Monday evening, March 6. The guests of the occasion were two representatives from each Union in the District and the local Junior Union. The toasts, intermingled with Illinois State songs, were enjoyed by all. A pleasant surprise to the Seniors was a response to a toast by one of the Juniors. Mr. George F. Sears was present and spoke strongly for the National Union. This delightful event was very effectively brought to a close by all joining hands and singing "God be with you till we meet again." After an intermission of five minutes, the annual business meeting of the Union was called to order. The officers for the ensuing year were elected and reports read. Of special interest was the announcement of an increase from nineteen to fifty Two Cents a-Week subscribers. The President's report gave a *resumé* of a year's work well done and showed that the prospects for the year to come were very bright.

N. Y. Metropolitan Dist. Unioners in Annual Session.—After a reception and supper, the exercises opened with a devotional service, followed by the regular business session. The reports were interesting and encouraging, especially that of the Chapin Home Committee, telling of the services arranged for our old friends at the Home by the young people. The first annual report of the Superintendent of Junior Work was presented, showing especial activity along this line. Lynn '99 came in for its share of attention, and our District will be prepared to give a good account of itself at that Jubilee. Interesting papers and animated discussion, with election of officers for the ensuing year, closed a good meeting. We are glad to announce as the new District President, Mr. John Van Schaack, Jr., the assistant pastor of the Church of the Divine Paternity. The place of meeting was the Church of Good Tidings, Brooklyn; the date February 7, 1899.

No. Attleboro, Mass.—The Rally of District No. 2 was held March 11. Delegates were present from six out of eight Unions. Five Junior Unions were represented at the Junior Council, led by Miss M. Maude Vauston, of Stoughton. The reports generally showed good work being done. The District Council, led by Mrs. Frank L. Masseck, the superintendent, developed very profitable discussions. The evening addresses were by Rev. J. Harvey Holden, who used "The Angelus," by Millet, as suggesting a number of themes, and Rev. W. C. Selleck, who spoke on "Consecration." The church was beautifully decorated.

Monson, Mass.—The annual meeting for the election of officers for the Union was held October 12th. The reports of the officers were read and accepted. Seven new members joined during the last three months of 1898. We have twelve active members, and thirty-six members in all now.

Brattleboro, Vt.—This Union gave an entertainment at Grange Hall February 24th, consisting of a drama entitled, "The Triple Wedding," interspersed with tableaux. The different characters in the play were well represented by members of the Union. Net proceeds was about $34.00. At our regular monthly business meeting several letters were read, among which was one from Rev. Harry L. Veazey urging greater activity in Two Cents-a-Week work. A committee was appointed to canvass the church thoroughly in its behalf.

Mr. D. P. Pennywit, No. 215 Orange St., New Haven, has been appointed State transportation agent for Lynn '99.

Braintree, Mass.—At the monthly business meeting of the Y.P.C.U. the following officers were elected for the ensuing year: President, Mr. H. F. Arnold; vice president, Mrs. L. F. Whittey; secretary, Miss S. A. Drake; treasurer, Miss A. M. Cain. The April anniversary and installation of officers will not be held on account of so much business on hand. We do not say much, but we are sawing wood all the time. Good work has been accomplished since our Union was organized, and our outlook for this year is the brightest yet.

Southbridge, Mass.—Our correspondent writes: "A few words concerning our Young People's Day celebration, January 19. In the morning the pastor, Rev. G. W. Penniman, preached a sermon on "The Value of Young People's Doctrines." At 7.15 P. M., the services consisted of musical selections and opening exercises by the pastor. Prof. William Harper (Methodist), and Rev. E. H. Haskell (formerly a Baptist clergyman, but who now attends our church and is superintendent of the Sunday school). The president, W. J. Litchfield, welcomed the audience to the ninth anniversary of the Union, and introduced Miss Jennie L. Ellis of Pawtucket who gave an interesting account of the work of the National Union, her topic being, "In Union there is Strength." She was followed by Rev. C. H. Waters, pastor of the local Methodist church, whose subject, "The Mission for Young People and the Equipment Necessary for it," was handled with much power and interest. At the opening of his address, he remarked that our anniversaries were the only young people's gatherings to which he had ever been invited during his four years' stay in town. The program was a pleasing one throughout, and a large collection was taken, most of which has been sent for the Atlanta church. I would also add that the first of this month February, a new election of officers took place. The new president, Harold W. Clarke, is a young man who started as a Junior Unioner, and we have great hope in his fidelity and enthusiasm. The past year's work of the local Union was very successful in consideration of many obstacles in the way. There is much talk of attending Lynn '99.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

April 9. The Christ in Ourselves. Col. 1: 27.

[Topic Sermon on next Page]

Scripture Lesson—Eph. 3: 14–21.

Prayer:

Our Dear Father, at Thy name we bow our knees and lift our hearts in reverence and love.

We pray that the spirit of the Master may be in our hearts as the inspiration of our lives. May a deep sense of what He did for us and for all the world come upon us with such power that it will enter in and permeate al our lives.

May our search for spiritual strength as we gather at this hour be crowned with rich results. May we keep the windows of our souls open toward the eternal sunshine, so that the loving spirit of our Master may come in and make there its home. May our service to humanity in the name of Christ and God, increase. May the kindly light of love and faith as seen in the life of Jesus Christ lead us nearer and nearer to perfect day. Amen.

SUGGESTIONS

I. What is a motive? What is an incentive?

II. Is true conversion a matter of external impressions or internal convictions?

III. Is there a spirit within which works for righteousness?

IV. Where did Christ locate the kingdom of heaven?

V. Do we believe there is something divine in man? Why?

VI. Does environment effect character? How?

VII. Where does character building begin?

VIII. How do we manifest the indwelling Christ?

IX. How did these manifest the Christ within: Father Damien, Clara Barton, Wendell Philips, Frederick W. Robertson, Florence Nightingale and Booker T. Washington.

X. What is the story of Longfellow's "Legend Beautiful."

DAILY SCRIPTURE READINGS

Monday. Heb. 2: 11.
Tuesday. John 15: 4, 5.
Wednesday. Rom. 8: 16–18.
Thursday. Psa. 17: 15.
Friday. Rom. 15: 13, 14.
Saturday. Cor. 2: 16.
Sunday. 1. Tim. 6: 11, 12.

QUOTATIONS

"The same Jesus who said 'I and the Father are one' prayed that all who should believe on him might enter into the same oneness."

The dear Lord's best interpreters
Are humble human souls.

Whittier.

"What men have known of God is not in the books, but in the soul."

"If thou would'st empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say 'This is not dead'
And fill thee with Himself instead.

But thou art all replete with very *thou*
And hast such shrewd activity
That when He comes, He says—This is enough
Unto itself; 'twere better let it be;
It is so small and full there is no room for me.' "

The life of God flowing into the soul of man is the only Life.—*Frances E. Willard.*

"Tell me, oh conscience what thou art?
Weird watcher of the human heart!"

Even yet Christ Jesus has to lie out in waste places very often, because there is no room for him in the inn,—no room for him in our hearts because of our worldliness. There is no room for him even in our politics and religion. There is no room in the inn, and we put him in the manger, and he lies outside of our faith, coldly and dimly conceived by us.—*Chapin.*

" 'I have given to them the glory thou gavest me' and I am persuaded that there is not a glory, a virtue, a power, a joy, possessed by Jesus Christ to which his disciples will not successively rise. In the spirit of these remarks the Apostles say, 'Let the same mind be in you which was also in Christ.' "

If you should take the human heart and listen to it it would be like listening to a sea-shell; you would hear in it the hollow murmur of the infinite ocean to which it belongs from which it draws its profoundest inspiration and for which it yearns."

We doubt the word that tells us: Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With wills constrained and rare.

And yet we have; these scanty prayers
Bring gold without alloy;
O God! but he who trusts and dares
Must have a boundless joy,

George Macdonald.

Ah, those were lofty days when, straight through our mincing and canting,
The Soul of the Nation flashed, and gripped the hilt of its brand,
And drained its aloes like wine, and strode forth, kindled and panting,
Hewing, in forest of Lies, clear space for the Truth to stand.

Richard Realf.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Topic April 9. How Can We Be Missionaries? Matt. 5: 16; Titus 2: 7. 8; Rom. 14: 13; Prov. 3: 27; Eph. 4: 32; 2. Pet. 1: 5–8.

A missionary is one who carries a gospel message that means a message of good tidings. Now, we all want to be the ones who shall carry good news to other people. We want to be good news bearers. There are people in every neighborhood who make it a point to carry evil news. They tell things which harm and hurt other people and sometimes we call them gossips. These gossips can make much trouble and while they are injuring those about whom they talk, they also injure themselves, for no person ever did a mean thing without its leaving some mark upon the doer.

There are many people in the world who are in sorrow, many who are unhappy, many who are wicked, many who are untruthful; all these need very much indeed to have good news told to them. God's news. They need to be told about love, kindness, justice, duty, obedience.

There are other people who read bad books and papers and they are harmed by them. They need to have given them books and papers which tell good things, things which help to make men honest and upright.

There are people who think God cruel and revengeful and they are full of fear. They need to hear the good news that God is a loving Father, and that He cares for every child of His.

How can these boys and girls of the Junior Union be bearers of all this good news so that all these unpleasant qualities may be taken away and in their place put the the joyful news of the Gospel of Jesus which can make every man and woman, every boy and girl, perfectly well, in body and soul? We who believe the teachings of the Universalist Church, know that its good news can do this, and there are several ways by which we can all be missionaries. Perhaps someday when these boys and girls are grown up, they will go as missionaries to Japan, China, India, Africa. Some may go to the South and West in our own land. Some may work among the unfortunate in our great cities and help as the members of the Salvation Army help, But now while these Juniors are still boys and girls they can be blessed missionaries. They can give two pennies every week for our Southern Mission. They can make a subscription to the Japan Mission. They can send our literature to depots, hotels, barber shops, reading rooms, soldiers' homes and off to distant places. In all their ways they can be true missionaries. Every Junior is needed. Every loving little heart can help.

QUESTIONS

1. What is a mission?
2. Was Christ a missionary? how?
3. What kind or helpful things can there always be for you at home, at school or at play?
4. If God cares for both deeds and money which do you think He will appreciate most, money from those who have much or kind deeds from those who have little money?
5. Were Paul and Jesus rich or poor?
6. Do you know the story of The Widows Mite?—Luke 21: 1–4.

QUOTATIONS

MISSIONARY WORK

" I need not go India,
To China or Japan;
To work for Jesus here at home,
I'll do the best I can.
I'll tell of his great love to me,
And how I love him too;
And better far, I'll show my love
In all that I may do.

" I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea;
My offering, too, I'll send,
And do all that is in my power
This great big world to an end."

DAILY HELPS FOR JUNIORS

Sunday. A single sunbeam is enough to drive away many shadows.

Monday. Understand this first, last and always; the world wants the best thing: it wants your best.

Tuesday. In judging others we should remember that to be noble in small things is as dificult as to be noble in great.

Wednesday. The sweetest happiness we ever know comes from sacrifice—from effort to make others happy.

Thursday. No one is useless in this world who lightens the burden of it for anyone else.

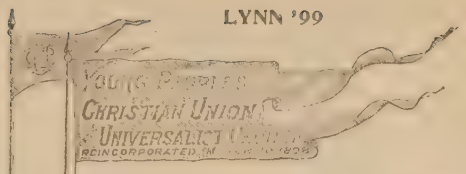
Friday. A prayer in its simplest definition is merely a wish turned God-ward.

Saturday. Character is made up of small duties faithfully performed.

SONGS AND SERVICE

Service No. 3.
Songs. Pages 38, 44, 28.

LYNN '99



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Department Superintendents

Christian Citizenship, Rev. C. A. Knickerbocker, Auburn, Me.
Junior Work, Mary Grace Canfield, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, Geo. F. Sears, Chicago.
Eastern, A. F. Frazier, Lynn, Mass.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

LYNN '99

I have been closely connected with every Convention since Harriman, either as transportation agent or a member of the Exscutive Board, and never before have there been so many inquiries regarding rates or so many Unions promising large delegations. From present indications Lynn '99 will far exceed Boston '95 in numbers.

A number of States are already planning to have the largest delegations there. The Western States will send many more than they ever have before to any Convention in the East. It is too early to say just what the rates will be, but from present indications we feel sure that all west of Buffalo will certainly get half rates, and we are endeavoring to get this rate for all the territory. The following is a brief outline of the program. The speakers will be announced later.

Wednesday evening, July 12: Jubilee Night, opening with Rally songs, a short history of the Union and an address on "Union Work."

Thursday morning: The regular devotional meeting, followed by business. Thursday afternoon: Christian Citizenship and the Junior Work. Thursday evening: Addresses.

Friday morning: Devotional meeting followed by business. Evening: Addresses by State Presidents.

Saturday morning: Devotional meeting followed by business. Afternoon: Rest and sight seeing.

Sunday morning: Devotional meeting followed by a sermon. Afternoon: Consecration services with addresses by State representatives. Evening: Closing sermon followed by communion.

Monday, Tuesday and Wednesday: Touring.

Accommodations at Lynn will be furnished to all the same as in the past and at the same rates. Those who intend to go in parties and wish accommodation together should correspond with the Lynn Committee and make arrangements with them as early as possible.

Now is the time to arrange for your summer vacation, and in doing this remember the dates of the Convention and arrange for your vacation at that time. It will be impossible for you to enjoy your vacation anywhere else as you can by attending the Lynn Convention.

Yours truly,
H. M. Fowler, *President.*
Cleveland, Ohio.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Previously received, $244.05.
From March 5 to 11.

March 7.—South Acton, Mass., $1 60; Medford Hillside, $1.25.

March 9.—Lowell, Mass., $7.75; Chatham, $0.91; Philadelphia, Pa. (Church of Restoration), $5.27.

March 10.—Somerville, Mass., $2 75. Total received, $263.58.

Receipts at Headquarters March 5th to 11th

General Fund.	State Assessment	$7 20	
	Junior Dues	——	
	Post Office Mission	60	
	Supplies and Miscellaneous	9 45	
	Total	——	$13 25
Mission Fund.	Two-Cents-a-Week	$61 52	
	Atlanta Building	19 53	
	Aunty Brown	——	
	Total	——	81 05
			$94 30

I am pleased to report that from date of consignment (Dec. 14, 1898) of the Junior Star Song Book to the General Union by Mrs. Canfield, there has been received at Headquarters $34 on sales of the same. This sum has been remitted to the treasurer and placed to the credit of the Atlanta Church Building Fund in the name of the Junior Department of the Y.P.C.U.

Alfred J. Cardall, *Sec'y.*

STATIONERY

By requests and that the interests of our Young People's Christian Union may be furthered, the Executive Board has placed its official stationery, arranged for general correspondence on sale at Headquarters. The price of 100 sheets with 100 envelopes to match is 70 cents postage prepaid.

Lynn '99 will soon be upon us. Use this letterhead to arouse interest in our cause.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

Rev. Alfred J. Cardall, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

RUTHIE'S RULE

BY EMMA B. DUNHAM

When I borrow a thing,
I must never delay
To return it with thanks,
Just as quick as I may.

◆

Contributed.

ELIZABETH

BY EMMA B. DUNHAM

"I'll be the goodest girl, mamma,'
Said little Beth one day,
"I'll not forget when sister sleeps
That I must softly play.

"I'll run as quickly as I can
Whene'er I hear you call;
I'll pick your thread and scissors up
If I should see them fall.

"I'll dress my little dolly girl
In cape and bonnet pink;
For Hoyt will like to see her so,
Say, mamma, what you think?

"Then when my dear papa comes home,
He'll call me Heart's Delight;
I know he'll take me in his arms
And kiss and hug me tight."

And as she turned her childish face,
Her face so bright and fair,
We almost thought the nimbus shone
Above her sunny hair.

◆

Contributed

EDNA'S JAPAN MISSION

BY MR. O. N. WARD.

Edna had been to the missionary meeting the Union had been holding in the big auditorium of the church, and she had taken part, too, going up on the platform with three other little girls and one little boy, and she had said her one little verse with all her might, so that they could hear it, every word, way back by the door. She knew, because her mamma was there and had nodded to her that it was all right. It had been a great occasion for the young folks, and Seniors and Juniors had tried to do their best, and every one said their best was very good.

But Edna had been especially interested in the Japanese minister who had been present in his native robes, and told in his quaint way of the curious life across the ocean, and what it meant to have the Gospel of the Master brought into their homes; and she and the other Juniors with her in the big pew, when the Japanese had done speaking, clapped their hands as hard as they could, and decided then and there that they would start a Japan Mission Fund at the very next meeting; and some of them even thought seriously of learning to live on rice, so when they grew up they could go to Japan as missionaries.

As Edna walked home with her papa and mamma, after she had shaken hands with the little man in the queer dress, she kept so still that they wondered what had silenced the chatterbox. But Edna was thinking, —children do think a good deal oftener than we give them credit—and while Edna's feet were pressing the pavement of a great American city she was away beyond the Pacific Ocean, looking into strange little houses and staring at strange little people and listening to strange gentle voices, riding in the strangest of vehicles, a jinriksha, up to strange temples where the strangest kind of service was being performed by strangely-dressed and acting ministers. And there is no knowing how far her fancy would have carried her if just then they had not reached their own door, and she gave a great jump to get in just as her dog, Pudge, hearing them coming, gave a great jump to get out; and, as a consequence, the two jumpers landed together in a confused heap at the foot of the steps. Pudge was altogether delighted with the fun, but Edna picked herself up with great dignity and said, "Pudge, you are a bad, heathen dog, and I wish you were in Japan!" at which Pudge was all the more pleased, and began to bark with what seemed almost a Japanese accent!

The Young People's Christian Union of the church had been making preparations for a long time for the coming of the Japanese minister, and when the night of the Grand Rally came it was such a success that every member was filled with pride, and when the time came at the next business meeting to "draw an order on the treasury for the amount of the collection, seventy-two dollars and fifteen cents, to be sent to Headquarters," it was an occasion that at once dignified the Union in the sight of every one, and that night there were seven new applications for membership. And the Juniors were not overlooked for their part in the service, they received the thanks of the Seniors as well as a special letter from Headquarters.

Edna was the secretary of the Juniors, and all this momentous correspondence passed through her small hands, and by those same small hands was faithfully recorded in the minutes. So, perhaps, that is the reason why she seemed to have more interest in the matter than others; but however that was, the thinking that began on her way home from the Rally did not stop even when Pudge, the heathen, knocked her down, but went on and on thinking itself into the shape of what came to be known ever after as "Edna's Japan Mission."

You see, when children want to do something and want to do it very much indeed, things work around their way finally, or are worked around by persistent little bodies keeping everlastingly at it.

Edna wanted to do more than hold just one big Rally. Any Union could do that, and any church would be filled to hear a real Japanese talk about his own country, but she had an idea that something should be done that would never be done, that is, that would keep on doing all the time; and so one day, she surprised her mother very much indeed by appearing before her in a Japanese suit; she had made it herself out of some black cambric, putting on the yellow ornaments with her papa's very best mucilage. The suit was not so very well made because Edna had taken only a few lessons in sewing and none at all in cutting out, but it was so well done that her mother cried out: "Why, you dear little Jap, where did you come from?" And Edna shouted in glee, and said: "I am Yo-Sho-Yoma, and I live in Yokohoma and I have come to America to learn how to live right so I can go back and teach other little children, and I have come to get money to build schools with and hospitals and churches, and I want to send for some more Japanese to help me make a society, and then every member shall pay one sen—how much is a sen, mamma? half a cent?—well, then, four sen every week, and then we shall hold Japanese tea parties and flower festivals and make ever so much money and don't you think it will be very nice, mamma?"

And mamma, being a very wise mamma, did, and helped her little daughter get the little children into what they called their "Japan Mission." They were given a pretty big room over papa's shop, to furnish with everything Japanese. And every child had to get a suit, and that was dreadfully hard for the boys because they could not sew even a little bit, but they got them some way, and they got all the tea chests and bamboo furniture they could, and Japanese screens and banners, and then they used to sit cross-legged on the floor until their legs were ready to break, while Edna's mother would read to them about Japanese life. "For," she said, "you must not think we have all the good and they have all the bad; they can teach us a good many things we need to know." And so she read of their simple, beautiful life, and their politeness to each other, and their beautiful country, and how they were growing to be a great people. And the little make-believe Japanese thought their mission was just the nicest thing in the world, and that they never got so much for four yen a week as right there in that little Japanese room.

And then they gave a Japanese party and invited all their friends to the Mission, and they made it prettier than ever with their decorations. And they charged every one who came ten sen, and they made believe sing Japanese songs and dance Japanese dances, and tried to talk Japanese talk, till the audience nearly died with laughter. And then at the very last they served tea in tiny cups,—they did not have enough cups to go around but they made them do by whisking them behind the screens and washing them so as to use them over, and then came the climax: Rice served in Japanese style; it had been hidden all the time by a great bird and flower-spangled banner, which now with great ceremony was lifted to disclose *—an empty dish!* That heathen dog, Pudge, had broken in and eaten the rice.

"But we had ten yen for the mission, all the same," said a young American mandarin.

◆

WHAT HE WAS PAID FOR

The Washington Post tells of a bright boy, one of the pages in the Senate at Washington, who was at one of the Senate entrances when a lady approached with a visiting card in in her hand:

"Will you hand this to Senator Blank?" she said.

"I cannot," replied the boy; "all cards must be taken to the east lobby."

The woman was inclined to be angry and went away muttering. Then a thought struck her, and taking out her pocket-book she found a twenty-five cent piece. With it in her hand she went back to the boy.

"Here, my lad," she said, in a coaxing tone, "here is a quarter to take my card in."

"Madam," said the boy, without a moment's hesitation, "I am paid a larger salary than that to keep cards out."

THE TOPIC SERMON

BY REV. MANLEY B. TOWNSEND

Topic, April 9. Col. 1:27.

THE CHRIST IN OURSELVES

To understand clearly the significance of the text we must know that the great mystery of all the ages had been to unite men in one common brotherhood. The Romans conquered the whole world and brought their subjugated peoples under one central government. But the union was wholly external, and the empire eventually fell to pieces of its own weight. The Jews attempted an external union also. It was to proselyte all men to one belief. They also signally failed. Jesus came and taught men to love one another. And lo! the mystery that had puzzled wise men of the ages was solved. Jews, Greeks, Romans, Ethiopians, bondmen and freemen, filled with the spirit and love of Christ, cast aside their race animosities and prejudices, and united with the church of God in the fellowship of Christ. The plain meaning of our text, therefore, is that the solution of the "mystery that had been hid from ages," or the problem of human brotherhood, was to bring men to such a state that they should have Christ in them.

Now the question arises: What is it to have Christ in us, and how are we to live, and what are we to do in order that he may dominate our lives?

What is it to have Christ in us? It is unfortunate that the name of Christ has been so misused. It is sung so often in gospel jingles, coupled with such false, unreasonable doctrines, it is used so frequently in loose exhortation, that it is no wonder many minds become confused. It is assumed that to have Christ in us is something mysterious, denoting a radical, magical "change of heart." But really, there is nothing mysterious in it at all. It is the most natural, the simplest thing in the world. To have Christ in us is to have so absorbed his spirit, to have become so filled with his trust in his heavenly Father and his love for his fellowmen, that we both consciously and and unconsciously imitate his example. The Christ in ourselves then becomes a most practical thing. It is what makes us Christians.

To believe in Christ is a good thing. But no amount of faith in him, no belief about his nature and his mission can make us Christians. Unless we live lives controlled by his teachings, unless his spirit is working in our hearts, producing helpful deeds and noble characters no belief about him can ever avail.

Now for the most important consideration of all. How can we cultivate and develop Christ within us? We certainly cannot do it by theorizing. Neither can we do it through external forms. Creeds and rituals may be helpful, undoubtedly, but they have little power in themselves to fill us with the spirit of Christ. It is a law in every department of life that we become like that which we earnestly contemplate. We become like Jesus, studying his life and teachings as contained in the Sermon on the Mount, the Lord's Prayer, the Golden Rule, the Parables and all his noble, helpful words recorded in the gospels. The painter studies the creations of the immortal masters. The musician takes Mozart and Beethoven as his guide. These men all go to the recognized masters.

If we are to get the most out of life, if we wish for the divinest joy, if our desire is to live pure lives, we also must go to the Master for inspiration and guidance. We must do as he did. We must live his life. We must follow his teachings. We must have Christ in us, helping us bear our burdens and inspiring in us a serene faith in God, a life devoted to the highest, noblest aims.

As members of the Christian Union, as sons and daughters of God, and brothers and sisters of Jesus Christ, let us earnestly, constantly imitate our Master, that his spirit, like the leaven in the meal or the perfume of a rose in a room, may be so diffused through our whole being that we shall quietly, steadily grow, from day to day, into the "measure of the stature of the fulness of Christ."

Woodfords, Me.

ONWARD

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD for Christ And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, MARCH 31, 1899. No. 13.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

THOUGHTS FOR EASTER---THE VOICE OUT OF THE WHIRLWIND

The doubts and questionings which arose in the mind of the patriarch Job as a result of his numerous afflictions, find an echo in the thoughts of many people of the present day. Sorrow and evil are rife in the world, and the great mystery of their origin and cause must necessarily, in some measure, occupy the attention of every thoughtful man. Why this blighting of fondest, dearest hopes? Why this fierce temptation, this revolting sin, this awful remorse? Why the grim pestilence which walketh by noonday and brutal crime skulking abroad through the darkness? Why war and bloodshed between brother men, oppression seated upon the throne of power, vice propagating itself like a foul plague, skeleton want looking with longing eyes upon the fields of plenty and commanded to touch not, blear-eyed intemperance plucking the fairest flowers of youth, and the State a partner in the crime? No sooner does the sun of man's life arise than the shadows of disappointment, of evil, of grief begin to move across its disc, and soon the perplexing, disturbing question intrudes itself, Why are these shadows allowed to obscure the sunlight of happiness and peace?

THE SILVER LINING

To all these questionings of the human mind, moved thereto oftentimes by the agony of the human heart, Christianity, and Christianity alone, gives answer. The Stoic, powerless in the grasp of paralyzing fatalism, can only counsel dignified submission to the inevitable. Epicurus' advice to his devotees is, "Eat, drink and be merry; on the morrow you die," and the pessimistic writer of the Ecclesiastes leans toward the Epicurean philosophy. It remains for Christianity to recognize and declare the gracious truth that there is good in evil. "Made perfect through sufferings,"—this is the silver lining of the cloud of sorrow. This is the Gospel torch which irradiates the darkness of pain and doubt and sin, that hangs over the world like a sable pall, and by its illumination may be read the message of God to poor, grief-stricken men.

SIN IS SIN AND GRIEF IS GRIEF

Yet Christianity by no means minimizes or denies the terrible reality of sin and grief. Jesus bowed to the sovereignty of sorrow and offered upon its altar the tribute of his tears. He neither ignored it, made light of it, nor rebuked its expression. In his attitude toward it there was nothing of the hideous mockery of the Epicurean pleasure-seeker feasting and dancing in reckless abandonment under the very shadow of death, nothing of the grim hopelessness of the Stoic unresistantly obedient to the behests of a blind and cruel fate, nothing of the weak, pitiable rebelliousness of him who, made bitter by affliction, hurls his puny defiance at Almighty God. Instead, the Master patiently yielded to the will of heaven, rejoicing in the anticipation of the ultimate victory of good and happiness, even while he mourned the existence of present ills. And so neither may we feel it our duty to repress our tears when our hearts are burdened with anguish. Lack of feeling is not a Christian virtue. Only the selfish and the frivilous never mourn. To be "reconciled" to God's will does not mean to forget or to cease to grieve.

SORROW NOT PUNISHMENT FOR SIN

There are two explanations of sorrow, quite commonly accepted by Christian people, with which we have very little sympathy. One of these ideas is well expressed in Jeremy Taylor's prescribed "Prayer for the Bereaved": "The waters are gone over me, and miseries are without comfort because they are punishments of my sin." Many people would have us feel when we are in trouble that the pangs of agony we endure are the penalty of our transgressions. This theory is utterly at variance with the teachings alike of the Scriptures and of human experience. Experience refutes it, for the sinful are as often prosperous as the righteous and the righteous are as often grief-stricken as the sinful. The book of Job, as someone has well said, seems to have been written expressly to refute this particular heresy. No wonder the sturdy old patriarch waxed indignant when his friends insisted that his afflictions were due to past transgressions. While earthly sorrow may often result from sin, we do not believe it is ever, except when it takes the form of remorse, to be considered as a retributive penalty. . . . Nor can we believe that the laws of God are so loosely framed, that he is ever reduced to the necessity of interfering with their workings to the extent of ordering personal bereavements for the purpose of influencing individual lives.

LIFE AS IT IS

The chronicler of Job's woes, or some one who has added a closing chapter to the story, like the modern popular novel writer, brought that dark tale of trial and suffering to a happy ending by adding at the close that the patriarch was afterwards recompensed with as many sons and daughters as he had lost, and with double the worldly store. But, alas! this is not true to life. And, even if it were, the new children in the home are not the dear ones that were lost, even though they may be loved equally as well. Flocks and herds, houses and gold, may be replaced by new flocks and herds, new houses and gold, but only a miracle like that which took place at the tomb of Lazarus can restore a lost loved one. The broken tendrils of affection, torn rudely from the object to which they have affixed themselves, must either wither away or, sensitive and bleeding, await the time when their former support shall be restored to them. New tendrils, not the old, put forth and entwine themselves about new objects. Job's later prosperity did not requite him for his early losses, nor does that portion of the history give a true picture of life. Sorrow must have other justification than this or, under the reign of perfect beneficence, it would never be allowed.

LIGHTS AND SHADOWS

Let it be remembered that grief is always bound up with happiness. If there were no lights there would be no shadows. If there were no friends there would be no parting. If there were no love there would be no sorrow. Who would be willing to relinquish the joy of friends and love that he might escape the agony of disappointment and bereavement? Not that there are not sorrows whose agony is not compensated for by the good which, directly or indirectly, results from them. But there never yet was a grief which was not brightened by some ray of sunlight. "Though," as some writer has said, "we cannot see the source of evil, we can make use of it." If we will take the Christian view of it, it will chasten our hearts, make stronger our sympathies, and develop our spiritual life. This life is a school, and some of its lessons are learned only through hard experience. Some people never feel for others until they feel for themselves. Sometimes the fire of anguish burns selfishness out of the soul, the weak and vacillating character rises from under a heavy blow firmer and nobler, the trend of life is directed into a purer, nobler channel of thought and effort. In such instances as this, there may be heard in the harsh and cruel roar of the devastating whirlwind of sorrow, the sweet music of the heavenly Father's gentle tones of entreaty and love.

SELFISHNESS IN SORROW

There is no mitigation of sorrow to those who refuse to be comforted. Disappointments, business reverses, bereavements only serve to make some men more selfish instead of more tender and sympathetic towards their fellowmen, all of whom have their own burdens of pain and grief to bear. They resolutely refuse to make the most of life unless life can be ordered to their liking. They sympathize with Job's wife in her advice to her afflicted husband, "Curse God and die." There is no more pitiable exhibition than self-pity; and there is no more unlovely and unmanly and unchristian form of self-pity than that which renders a person careless of the feelings of others, particularly of those who suffer like himself.

THE SUNLIGHT OF ETERNITY

But above all is the assurance that the end of all things shall be glorious, that the life here burdened with agony and remorse and sin is but the brief existence of a day as compared with the continuous existence in eternity. As the sorrow of temporary disappointment is swallowed up by the joy of realization of one's hopes here, so much the greater will be the joy of passing from the darkened shadows of time into the glorious sunlight of eternity. Though the stream of life winds hither and thither, under the dark shadows of overhanging trees and banks, through the dim grottoes of cypresses, and the gnarled roots which would check its couse, impeded by many obstacles of every nature, yet it will not fail of finding its way at last into the ocean of complete happiness and peace whose still waters are ever lighted up by the smile of God.

THE EASTER MESSAGE

This is the lesson of Easter: Good—that is, righteousness, joy and peace—out of, and victorious over, sorrow and evil. He but poorly understands the Easter message if it signifies to him nothing more than the continuity of personal existence. To the women who sought the body of Jesus in the tomb where it had been laid, the angel watchers declared, "He is not here, but is risen." But not physical death alone had ceased to have dominion over him; temptations, persecutions, physical sufferings, had also lost their power to do him harm. Out of the very sorrows which rent his soul with anguish during those awful days that preceded the crucifixion and culminated with it, arose the joy of the resurrection. Out of the whirlwind of anguish which so fearfully raged about him in Gethsemane and on Calvary, the voice of God had spoken to him of Divine love and favor and blessing. So must we all experience our Gethsemanes and our Golgathas, and out of them all we may, if we will, as did the Master, secure the highest blessings. The brightness and joy of Easter morning is a fitting and a natural culmination of the darkness and agony of the Week of the Passion.

MEMORY'S PICTURES

We do not think that we speak alone to those who have suffered the severance of ties which once bound them to those who passed beyond. We speak sometimes as though death were responsible for all the sorrows of the world; but we speak mistakenly. Happy are they whose only grief centres about the last resting place of a friend, however dearly-loved, whose pure soul God has taken to himself. Upon the dark background of such a sorrow Memory throws beautipictures of other days. As the years roll on the pangs are soothed somewhat, not by forgetfulness nor by the failure of love to still clasp its object, but by that peace which comes to all who wait patiently and trustfully for the time when sorrow shall be no more, and at last only tender memories remain, like the haunting odor of sweet lavender in a room long since deserted, to remind us of the joys of former days, now lost but not forever.

SECRET SORROWS

But there are troubles which come into some lives that have not these mitigating features. The grief of bereavement can be shared to some extent with others; but many griefs must be hidden in one's own heart and borne in secret with none but God to share the burden. Time relieves them only as it dims and dulls them, and the memory of them is a dark pall over the heart. How much misery there is of this kind carefully hidden from the world, resting with crushing weight upon human souls, none but God may know. . . . Hidden from the world, we say, but not from God. Thank heaven that so it is! There is nothing hidden from God, and there is no grief which he does not know and whose bearer he does not pity with the pity born of infinite love.

THE VOICES OUT OF THE WHIRLWIND

Yes, friends, the message of God speaking to us out of the whirlwind, comes to all of us. There are many forms which the tempest takes, and most of us have experienced some of them. If we have not yet, we surely shall ere life is closed. And so it is meet that every one of us should learn the lesson that whatever has been or is to be is not all sadness, is not all darkness, is not all evil; that God never forsakes a weary and stricken child of his; that it is our duty to assist him in overruling evil for good. If we will but open up our heart to him, the sunlight of his love will dispel the shadows upon the horizon of our lives, as the noonday sun dispels the morning mists.

Oh! ye whose souls are weary and whose hearts are burdened as ye listen for footsteps that come not, and for voices that are silent, who yearn for a sight of loved faces that appear not; oh! ye whose lives are bound down, as it were, by the ties of adverse and cruel fortune, who struggle with circumstances that seem far more pitiless than the grave; oh! ye whose souls are torn and lacerated by unseen barbs and darts of afflictions and trials; oh! ye whose existence is made wearisome with petty annoyances and cares, listen to the voice which speaks out of the whirlwind of life's passion and grief and sin—the voice of love, of compassion, of benevolence, of God—and, listening, ye shall hear the same gracious admonition which the Master spake o'er Galilee's turbulent waters, "Peace, be still;" and even as the angry waves were then soothed into a sun-kissed calm, so will your souls pass from the tempest of despair into a state of sweet and peaceful rest.

EASTER AND EASTER CUSTOMS

BY MRS. NETTIE ROBERTSON MASON

The first great annual festival instituted by the Christians was Easter. With them it took the place of the Jewish Passover, and was preceded by a period of fasting which has finally become the forty days known as Lent. The Easter festivities originally began with Palm Sunday, the day kept in memory of Christ's triumphal entry into Jerusalem. The week from Palm Sunday to Easter is known as Passion Week, and in the early Church services were held each day during this time, special attention being given to Good Friday, commemorative of the crucifixion of our Lord. On Saturday those who desired were baptized and made members of the Church. They were clothed in pure white garments which they wore until Whitsunday, the Sabbath following Easter. In the early days, courts of justice were closed at this time, alms were given, slaves set free and decrees of mercy granted by the Emperor. The Christians looked for Christ's return at this season, and the religious services, though joyous, were yet solemn. The fasting was discontinued Saturday at midnight. The Pagans believed light to be sacred and this influenced the Christians, so that from the bonfires of the Saxons there grew up the custom of lighting candles on Easter eve. At the break of day the priests saluted the people with the words: "The Lord is risen"; to which they responded: "He is risen indeed." This salutation was also given by people to their friends at Easter-tide.

In the first centuries there were differences of opinion as to the day when Easter should be observed. This dispute was partially settled as the Council of Nicea, 325 A.D. It was there decided that Easter should be observed on Sunday. Later the day was fixed more precisely, so that we can know when Easter will be any year by looking in the calendar for the full moon that occurs on or after March 21, the Sunday following being Easter. It can occur only between the dates March 22 and April 25.

The word Easter is derived from the name of a heathen goddess whom the Saxons worshipped at about the season when the Christians celebrated the Resurrection. The heathen rejoiced that the sun was again high in the heavens, and that spring had come. The Christians changed the significance of the holiday into rejoicing that the great Sun of Righteousness had arisen from the grave, and that because he lives his followers shall live also.

Many and curious are the ideas and customs that have arisen in the manner of observing Easter. It was formerly believed that the sun danced in the sky for happiness on this morning. The people prayed standing, instead of kneeling, as was their usual custom. As few could read in those days tableaux were arranged to illustrate the meaning of Christ's resurrection. It is said that there was a custom in England of placing a brick tomb in the church. This was guarded all the night before Easter in memory of the guarding of Christ's body by the Roman soldiers.

We often hear eggs mentioned in connection with Easter. Away back in the time of the ancient Egyptians, the egg was considered an emblem of the universe. Later the Chrisians adopted the egg as symbolical of the life which, though imprisoned by the angel of death, shall one day burst forth in new beauty and loveliness. For centuries eggs have been given as presents at this season. They are usually boiled hard, and sometimes various games are played with them. There are other Easter games and customs equally interesting, some of which to us seem almost ludicrous.

There is an Easter legend in which the children may be interested. It is of a queen who, in trouble, took refuge from her enemies with some poor country people who had never seen a fowl. After a time one of the queen's faithful servants brought her some of the strange birds. The people of the valley were frightened away by the sound of the crowing, to which they were unaccustomed. But when one day a number of downy chickens came out of their shells the children forgot their fright and gladly received them as pets. When Easter came, the queen regretted that she had no presents to give her kind friends. But she went into the forest and gathered roots from which she made various beautiful dyes with which she decorated the eggs, and hiding them in the garden she set the children to searching for the treasures. At first the little ones thought that the fairies must have left them there, but one little fellow, seeing a hare jump from the vicinity of a nest, cried out: "Oh, it is a hare that lays the Easter eggs!" And even now there are children who believe that hares lay all the Easter eggs.

In these days Christians decorate the temples of worship with fragrant flowers. Though in our latitude we have not yet the verdure of spring, everything indicates that the reign of winter is fast giving way to the season of splendor and beauty.

As we look at the lovely flowers, the gifts of Nature, let us remember their significance. As this is the time of new life on the earth, so may it be for us the time when we leave behind everything that hinders our work for the Master and for our fellowmen. As the early spring will gradually change to the full glory of summer, so may we continue to grow more and more in accord with the ideal life, until we reach unto the measure of the stature of perfect men and women in Christ Jesus.

RE-OPENING OF THE SONG CONTEST

The necessary postponement of the date of publication of the "Song Number" of the ONWARD makes more time available for the competition which has been going on among our song writers. For the sake of those who have not been able to get in their contributions we are glad to say that it has been thought wise to re-open the contest for two weeks from the date of this paper.

THE EASTER NIGHT

A Russian Legend

BY MICHAEL SALTYOFF

Beyond the steppe the great forest felt also the approach of the Resurrected. The lofty spruces lifted heavenward their worsted palms, the aged pines creaked their tops, ravines and rivers roared, animals came out from their holes and dens, and the birds left their snug nests. All felt that from the depths had come forth something bright, powerful, giving light and warmth, and all called out, "Oh, Lord! Is it thou?"

The Lord blessed the earth and waters, the animals and birds, and spoke unto them:

"Peace be unto you! I bring you spring, warmth and light. I will take from the river its icy chain; I will clothe the steppe with green and fill the forest with songs and perfume. I will feed and water the animals and fill all nature with rejoicing. Let her laws be light to you, to each blade of grass and to the hardly perceptible insect. Let her draw around all the circle within which they will remain true to their natural destiny. You are not to be judged, for you only fulfil that which is given you from the beginning of the ages.

"Man carries on a constant battle against nature, penetrating into her mysteries and seeing no end to his labors. To him these mysteries are necessary, for they are in the inevitable condition of his welfare and success. But nature suffices unto herself, and this is her advantage. Albeit man step by step penetrates into her mysteries he conquers only atoms, while nature continues to rise before him in her primitive inaccessibility and oppresses him by her grand sublimity. Peace be unto ye, steppes and forests, animals and feathered ones, and be warmed and enlivened by the rays of my resurrection!"

. . . .

After having blessed Nature, the Resurrected turned to man. First came to him the weeping ones, bowed under the yoke of labor and perishing from misery. And when he spoke to them, saying, "Peace be unto ye," they filled the air with sobs and fell prostrate, silently begging for liberation.

And the heart of the Resurrected darkened again with great, deadly sorrow which had filled it to overflowing in the Garden of Gethsemane while awaiting the cup prepared for him. All this much suffering multitude who prostrated themselves before him carried the burden of life for the sake of his name; they first lent their ears to his word and impressed it forever on their hearts. All had he seen from the heights of Golgotha, struggling afar, entangled in the nets of slavery. And he blessed them all while making the journey to the cross and promised freedom. From that time they thirst for and strive toward him. With unbounded faith they stretch forth their hands to him and cry, "O Lord! Is it thou?"

"Yea, I am," he answered, "I broke the bonds of death, that I might come to you, my faithful servants, my fellow sufferers. I am always with you, in every place. Where your blood is shed mine is also. Ye alone, with pure hearts, have believed sincerely and therefore only for you my message contains truth—truth, without which the universe is the receptacle of death and the abyss of hell. Love God and love thy neighbor as thyself. This is that truth in all its clearness and symplicity. And it is the most accessible, not to the theologians and learned ones, but especially to you, simple and troubled hearts. Believe ye in this truth and await its coming. In summer, under the scorching sun, behind the plough serve ye it. In the long winter evenings, at your scant supper, by the light of a smoking torch, teach it to your children. Albeit short in itself, it embraces to you all sense of life and is an inexhaustible source of new ideas and discussions. With this truth arise in the morning; with it retire to your sleep and bring to my altar in the form of tears and sighs that sweetest of incense to melt my heart. Know then, though none foresee when your hour will strike, it already approaches. That desired hour will strike, light will appear and darkness shall not conquer. Ye shall throw from your shoulders the yoke of longing, sorrow and misery, which burdens you. This do I affirm to you, and as before from the heights of Golgotha I did bless you for the uplfting of your souls, so I now bless you for a new life in the kingdom of light, good and truth. May your hearts be not deviated into words of evil, may they remain pure and simple as today and my word be always truth. Peace be unto you!"

. . . .

The Resurrected went further and met other men on His way. Here were rich ones, evil folk, thieves, hypocrites, soul slayers, unjust judges and cruel rulers. They walked with hearts overfilled with vanity, talking gayly and thinking, not of the resurrected, but of the forthcoming holiday. But they too stopped in confusion, feeling the approach of the Resurrected.

He stopped also before them and spoke:—

"Ye men of this age are actuated by its spirit. Greediness and love of authority are the motives for your actions. Evil has filled all your life, but ye bear its yoke so easily, with not one scruple of conscience, that ye tremble not before the future, which prepares for you that yoke. All about you appear called upon to serve you. But is it not that ye have conquered the universe because ye are yourselves strong, but because the power was inherited by you from your ancestors.

"Since then you are defended on every side, and the strong of the world consider you their equal. Since then ye go forward with fire and sword, stealing and slaying with impunity, belching forth blasphemy against the laws of God and men, and ye boast that this is your inherited right. But I say unto you a time, not far distant, will come when your fantasies will scatter into dust. The feeble ones will come to recognize their power, and ye will recognize your nothingness before that power. Have ye ever foreseen that terrible hour? Did it fill you with consternation for yourself and your children?"

. . . .

The sinners remained silent at this question, and stood, with downcast looks, as if awaiting something worse.

Then the Resurrected continued:—

"But, for the sake of My resurrection, I open before you the road to salvation. This road, your own conscience, will reveal to you your past in all its nakedness. It will summon up the ghosts of those whom we have slain and will stand them to watch at your pillows. The gnashing of teeth will fill your homes; wives will not recognize husbands, nor children fathers. But when your hearts are dried up from sorrow and longing, when your conscience has overflown with bitterness—as a cup which can contain no more—then the shades of those perished will be reconciled to you, and will open to you the road to salvation. There will be no more thieves, murderers, bribe takers, hypocrites nor unjust rulers, and all will equally rejoice at the common table of my abode. Go, then, and know that my word is truth!"
—*New York Herald.*

WITH OUR WORKERS

BIDDEFORD, ME.—"The Seven Party," in spite of the storm last evening, was a success, nearly one hundred being present. The social was given under the auspices of the Young People's Christian Union of the Universalist church. The seven features were numerous. The admission was seven cents and every seventh person was admitted free of charge. The dining room was decorated in blue and white and had seven tables where coffee, sandwiches, pickles and cake were served for the price of seven cents.

BLUE ISLAND, ILL.—Our Union has not held regular services for over a year, but on Lincoln's birthday, February 12, we observed "Atlanta Day" as well as honored the man who above all others of this generation is so universally loved and whose memory is each year fittingly commemorated. He it was who delivered the South from the bonds of slavery. What more appropriate then toan to select his birthday as the time to rally our forces for the benefit of our Southern missionaries who are carrying the messages of freedom and good will to the thousands now enslaved by unworthy doctrines. Lincoln emancipated the slaves and John Murray delivered the soul from the bondage of God's wrath. Like Lincoln, as the years go by his name in the South grows in love and reverence for what he has been and done.

OAK PARK.—The Oak Park Union held its annual meeting for the election of officers March 6. The reports of the retiring officers were read, setting forth the following facts: The present Membership is forty-six. During the year 52 devotional meetings were held, the average attendance being 33. The treasurer paid out for local church expenses $80, for Chicago Convention expenses, $85, for State and National dues $20, and he also sent to the National Union $30.76 for the Two-Cents a-Week Fund and $13 18 for the Atlanta Fund. The Union has also collected about $65 in a special fund to be used in purchasing a new carpet for the church and has bought book racks for the church pews and provided two sets of singing books, one for its own use and one for the Junior Union. Combined business and social meetings have been held once a month during the year, the September one being made a welcoming reception to the pastor and his wife on their return from the summer vacation. On the whole the past year has been a prosperous one. The incoming officers feel that they have been given a good start by the retiring officers and they intend to make the most of it.

OSAGE, IOWA.—Since the Chicago Convention the Osage Union has not increased its membership so much as desired, but in other ways has been active and prosperous, holding regular devotional meetings each Sunday evening. Last September the Union had a stand in connection with a dinner given by the church at the County fair and cleared $28. A New Year's dinner was given which added $25 more to the treasury. An A. B. C. social and two others added some $25 more to the funds. The Union pledged $50 on the pastor's salary for ensuing year, half of which is paid and more than money enough in the treasury to pay the balance. The Union joined with the other young people's societies of the city in securing a course of lectures from the Slayton Lecture Bureau, the last number of which is given this month. The pastor being absent at Otranto the last Sunday in each month, the Union has taken charge of the services in the morning and kept the church open when otherwise it would have been closed. The State Convention is to be held in Osage the last week in June and committees are already appointed and at work for the same. Every Union in the State should begin at once to plan to send a large delegation. The first Sunday in March was observed as Young People's Day, a sermon was preached by the pastor and in the evening the Union gave a program consisting of papers and talks setting forth the work and the aims of the Y. P. C. U. A collection of $3.25 was taken for Atlanta Mission and also two sets of envelopes were taken.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon on next Page]

APRIL 16. Growth. Eph. 4: 13; II. Peter 1: 2, 3.

SCRIPTURE LESSON—Luke 2: 40–52.

PRAYER:

Oh Thou who sendest the rain and sunshine alike on the just and the unjust, we draw nigh to Thee, seeking a blessing for all our varied needs.

We would hold communion with Thy spirit as with the spirit of a father and a friend. May our individual characters grow in grace and gratitude as befits dear children. May we learn the lesson of loyalty, charity and forgiveness and love which are the germs of growth in the Christian life. May we grow in the spirit of our Master, our great example, and may we catch something of his divine spirit so that the humblest one of us may do something toward bringing about the time when Thy knowledge will come and Thy will may be done on earth as it is in Heaven. Amen.

SUGGESTIONS

I. What is the law of growth in the natural world? What are its helps? Its hindrances?

II. Does soul growth correspond to God's law of growth in nature?

III. Was the possibility of growth implanted in mankind by God?

IV. Will right conditions always produce growth in the soul germ?

V. What are some of the hindrances to moral and spiritual growth? What are some of the helps?

VI. Church Growth: Material Prosperity; Numbers; Influence; Spiritual Life.

How can the Union help the growth of the Church?

VII. Helps to Soul-Growth: Contemplation of Ideals; Power of Example; Christian Living and Endeavor; Prayer; Worship.

How can the Union help its members to grow morally and spiritually?

VIII. Did Christ teach that growth in grace corresponds to the law of growth in the natural world. Mark 4: 26–28.

DAILY SCRIPTURE READINGS

MONDAY. Phil. 4: 8.
TUESDAY. Matt. 13: 31, 32.
WEDNESDAY. Luke 13: 20, 21.
THURSDAY. Matt. 6: 28.
FRIDAY. Acts 12: 24.
SATURDAY. 1. Peter 2: 2.
SUNDAY. Eph. 2: 19–22.

QUOTATIONS

"Little by little the world grows strong
Fighting the battle of right and wrong;
Little by little the wrong gives way
Little by little the right has sway.
Little by little all longing souls
Struggle up nearer the shining goals."

"Everything grows from the centre outward, and so humanity grows from moral and intellectual inspirations."

"Some men do not allow their principles to take root but pull them up, now and then, as children do flowers that they have planted, to see if they are growing."

"It is by looking upon the ideal of Jesus and seeking to apply it in the practical results of righteousness that we add to our spiritual substance."

"As the water of the fountain, rivulet, stream and river is the same throughout, self-supplied, perennial in its source and flowing, so was it with the nature of Christ and with his growth."

"There is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can."

"No man can do his work well, as well as he can, year in and year out, and not be hacking and hewing at some thing more impalpable than wood or stone, and not be shaping some thing more durable than iron or steel, even his own character, his own spiritual destiny."

"To steady fidelity comes steady growth and enlarging vision, as surely as the harvest follows the sowing."

Those lofty souls, far upward on the mountain-steeps of spiritual attainment and whose garments glisten in their nearness to heaven, have trodden the ground that lies between, inch by inch.—*Ghapin.*

And as feeble babes that suffer,
  Toss and cry, and will not rest.
Are the ones the tender mother
  Holds the closest, loves the best,
So when we are weak and wretched,
  By our sins weighed down, distressed,
Then it is that God's great patience
  Holds us closest, loves us best.

O Great Heart of God! whose loving
  Cannot hindered be nor crossed;
Will not weary, will not even
  In our death itself be lost—
Love divine! Of such great loving
  Only mothers know the cost—
Cost of love, which all love passing,
  Gave a son to save the lost.

Saxe Holme.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

APRIL 16.

Our bodies are the houses in which we live. God has called them temples. They are to be kept sacred and pure and used for holy purposes. Every one has the power to make them beautiful or to mar and disfigure them. We have all seen men who through drunkenness have made themselves almost hideous to look upon. We sometimes see people who through bad temper, have covered their faces with ugly lines. Some years ago, while waiting at a railroad station, I saw a little six year old boy who was as profane as a pirate and who, since he could walk, had both smoked and chewed tobacco. His face looked like a person of twenty-five and it was hardened with a most vicious expression. For weeks I was haunted by that child's face which was not a child's face in expression at all, but the face of a criminal. Every thing about his life was coarse and unclean and it was all written upon his face with lines which were indelible.

Recently I heard another speaking of a young man who was in many ways most promising but it was added, "his face shows such unmistakable signs of dissipation," and since that time he has taken his own life because of drink.

But beautiful thoughts, pure acts, show themselves in the face and body. The members of our Senior Union who attend our National Conventions are all familiar with the face of one whom we all love to call "Auntie Brown." She is a dear old lady of over seventy years, whose whole life has been spent in unselfish deeds and loving service for others. Self has been put aside and the most beautiful ministry in behalf of those who have some need to be relieved, has been performed. Her presence in our Conventions is a benediction. Her face is sainted.

Our bodies are our obedient servants and through their help we can do much good. The feet of children can run on willing errands for mother and father, ready hands can do many services. Through physical training our bodies can grow very strong and useful. There are so many more things we can do if we have good strong bodies. Let me tell you of a beautiful woman who for thirty-five years could not walk but all that time suffered intensely and was confined to her bed. Her heart was big and loving and her brain active, and she founded the Flower Mission work of the Woman's Christian Temperance Union and was for years the National Superintendent of it, through which so many people have been gladdened and blest by the sweetness and purity of flowers. It hardly seems as though she could have done more with a strong body and yet we know she could. If this woman who was never free from pain could do so much for others, how much more ought we to do who have strong bodies?

I wonder if any of our Junior boys and girls ever saw Frances Willard? If not they probably all have seen her picture. Her body was transfigured by the purity and Christ-likeness of her inward life. Light seemed to shine from her face, her walk and manner all told of nobility and high-mindedness.

May all boys and girls in our Junior Union hold their bodies as sacred, as instruments through which they can bless and help the world, and may every dear little face reveal the beautiful spirit within which is in harmony with the Christ-life.

BLACKBOARD EXERCISE

Draw the interior of a temple showing the different courts. In these courts write Purity, Godliness, Cleanliness, Patience, etc. Write over the picture of the temple "Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you."

Application. Explain to the children that their bodies are God's temple, so they must keep them pure and holy, for God dwells in them. Motto. Cleanliness is next to Godliness.

QUESTIONS

What kind of a building do we like for God's House or Temple? Will it be the best that we can furnish or are we willing to make any building, which will stand together do?

What kind of bodies do we want to have?

How can we help God to make our bodies straight, strong and healthy, (beautiful temples)?

Does a good body help make it easy for us to have a happy, cheerful heart?

Does our soul, heart, temper or disposition grow?

How can we feed it for good growth?

DAILY HELPS FOR JUNIORS

SUNDAY. Happiness is a wayside flower, growing only by the path of duty.

MONDAY. Better be not at all
  Than not be noble.

TUESDAY. He liveth long who liveth well
  All else is life but flung away;
He liveth longest, who can tell
  Of true things truly done each day.

WEDNESDAY. There is some good in everyone and some happiness everywhere.

THURSDAY. To be rich in friends is to be poor in nothing.

FRIDAY. Courage is better than fear
  Faith is better than doubt.

SATURDAY. God's best gift to us is that He gives not things but opportunities.

SONGS AND SERVICE

SERVICE No. 4.
SONGS. Pages 45, 26, 13.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH
REINCORPORATED MARCH 10 1898

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Week of March 12 to 18th.
Previously received $263.58.

March 13.—Reading, Pa., $4; Cleveland, Ohio, $10 87; Malden, Mass., $1.35; Oswego, N. Y., $1; Meriden, Conn., $2.01.

March 15.—Manchester, N. H., $4.56; Stamford Conn., $4.14.

March 16.—North Hatley, Quebec, $1.12; Osage, Iowa, $3.25.

March 17.—North Attleboro, Mass., $7.25; Tufts College, Mass., $2 00; West Hingham, Mass., $4.35. Total for week, $45.90, $263.58. Total received, $309.48.

Receipts at Headquarters March 12th to 18th

General Fund.	State Assessment	$50 00	
	Junior Dues	——	
	Post Office Mission	21	
	Supplies and Miscellaneous	11 11	
	Total	——	$61 32
Mission Fund.	Two-Cents-a-Week	$42 38	
	Aunty Brown	1 00	
	Atlanta Building	45 90	
	Total	——	89 28
			$150 60

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now in the hands of makers) rectangular and triangular in shapes with the regular pin monegram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price, 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

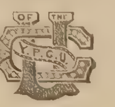
CHRISTIAN CITIZENSHIP RALLY

The Council of the Fifth District of Massachusetts, of which Mrs. Nellie C. Wadleigh, of Arlington, is superintendent, has arranged a meeting which bids fair to be one of the most interesting of the season's many good things prepared for Massachusetts young people. The meeting will be held in the Columbus Avenue Church, Boston, on April 12, and will open at 7.30 with a praise service, to be followed by short addresses by the Rev. Benjamin R. Bulkeley, of the Unitarian Church, Beverly, and the Rev. Frank O. Hall, of Cambridge. The former will speak on "American Citizenship," and the latter on "Christian Citizenship." The principal address of the evening will be that of the Rev. Wilbur F. Crafts, Ph.D., of Washington, the well-known head of the National Reform Buzeru, which has become a potent factor in "lobby" work on the various reform measures that come before Congress. Dr. Crafts will speak on "Living and Dying Nations." Mr. C. Neal Barney, President of the Massachusetts State Union, will preside at the exercises, and Mr. George E. Crafts will officiate as musical director. There will be musical numbers by Mrs. Rose Carter Crafts and Miss Blanche Crafts. All Unioners who can attend will be amply repaid for doing so.

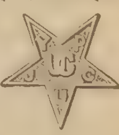
STATIONERY

The General Union has placed its official stationery, arranged for general correspondence, on sale at Headquarters. The price of one hundred sheets, with envelopes to match, is 70 cents, postage prepaid.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*



JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

CROCUSES FOR EASTER

They peep from the scanty grass
  In the sunlight cold and pale;
We linger and wonder as we pass
  At the blossoms hardy and hale,
Pushing their way through the frozen clay,
  In the teeth of an eastern gale.

And we question: "Buds of the spring!
  Brave hearted buds and bright!
Whence had ye courage to do this thing?
  To laugh and leap to the light;
When the sea to-day, hath a shadow gray
  And the sea-birds scream with fright?"

"God called: and we dare not hide
  Longer below!' they say;
"There are some of us purple for Passion-tide;
  And some for the Easter Day,
In gold and white, like the Lord of Light,
  For we rise with the Christ," say they.

—*Eleanor C. Donnelly.*

THE FLOWERS' EASTER MESSAGE

Fresh hope and cheer
By symbol clear
The flowers bring us, year by year.
They bloom, they fall
They slumber all;
The brown earth is their funeral pall.
But lo! some day
Along our way,
They live again, as sweet and gay;
For earth's dark tomb
But hid in gloom
The life that now doth newly bloom.
Oh! then repeat
Your message sweet,
Dear flowers, blooming at our feet;
And this new spring
Help us to fling
Aside our doubt and wondering;
To hope and trust
That all life must,
Like yours, be rescued from the dust.

—*Emilie Poulsson, in Wide Awake.*

Contributed.

"TED'S EASTER OFFERING"

BY REV. E. E. BARTLETT

Ted and Joe were cousins, though they had been brought up in the same home, by the same dear mamma since Joe was a baby ten months old, and Ted a sturdy boy of two years.

Soon after Joe's papa left him in the care of mamma Gage, the Gage family removed to the great Dakota prairie farm where the boys grew up without school privileges, or the social benefit of church and Sunday school, for the school was too far away for the little ones to be trusted to cross the prairie alone, so mamma Gage had been their teacher, as much as her household duties permitted, but at last the time came when the boys must have opportunities for education greater than she could give them, so after much consultation with papa Gage the farm was rented and the family returned to their eastern home where schools and colleges were plentiful.

The boys found much to interest them in the new home, and were some time in getting used to the routine of school work, often feeling the confinement irksome, but the Sunday school to which they were introduced soon after their arrival in B. was a supreme pleasure. The superintendent was a very genial man, who made them feel at home, and the teachers who invited them into his class of eight other boys, seemed to know all about the lesson, and had a fund of anecdotes and stories with which to illustrate the difficult or dry points, so that the study was like going through a picture gallery, Ted said. And then everybody seemed so glad to see the others who were apparently their best friends. In a few weeks Ted began to wonder that any boy who could go to a Sunday school should ever stay away, and to Joe's longing for the dear old farm home, Ted would say, "But Just think Joe what we would miss on Sundays if we were back there!"

One Sunday just after Christmas the Superintendent, Mr. Mason, told the pupils about a country called Japan, where there were no churches and no Sunday schools, and a people who knew nothing about God, the loving Father, and Jesus the saviour.

Ted's heart was touched with sympathy for the poor little Japanese boys who had no Sunday school privileges, and listened eagerly to the story of what the church people were doing to send the Missionaries to teach the people in that far-off land. He greatly desired to be among the helpers in the work, but what could a twelve year old boy do? Not much, but when Mr. Mason said that if all the school would unite, each one making an Easter offering of their spare pennies, perhaps enough could be collected to give one boy a year's Sunday school privilege, he was very hopeful of being able to do something, even though by itself it would count but little. Poor boy, he thought about it day after day, and discussed the matter with Joe and with mamma and papa Gage, but they did not make any feasible suggestions. Joe, quite willing to help Ted and the Japs, proposed that they divide with the Japs. They go to their school half the time and give the other half of their penny collections and lesson sheets and papers to the Japs.

Ted discouraged the plan, however, because he said the Japanese boys were too far away to use their lesson papers, and half their pennies would not help much. At last a bright idea came to Joe. It happened this way, he dropped his long slate pencil on the floor, and then he had three pieces of pencil, he was about to throw away the pieces and buy a new pencil when he thought of the Jap boys. "Hurrah! Ted, I've found the way!" he exclaimed. Ted was studying his geography lesson, trying to find the course of the Amazon. So he asked quietly enough, "Where?"

"Why, right here, just now, do wake up. I've found the way to get money for the Japs."

"How!" cried Ted eagerly, his book closed with a bang, and his whole attention centered on Joe.

"Why, we'll be a self-denial band, you and me, I'll use these pieces of pencil and save the penny for the Japs, and you can."

"O yes, I'll give," then Ted hesitated, "p'raps I ought not, but Jack Brady wants my old knife with the file blade, and will give me a dime for it."

"That's good! let him have it, then you can give the dime, and be president of the band."

Thus encouraged, Ted agreed to part with his knife. The dime was soon laid by with Joe's penny. Both boys were very much in earnest in the matter. On Saturday Joe gave up going skating with the other boys, to do some errands for Mrs. Baker who lived next door, and earned a dime to put by with Ted's dime. Then Ted had to explain to Jack Morrison where Joe was, and his enthusiasm so touched Jack's heart, that he promised to join the self-denial band, and in the course of another week Eddie Sears and Frank Saunders joined, and before Easter the band numbered ten, every one of whom had some act of self-denial to chronicle by which their pennies or dimes were gained.

We must tell one more incident. One morning in March after a big snowstorm, Ted and Joe started out to earn money for their self-denial fund. They had just made a bargain with Mrs. Baker to clear her pavement, when Tommy Dole came up to ask for the job, Tommy had no mittens, his thin ragged jacket afforded little protection from the blustering March wind, and his bare toes peeped out from the holes in bis shoes. "I'm sorry," said Mrs. Baker to Tommy, "but I've just given the work to Ted and Joe." Ted looked at Joe. His warm coat and mittens and thick shoes, were in striking contrast to Tommy's ill-conditioned raiment. Ted's sympathies were stirred, but he did so want that money for his self-denial fund. He shoveled vigorously for a minute or two, then he said to Joe in a half whisper, "I say Joe let's give this job to Tommy, he needs it." Joe hesitated, it was a good deal of a self-denial to give it up. It was only a brief moment, then he said cheerfully, "All right! Tommy you begin at the other end, we'll soon have it done, and you can have the pay if you help. Tommy went to work with a will and soon the fifty feet of pavement was cleared and a path to the kitchen door.

Both boys, in telling Mamma Gage about it, confessed that this really generous act toward Tommy was less satisfactory than any other thing they had done, though they did not really regret it.

Mamma Gage explained that in all previous acts of seeming self-denial the supreme desire in their minds—an offering for Easter—had been gratified, but in this instance they had given up the gratification of the supreme desire, so had made their first real act of self-denial.

The boys did not quite understand the matter until they had experienced the joy of giving their savings on Easter day. They had a very pretty Easter service. After singing Easter carols, Mr. Mason asked all who had offerings for the Japan Mission to bring their gifts to the altar. Nearly every one present had a gift. The first to go up was a class of little girls who sang very prettily a verse something like this:

"Cheerful little givers we,
Hand in hand, you see;
Faithful we would ever be,
In our duty, Lord, to thee."

Then each one laid their gift on the altar, reciting a verse of Scripture, then returning to their seats.

When the boys' turn came the whole ten went up together. Jack Morrison was the leader. As he laid his envelope on the altar he said: "Whosoever shall call on the name of the Lord the same shall be saved."

Eddie Sears followed, saying: "How shall they call on Him of whom they have not heard?"

Frank said: "How shall they hear without a preacher?"

Fred said: "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach."

Joe said: "How shall they preach except they be sent?"

Oliver came next: "How beautiful upon the mountains are the feet of them that preach peace and bring glad tidings of good things."

Murray said: "Go ye into all the world and preach the gospel to every creature."

Steve said: "For God is no respecter of persons. There is no difference between the Jew and the Greek, for the same Lord is rich unto all who call upon Him."

Henry said: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Ted said: "For God sent not his son into the world to condemn the world but that through him the world might be saved."

Then they all united in saying:

"We are a self-denial band
Pledged by love to one another;
And the Master's last command,
To send the gospel to our brother
In the far-off Sunrise Land."

The boys all said the band was recruited by Ted's enthusiasm, and as Ted and Jack selected the verses to be recited they called it "Ted's Easter Offering."

Perhaps the best thing about it was that they resolved to continue their self-denial work until next Easter. So that whether they saved much for the Japan Mission they would gain something in the development of character.

THE TOPIC SERMON

BY REV. EDWARD C. DOWNEY

Topic, April 16. Eph. 4:13; 2 Peter 1:2, 3.

GROWTH

From the words of Jesus, and especially from some of his parables, we learn that spiritual growth is not external accretion but the development from within of all the latent and active powers by virtue of which we are created in God's image.

Jesus said: "That which cometh out of a man, that defileth a man. For from within, out of the heart of man, proceed evil thoughts, deceit, pride, wickedness." From our experience we know that that which sanctifies proceeds from within also. Kindness, sympathy, forgiveness, love, go out from a man and make him holy. We recognize, however, that external influences have a great bearing upon our lives.

Good influences are to our souls what water is to seed,—*that which quickeneth* the power already there. Upon our souls is stamped the likeness of the Almighty. The perfection of godliness is our birthright; the kingdom of love and all righteousness is our inheritance. The germ of godliness is the great power within all men. The soul that is carnally minded is lost. It is like the seed that is kept away from its natural environment; it remains undeveloped, yet the germ of life and the possibility of development ever remain in it. Moisture is the saviour of the seed and the spirit of Christ is the Saviour of souls. Through his influence we are quickened, we pass from death unto life, we are "born from above." But we are not then fully saved. We must still grow in grace and in the knowledge of God. There must appear in our lives "first the blade, then the ear," and not till the "fulness of time" will we bear the ripened fruit and be "a perfect man *after* the measure of the stature of the fulness of Christ."

To be saved to-day is to be so quickened in our spiritual life that to-day we shall be kept from the evil and dwell in peace and joy. But this will not suffice for to-morrow. The exercise of our spiritual powers to-day will develop them, grace and truth will be added unto us and we shall live a larger and more eternal life; we shall be able to understand more of God and to assimilate more of the spirit of Christ. So we grow spiritually day by day. In Nature we see God's law being fulfilled. Let us learn her lesson:

"Every day is a fresh beginning,
Every morn is the earth made new."

Spencer, Mass.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

For Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, APRIL 7, 1899. No. 14.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

YE POETS, ATTENTION ! !

Who would not be Poet Laureate of the Decennial Jubilee Convention? Who would not be proud to wear the medallion badge which will be bestowed upon the writer of the rally song whose inspiring strains are to arouse enthusiasm for Lynn '99 among our Christian Unioners everywhere, or the Jubilee hymn, our young people's *Te Deum* for ten years of joy and prosperity in the blessed service of Christ and His Church? Certainly to any loyal Christian Unioner, to any earnest friend of the Young People's Christian Union, there could hardly come a more pleasing distinction. Then send in your contributions this week *without fail.* We shall not be content with only about two score of names on the list of contestants, we want at least one hundred. Where are the sixty singers who are to fill the blank spaces on the roll? Do not hesitate because you may not win the prize. You certainly will not if you do not try. To any Unioner or friend of the Union who has poetic talent, loyalty to the cause alone should be a sufficient incentive to take part in the contest.

A LYNN '99 BUGLE CALL

"From present indications, judging from the inquiries being received and the number of Unions promising large delegation, Lynn '99 will exceed Boston '95 in attendance." "Our State will try hard to win the banner for the largest State delegation at Lynn." "There is great enthusiasm in this section for the Lynn Convention. We shall come in force." Such are the testimonies which are daily coming in from all sections of the country. Of the three quoted above, the first is from President Fowler, whose services in preparing for all the previous great Conventions enables him to speak with authority. It is a prominent Vermont Unioner who declares that her State will, if possible, lead in numbers at the Decennial Jubilee gathering. None of these reports surprises us, least of all the last. For where should there be great enthusiasm for the Lynn Convention if not in that vicinity which enjoys the inspiring ministrations of our indomitable, irrepressible, indefatigable Brother Veazey, late of the Mission Church at Harriman, now of the Green Mountain State? But let it be understood that enthusiasm for the coming great Convention is not confined to St. Johnsbury, Vt., and the adjacent bailiwicks, but extends all over the country and across the Canadian boundaries. Boston '95 was great in numbers and enthusiasm, Jersey City '96 was great in the spirit of denominational loyalty, Detroit '97 was great in hard work and earnestness, Chicago '98 was great in unity of spirit and devotional life. In all these things, numbers, enthusiasm, denominational loyalty, earnestness, unity and religious devotion, unless all present signs fail completely, will Lynn '99 surpass its predecessors. Christian Unioners, if you have not already done so, make your decision NOW to attend, Providence permitting, the anniversary gathering at Lynn next summer. Do not lose the opportunity to take part in an occasion which will be ranked in later years as one of the great events in the history of the Universalist Church.

THE FIRST in the series of articles on the great young people's religious organizations of America will appear in our next issue.

* * *

SO DR. MCGLAUFLIN'S success as a Christian missionary has become a thorn in the sides of certain of the Atlanta clergymen of the "I am holier than thou" class, whose prototype Jesus described in such keenly sarcastic words in a well known parable. Dr. McGlauflin has our sympathetic congratulations. It is hardly necessary to refer him to Matt. v. 10–12 for consolation in his enforced loneliness. The pertinence of that passage under present circumstances has doubtless occurred to him many times already.

IS THE YOUNG PEOPLE'S CHRISTIAN UNION FORGETTING ITS MISSION?

FROM ANOTHER POINT OF VIEW

Contrary to the generally accepted rule which forbids the publication of anonymous articles of whatever nature, we give the following contribution a place in our columns because it discusses in an interesting way questions that are of vital importance to the Young People's Christian Union. The writer is evidently deeply impressed with the belief that the Union is committing many serious mistakes and is sincerely desirous of having these errors rectified.

But it seems to us that our friend is unduly alarmed. From our point of view not all his assertions are borne out by facts, and in some instances he makes assumptions which we are by no means willing to allow without protest.

For instance, to his statement that "the Union is not a mission organization, a charitable institution or a promoter of reforms," we take radical exceptions. Article II of the Constitution, adopted at the Boston (1895) Convention, reads: "The object of this organization shall be to foster the religious life among the young people, to stimulate to all worthy endeavor, to train the young in the work of the Universalist Church, in the promulgation of its truth and the increase of its power and influence." How a Christian institution which seeks "to stimulate to all worthy endeavor" can avoid being a charitable and reform institution is a mystery to us. Neither is there to be found in the Constitution, By-laws or records of the society anything which bears out the declaration that "holding devotional meetings is the primary purpose of the Union." We know of no better way to foster the religious life than to encourage the performance of definite practical Christian service. Sustaining devotional meetings may be the chief feature of the Union work, but it is by no means the only one.

Now do we think the criticisms of ONWARD altogether just? As was remarked by the former editors in their closing editorial, "We differ as to things upon which emphasis should be placed." For instance, there are very many earnest Union workers who, believing that the young people should be thrown more largely upon their own resources, would have less instead of more devotional meeting "helps." That the subordinate features of our work mentioned by our contributor do not receive undue attention is shown by the fact that of the forty contributed articles published since the first of December, sixteen have treated of distinctive Union interests and methods, seven (of which four appeared in the Mission Number) were devoted to the Atlanta Mission, five dealt with Junior matters and three were classed under the head of Christian Citizenship. The remainder discussed themes pertaining to practical and spiritual religion. For the editorial part of the paper we make no claims and offer no apologies, except that we suggest that the claims of spiritual religion have received due attention on the editorial page. But leaving that out of the question, we think there is seldom an issue of ONWARD which is not worth the trouble of carrying home. We are not surprised, however, that the young people of our friend's Union, who are accustomed to leaving their ONWARDS in the pews "for the janitor to collect and destroy," fail to find anything in the paper that is interesting or helpful to them.

As to the general topics for 1899, it is quite probable that they might be improved upon. In this respect they would not be unlike the official topics of all the other young people's religious societies, several lists of which we have examined somewhat carefully. But "A Contributor" is a little too indiscriminate in his criticisms. For instance, he disposes of the theme for February 12 thus summarily: "To improve our town in beauty is good but not religious." Rev. C. W. Tomlinson, D. D., whose opinion is worthy of consideration, in his topic sermon on this subject, expresses a very different opinion and gives some reasons for it. It is worthy of noting in this connection, that the first command Jesus gave his disciples when he sent them out to proclaim the Gospel message was, "Heal the sick." His second command was, "Cleanse the lepers." We do not see why it is not just as worthy and righteous a deed for Jesus' present day disciples to save human lives by introducing into their towns good sanitation as it was for his early disciples to save them by the laying on of hands. "My duty as a Citizen" ought to be a stimulating theme for a religious meeting. Most of us are altogether too prone to divorce our citizenship from our religion. And why should not the application of the story of the Good Samaritan be made international as well as personal? Objection is made to the Arbor Day subject. But Jesus often made use of natural objects in illustrating spiritual truths, and why should not we? Nature speaks eloquently of God, and trees are among the most beautiful of all natural creations. Happy is he who possesses, either by inheritance or through cultivation, that gift of intuition which

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

The suggestions regarding the observance of special Sundays are good, but we fail to see wherein the present method "sacrifices the main purpose of the Union." While some are undoubtedly more helpful than others, we believe our young people will find most of the topics religiously suggestive and soul-inspiring.

In closing it may be said, that while Jesus did not head a temperance propaganda and Paul did not specifically denounce the sin of slave-holding, nevertheless both Jesus and Paul were much given to making definite practical applications of their teachings. For instance, when the great apostle to the Gentiles learned that the Christians of Corinth were socially impure, he did not address the Corinthian Christians in general terms, but he denounced distinctly the particular sin of social impurity. The Christian Church and Christian people have dealt in generalizations too long, already. Let us, indeed, have the Christ spirit. Nothing can be accomplished without it. But let us make specific application of it to the needs and sins of our time. Slavery would never have been abolished had not the forces of Christianity massed for the overthrow of that gigantic curse. The only way to put satan to rout is for the Army of Christ to turn the full fire of its artillery on his entrenchments.

To the question, Is the Young People's Christian Union forgetting its mission? we answer, without the least hesitation, No! It makes mistakes; it does not accomplish all it might; but it has not forgotten its mission, and it will not forget it. And our chief reason for thinking that the Young People's Christian Union is not forgetting but is grandly remembering its mission, is the fact that it is teaching our young people to make practical application of their religion by ministering to the needs of the poor and the distressed, by sending out missionaries to proclaim the message of God's eternal love and truth, by battling, both as individuals and as an organization, against the forces of evil. Let the discussion of all phases of religious life, reformatory and charitable, as well as devotional, go on. Let these great questions receive earnest attention at our conventions, in our devotional meetings, and through the columns of our paper. Spiritual life is the fountain-head of Christian service; reforms and charities and missions are the channels through which it flows. If there were no fountain-head the channels would become dry and dusty. If there were no outlets the fountain would become bitter and stagnant. THE EDITOR.

IS THE YOUNG PEOPLE'S CHRISTIAN UNION FORGETTING ITS MISSION?

A Presbyterian minister, speaking before one of our Western conventions last fall, attributed the failure of the Universalist Church to become large to the fact that we have tried to do so many things at once. Nearly every belief which has been held as essential to the Orthodox faith has been attacked. This is undoubtedly true. Yet no one of us would favor lowering the standard to gain members.

But it may be a mistake to attempt to cover all the field in our work. I have in mind our Young People's Christian Union. It is not a mission organization, a charitable institution or a promoter of reforms, but it is a religious organization whose primary purpose is to hold devotional meetings. These other things can be taken up—should be, perhaps—but they should always be given only a subordinate place, and never allowed to interfere with the main purpose of the organization.

If ONWARD can be criticised it is because the topic discussion has been crowded to one column and a half at most, an equal amount of space given to the Junior topic, and the rest of the paper devoted to reforms, missions and charity interests. Our young people do not care for the paper. Our Sunday school takes a number of copies, but many of the young people interested in our Young People's Christian Union work do not care enough for it to carry it home, and it is left in the pew for the janitor to collect and destroy.

Our National topics have been growing—or, rather, degenerating—in the same direction. An elaborate plan is presented for the year 1899, but it seems the interests of the Union have been sacrificed to make the plan a success. "To Improve the Town in Beauty" is good, but not religious. "My Duty as a Citizen"; fine topic for a paper but not for a devotional meeting. "International Dealing"; how many of our young people could speak on that topic? "Arbor Day: Value of Trees"; good for a high school but not for a prayer meeting. "Religion in the Market" for two consecutive Sundays is very dry. And then, Post Office Mission Sunday and Prison Sunday,—what can twenty young people say about these things?

It is well to consider these last in a way, but not for a topic upon which all are expected to speak. Let one person be appointed to write a paper on "Prison Reform," and for the general topic let us consider the one put down for the next Sunday, "Charity and Justice." Let the meeting consider "Christian Giving," and have one person selected to look up the matter and write a paper on "The History and Value of the Post Office Mission." The object of these special Sundays will be better accomplished, and we shall not sacrifice the main purpose of the Union. As we count the topics, twenty seven of the fifty-three are religious, soul-stirring topics and, with a little effort on the part of the members, they will have fine, helpful meetings when these themes are considered.

I may be conservative and old-fashioned, but I have the interests of the Union at heart and believe we have not outgrown the method of Jesus and Paul. Jesus did not fight intemperance, neither did Paul preach against slavery, but each endeavored to establish in the world a religion which would drive out slavery, while under its reign intemperance would cease to be. We believe in reforms. We support all our missions. The point is this: one may be a strong temperance man yet profane, but no man who has the spirit of Christ in him can tolerate any form of evil.

Let us continue, first of all, to make men Christian. That done and all customs will have to conform to that standard, and willingly will men support all missions.

A CONTRIBUTOR.

OUR SOUTHERN MISSION

To the Members of The Young People's Christian Union:

This report is for the four months ending March 10. It is presented, as usual, by the direction of the Executive Board, that all interested may be kept well acquainted with the conditions and prospects which maintain in our chosen field for church extension.

HARRIMAN

It was noted in a former letter that Prof. R. B. Taggart, of the University in Harriman, had been engaged to supply the pulpit two Sundays in each month up to January 1, at which time it was intended that the new minister, Rev. L. D. Boynton, would enter upon the pastorate. Bro. Boynton came South, but illness and business demands compelled his immediate return to his home in Minnesota. So Prof. Taggart, who had shown himself to be a most helpful shepherd, was retained until March 1 as a pulpit supply. I visited the church once in November, December, and February, respectively, staying from three to six days at each visit, including always a Sunday. All the regular religious activities have continued—Sunday school, Young People's Christian Union, and the Woman's Mission Circle—while the preaching services have been as noted. The annual business meeting in November, the annual fair and sale just before Christmas, were, as usual, successful occasions and full of encouragement. Getting on without a regular pastor, the money raised during the year is, of course, less than it would be otherwise; but the expenses have also been reduced, and the small debt has almost entirely disappeared. In January, as previously arranged for, our General Missionary, Dr. Shinn, held a series of meetings in Harriman, lasting four days. They were more than commonly successful in attracting the attention of the little city, and in giving our own church workers new heart for aggressive Christian endeavor.

Rev. E. L. Conger, D.D., has been engaged to take charge of the parish for two months, and he began his duties March 1 under most favorable auspices. A reception was tendered him at the Cumberland Hotel March 9, which is reported as a happy affair. Business interests in the city of Harriman, I am glad to report, are improving. The long-deferred railroad, building between that city and Nashville, will be completed within a year. New industries are being established, and the population is sure to materially increase in the next two or three years. The University is thriving, having been the recipient of a number of legacies recently. It has nearly three hundred students, many of whom find their way to our religious services, and they will carry with them the influence which we are exerting, into their life's labors. And so the Harriman church is doing the good work for which it has always been noted.

KNOXVILLE

Since my last report I have been unable to spend a Sunday in this city. A series of special meetings was planned to follow those held in Harriman, but local conditions were unfavorable and the series has been postponed. It will be arranged for Dr. Conger to speak there a few times. Matters are pending which, if successful, will do much for our little flock in that thriving city.

ATLANTA

The annual meeting was held January 11th. The reports indicated that the year had been fairly prosperous, as is evinced by the following: Church members 105, Sunday School 55 and Young Peoples' Christian Union, 40. Total amount of money raised and paid in in 1898, $1653.29.

Disbursements were as follows:—

Literature and Stationery	$16.30	
Rent of Hall	108.00	
On Pastor's Salary	600 00	
Music	33.00	
Programs for Sunday Services	26 00	
Janitor	30.00	
Series Special Meetings. (Dr. Shutter),	214 93	
On Building Fund to National Union	500.00	
Missionary Contributions to General and State Conventions	28.65	
Paid by Y P.C.U. (Two-Cents-a-Week for Missions)	20.00	
Post Office Mission, Topic Cards. etc.	7 50	
Paid by Sunday School for supplies	10.00	
Benevolence	14.00	$1616.38
orwarded		$1616.38
ON HAND		
Church Treasurer (General Account)	$19.91	
Sunday School Treasury	6 00	
Mission Circle Treasury	11.00	36.91
		$1653.29
BUILDING FUND ACCOUNT		
Cash on Hand	$300 00	
Mr. Coker's pledge	500 00	$800.00

The annual series of special services in Atlanta began January 18th and lasted twelve days. We were fortunate in having with us our General Missionary, Dr. Shinn, for the first six days, and the newly elected Superintendent, Dr. Atwood, for the balance of the time. The meetings attracted many whose faces were new in our midst and have resulted in an accession of members, the opening of new homes and the gaining of several new families as attendants and helpers.

It appears that our Mission has attained sufficient prominence to occasion some solicitude on the part of the Orthodox ministers. The association to which I have belonged for more than two years, has recently adopted a doctrinal basis with the manifest purpose of excluding Universalists. The action has been reported, at length and repeatedly, in the columns of our city papers, and the advertising is not likely to work us any injury

The number of sermons and addresses delivered in the four months is thirty-eight. Several of these were in connection with services that attracted a wide hearing. Among them may be noted the annual sermon to the Knights and Ladies of Honor, addresses to a Mass Meeting of citizens under the auspices of the I. O. G. T., and upon invitation of the army chaplain, to the soldiers stationed at Fort McPherson. I also addressed the "Atlanta Federation of Trades," and was one of the speakers at the annual meeting of the Atlanta Association of Stationary Engineers.

Our Atlantians are grateful to the unions which showed such kindly interest in the Southern Mission on Young People's Day. We are continuing to sing "In 1900—Atlanta." WILLIAM H. McGLAUFLIN.

Atlanta, Ga., Mar. 12, 1899.

JUNIOR HONOR ROLL

HONOR ROLL, NO. 1

TWO MONTHS:—*Brooklyn, N. Y.* (Church of Our Father): Florence Lightall, Marguerite Lieber. *North Bloomfield*: Joseph Chambers, Brayton Durrant, Loreno Hutchinson, Sara Hutchinson, Emma Marshall, Nettie Stanley, Lulu Wilton. *Middletown:* Edson Coleman, Catherine Goff, Edwin Goldsmith, Myrta Wood, Stella Lewis, Mina Goff. *Lynn, Mass.* (First Church): Georgie Felch. *New Bedford*: Enid Davis, Milton Healy, Herbert Wood. *Hingham*: Mabelle Murphy. *Charlestown*: Grace Cookson, Edith Clarke. *North Attleboro*: Marian Lincoln. *Portland, Me.* (Congress Square): Willie Stallard, Myrtie Stallard, Marion Daggett. *Deering*: Marion Conary, Harold Blake, Janie Bodge, May Roberts, Lora French, Agnes Hall, Marion Symonds, John Bodge, Carroll Hall. *Barre, Vt.*: Natie Benedict. *Williamsville*: Beulah M. Timson, Belle G. Timson. *Springfield*: Clarence Hill, Marion Hill. *Akron, Ohio*: Blanche Olin, Robert Olin, Harry Sohn *Elgin, Ill.*: Arthur Torrey, Ruth McClure. *Woodlawn Park*: Florence Moorehouse, May Little, Ruth Fairman. *Lodi, Wis.*: Norman Verbeck, Grace Dolph.

THREE MONTHS:—*North Bloomfield, N. Y.*: Joseph Chambers, Stella Coffee, Lulu Wilton. *Middletown*: Catherine Goff, Edwin Goldsmith, Mina Goff, Myrta Wood, Stella Lewis. *Herkimer*: Ida Barnes, Mabel Winn. *New Bedford, Mass* : Mabel Bailey, Leroy Francis. *Lynn* (First Church): George Felch. *North Attleboro*: Marian Lincoln, Howard Ballou, Marian Tufts, Eddie Knapp, Helen Cutler. *Hingham*: Chester A. Stewart, Annie Stratton. *Williamsville, Vt.*: Lottie Williams. *Barre*: Mabel Briggs. *Portland, Me* (Congress Square): Ethel Hardy, Mabel Brickett, Ralph Hunt, Dana Bishop, Elmo Robinson, Arthur Libby, Malcolm Hardacker, Elizabeth Robers. *Deering*: Mamie Conary. *Akron, Ohio*; Katherine Kolla, Elizabeth Roach. *Woodlawn Park, Ill.*: Sadie Kemp, Dolly Alvord, Marie Valdis, Mildred Cuthbert. *Elgin*: Hazel Gerry. *Lodi, Wis.*: Carlton Verbeck.

FOUR MONTHS:—*Herkimer, N. Y.*: Daisy Jordan, Nettie Hierholzer. *Middletown*: Catherine Goff, Edwin Goldsmith, Mina Goff, Myrta Wood. *North Bloomfield*: Stella Coffee. *Spencer, Mass.*: Lester Livermore, Florence Coop. *Lynn* (First Church): Georgie Felch. *North Attleboro*: Helen Cutler. *Barre, Vt.*: Beulah Briggs. *Woodlawn Park, Ill.*: Mildred Cuthbert, Eddie Kemp.

FIVE MONTHS:—*North Attleboro, Mass* : Arthur Tufts. *Middletown, N. Y.*: Catherine Goff, Edwin Goldsmith, Mina Goff. *Woodlawn Park, Ill.*: Helen Cuthbert. *Seneca, Kansas*: Loria Bond, Blanche Carmen, Grace Carmen, Addie Carmen, Carrie Greenwood, Mary Campbell, Edgar Campbell, Mildred Culver.

SIX MONTHS:—*North Attleboro, Mass* : Arthur Tufts, Clarence Foy, Clara Linsoln, Marjorie King. *Elgin, Illinois*: Marion Torrey. *Woodlawn Park*: Eleanor Brown.

HONOR ROLL NO. 2

TWO MONTHS:—*North Attleboro, Mass.*: Marjorie King, Charles Foy.

SIX MONTHS:—*Barre, Vt.*: Florence Whittier, Stella Brooks, Grace Brown.

MARY GRACE CANFIELD,
Dover, Me. *Nat'l Supt.*

WITH OUR WORKERS

GROVE HALL, MASS.—At a recent meeting of the Grove Hall Union, a pledge of five hundred dollars, payable in five years, was made toward the raising of the church debt. It was also voted to raise the first hundred of this amount by personal pledges of twenty-five cents a month.

CHICAGO, ILL—The Chicago District Union held one of their pleasant socials at Ryder Memorial church, Tuesday evening, March 14. We were fortunate in having with us President Fowler, who gave an interesting talk about Y. P. C. U. work in general and emphasized the fact that "Lynn '99" is fast approaching.

JUNCTION CITY, KANSAS.—The Union gave a St. Patrick party which was a social and financial success. The decorations were of green flags and Irish emblems and green paper lamp shades gave a decided emerald hue to the rooms. Each guest had an Irish anecdote, and our minister, Rev. Mr. Evatt, had a great number of views from Ireland, his native land, which added much to the enjoyment of the evening. Light refreshments were served which were also in keeping with the day. The Sunday school and church are each making preparations for special Easter services, the young people assisting in both. Our Junior is flourishing. In connection with it the children have a sewing society for the girls and the boys are making scrap books to send to the Orphan's Home. They dressed dolls and had a table at the Ladies' fair and now are making a quilt for which they have a purchaser.

HYDE PARK, MASS.—The second year of our work is marked with increased faithfulness. The Union, in addition to successfully carrying on their work along religious and social lines, finds time to help the parish in many ways. They keep flowers upon the pulpit and carry them to the sick. They have undertaken to publish a church calendar. The candy table at the Easter sale is in their charge. The Missionary Committee continue to send away clothing, papers, books and toys, to the South and West. During April three dramatic entertainments will be given for the benefit of the treasury. At the annual State Banquet our Union sent twenty-two members. The Union has voted to tender a social to the Junior Union that the younger ones may feel in perfect sympathy with the Senior Union. A recent Sunday evening the Unions of the Unitarian churches of Hyde Park, Roslindale, and Dedham united with us us in a mass meeting.

NEW HAVEN, CT.—The Connecticut Y.P.C.U. Mid-Year Meeting and Banquet takes place in Bridgeport, Friday afternoon and evening, April 7, 1899. Dr. Joseph K. Mason, of Philadelphia, will be the guest and speaker of the occasion. The afternoon program will consist of a devotional meeting, followed by short reports from department superintendents, local secretaries, the State transportation agent, and concluding with Dr. Mason's address. The State songs for Lynn will be brought into use that we may be ready to sing them at the July convention. In the evening all will adjourn to the banquet hall, there to enjoy the good cheer produced by the bountifully laden tables, and the speeches appropriate to the occasion. A cordial welcome is extended to all who are interested in the welfare of Connecticut Unions.

ST. JOHNSBURY, VT.—The Union gave a candy-pull March 8. The proceeds, $2, were sent to the State Union. A Talent Social was given March 14, netting nearly $65, wiping out the incumbrance upon the piano. The "Woodsville Plan' is a great help in the devotional work. The Union is to decorate the vestry with pictures of all the pastors of the church, and with other appropriate subjects.

HALIFAX, NOVA SCOTIA.—Our Union is in a flourishing condition. Instead of meeting every Wednesday evening, as we did the two previous years of our existence, we meet now every first and third Wednesday evening in the month. More work is put in the meetings, which has made them more interesting and has increased the attendance considerably. Last Wednesday evening Mr. W. E. Marshall, of Bridgewater, N. S., delivered a very interesting lecture on "A View of the Five Great English Novelists." The audience was large and appreciative.

NORTH DANA, MASS.—Last September a Y. P. C. U. was organized here with a membership of eighteen. Meetings have been held during the winter with an average attendance of about twenty-eight. A good degree of interest is manifested and we hope to grow in numbers and in spirit.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon on next Page]

SCRIPTURE LESSON—Heb. 11: 1–10.

PRAYER:

APRIL 23. Faith Working by Love. Gal. 5: 6.

Give us, O Lord, simplicity of life and spirit, so that we may walk with Thee as trustingly as the little child is guided by the earthly parent. We know that we too easily forget, we neglect to say our prayers, we do not think of Thee, we forget to love Thee with all our hearts and serve Thee with all our might.

We pray that we may use well the heaven born privilege of serving Thee. Dear Lord, increase our faith; may it ever find expression in loving, tender service. We would worship Thee not only with our words, but by our deeds we would show that our love for Thee is deep rooted and enduring. May the faith of our Master so illuminate our lives, that it will be easy for us to do cheerfully even the drudgery of our every day work.

May we bear every little cross so cheerfully and well that from all our Calvaries, our lives shall grow more and more into perfect faith and trust in God the Father. Amen.

SUGGESTIONS

I. How does St. Paul define faith?

II. Is doubt an aggressive force in the world?

III. What are the fruits of doubt?

IV. Is faith an aggressive force in the world?

V. Requisites to Success: Faith; in ourselves, in God. Love; for our work and for mankind.

Why are these essential?

VI. Contrast the teachings of the Christian religion as regards faith with the other religions.

VII. In days of adversity and discouragement what is the only motive to work?

VIII. What effect will "faith working by love" have on a human character?

IX. What were Christ's teachings concerning faith and works? Quote from Scriptures.

DAILY SCRIPTURE READINGS

MONDAY. Luke 17: 5, 6.
TUESDAY. Mark 11: 22–24.
WEDNESDAY. Rom. 1: 16, 17.
THURSDAY. Jas. 2: 14–18.
FRIDAY. 1. Tim. 4: 12.
SATURDAY. Eph. 6: 23.
SUNDAY. 1. Tim. 1: 14.

QUOTATIONS

From God we come, to God we go;
  And though we may not see Thy face,
By faith and hope and love we know
  That God fills up the interspace.

And when we wander from the way
  Open our eyes, that we may see
How often the feet of them that stray
  Are slowly turning back to Thee.

Ernest H. Coleridge.

To believe, not because we are learned and can prove, but because there is something in us, even God's own spirit, which makes us feel light as light and truth as truth —this is the blessed faith.—*F. W. Robertson.*

I believe and to love,—these two commandments form the summary of all God's commandments. *Canon Farrar.*

Love once learned, in what way matters little, it leaves completion in the soul.

He who believes in perfect love, and loves it in the Saviour, can not live the life of selfishness.—*Stopford A. Brooke.*

"Recipe for keeping faith from degeneration into hard bigotry; Link it always with a loving act."

"The golden beams of faith and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not."

"Without faith we are only half men, for the noblest element in humanity is absent. We may be conscientious and faithful in our duties, but they are done without much joy. No inspiration of love goes from us to warm other hearts and lives."

"Governor William E. Russell, of Massachusetts, who died recently at the age of thirty-nine, but had in that short life been mayor of his city, governor of his state and had gained national fame, early began to think and act right. As a school boy, when boating with five companions, his craft was overturned and he swam a mile to shore. Asked by his mother about his struggle to reach land, he said, "I thought of you, prayed to God, and kept my arms and legs in stroke."

"Faith to be 'the assurance of things hoped for, the proving of things not seen' must stand in the love of God."

All the difference (between St. Paul and St. James in the matter of faith and works) even in language, is that one names the root meaning to include the fruit, and the other names the fruit meaning to include the root from which it grew, just as if you should say of a certain tree that it was a favorite of yours, while a friend standing by should use the expression concerning the fruit it bore.—*Hosea Ballou 2d.*

If man aspires to reach the throne of God,
O'er the dull plains of earth must lie his road.
He who best does his lowly duty here
Shall mount the highest in a nobler sphere.
At God's own feet our spirits seek their rest,
And he is nearest him who serves him best.

—*Selected.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

APRIL 23. What the Birds Teach Us. Matt. 6: 26; Psa. 104: 16, 16. 24; Psa. 84: 3, 5; Luke 12: 6, 7; Job 38: 39–41; Isa. 49: 29–34; Psa. 8: 4–9.

It is written that not a sparrow falls to the earth which is not noticed by God. And so the first lesson the birds teach us is God's care over all His creatures, both great and small, both high and low. The birds teach us tenderness. Compared with our strength they are helpless things and as dutiful, loving children of the Heavenly Father, we should constantly be tender towards these songsters of the air.

For some years there has been such a cruel, heartless murder of the birds, so that many kinds of them have been entirely destroyed and others greatly reduced. If this killing continues a few years longer, we shall have no birds, and how lonely we should be without them. Some boys have an ambition to have collections of birds and their eggs and so they kill the birds and rob their nests. How much kinder it is to take a camera and take the pictures of the birds and photograph their eggs. Charming pictures of birds are surely much nicer than poor little stuffed dead birds. So many times the father and mother birds are killed and their little babies starve because there is no one to feed them. Isn't it pitiful to think of the baby birdies crying for something to eat and their papas and mammas killed and stuffed and sitting in some boy's cabinet. Surely none of our Juniors will ever kill any birds.

Then so many women wear birds upon their hats. They think they look fine with these pathetic corpses on their heads, each one silently telling the story of heartlessness, thoughtlessness and destruction of bird life in our country.

We want all our Junior girls and superintendents to wear no feathers for which the life of the birds must be taken in order to get them. It is such a sad story about the beautiful white heron or egret. Their feathers are those long dainty sprays which decorate the hats of so many women. They are very shy birds and can only be killed when their nesting time is at hand. They are devoted to their little ones and will not desert them. When they nest they come together in large colonies, in fact they have regular villages. Then the hunters come and kill large numbers of the father and mother birds and the little ones are left to starve. This has been done so often that almost all of these beautiful birds are killed, and if they are not protected it will not be long until the egret is entirely destroyed.

There are some people in our country who are making a special study of birds, they are studying their habits, what they feed upon in fact every thing about them, and they say that if the birds are destroyed the crops on the farms will suffer from worms and insects in so large a measure that they will cease to be largely productive. The birds feed upon these bugs and insects, which multiply very fast, and so prevent them from doing much harm. The farmers sometimes complain about the crows, but really the crows do less harm than good, because they destroy so many insects which affect the corn, and I suspect they think they have a right to some corm as their pay for their services.

The birds are our good friends, let us be their good friends and protect them from all harm. Let the lesson we learn be one of exquisite tenderness for all God's creatures and especially these dear little songsters.

BLACKBOARD EXERCISE

Draw a branch of a tree, on it draw a bird's nest and a bird. Ask the children to give examples showing what the birds teach us as industry, patience, peacefulness and carefulness; write these under the picture. Also tell them to illustrate these qualities.

DAILY HELPS FOR JUNIORS

SUNDAY. Faithfulness in little things fits one for heroism when the great trials come.

MONDAY. Be something in this loving age
  And prove your right to be
A light upon some darkened page
  A pilot on the sea.

TUESDAY. You must live each day at your very best.

WEDNESDAY. The work of the world is done by the few;
God asks that a part be done by you.

THURSDAY. Sin is a sin whether seen or unseen.

FRIDAY. The best and the hardest place to practise beautiful manners, is at home.

SATURDAY. Never do what you wish to conceal.

QUESTIONS

What birds do we like very well? Why?

What birds do we like not so well? Why?

There are some birds which lay their eggs in other birds nests to be hatched, What do you think of them?

The nestlings of these lazy birds grow stronger than the birds which belong in the nest and eat the food which is provided for their step brothers. How would you be unlike them?

Do the birds have work to do or is their life all fun?

Do the birds seem cheerful or unhappy in their life?

The lark's on the wing,
The snail's on the thorn,
God's in His heaven
All's right with the world.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH
REINCORPORATED MARCH 10, 1898.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

THE LYNN CONVENTION

(The circular letter which we print below has been sent out to all the Ohio Unions by the State Transportation Agent, Mr. Ashworth. Much of it is of general interest.—Editor.)

The place is of deep interest to every student of American history.

The time is opportune for all who desire to use a vacation for social, intellectual, and spiritual improvement.

The occasion is one that calls tenderly and appeals most earnestly to every Unioner, or friend of the cause, for the co-operative spirit and personal attendance.

The invitation from the Lynn Union is very cordially extended to all, who, whether from an interest in Universalism or from a desire to visit historic grounds in the vicinity of Boston, would be guests of the city at this, the Young People's D cennial Convention.

It is the hope of all who have any interest in the Faith of our Church, and especially of those who have a direct interest in our Young People's Cristian Union, that this meeting will eclipse all others we have held, in attendance and the number of delegates; in interest and the evidence of faithfulness; in business and the spirit of its progressive policy.

The expenses will be the lowest it is possible to secure; the accommodations will be the best excursionists ever get; and those going together will be as congenial as the spirit of brotherly love can make them.

Each Union is entitled to three delegates, but all may go who will, and, with the exception of the "floor of the Convention," all may enjoy the same privileges.

Will the Christian Union secretaries receiving this communication favor me with an early reply indicating the number I may safely count upon from their Union or community? Any other receiving this would confer a like favor upon me by helping me to work up an attendance. I am desirous to know the name and address at the earliest possible date of all who feel determined to go to Lynn in July unless sickness should interfere. Rates and routes will be decided upon soon, and will be given to all inquirers, together with such other information as they may desire to know.

You have a right to expect promptness from me in supplying such details as circumstances may make it necessary for you to know, but may I not expect as much from you in this work of gathering together a large delegation for Lynn, in July?

Yours in the spirit of co-operation and the hope of a successful convention. GEO H. ASHWORTH.
State Transportation Agent,
Mt. Gilead, Ohio.

RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

Week of March 19th to 25th.
Previously received, $309 48.
March 24th, Grove Hall, Dorchester, Mass., $1.50; total received, $310 98.

Receipts at Headquarters March 19th to 25th

General Fund.	State Assessment	——	
	Junior Dues	——	
	Post Office Mission	$0 50	
	Supplies and Miscellaneous	9 57	
	Total	——	$10 28
Mission Fund.	Two-Cents-a-Week	$50 49	
	Aunty Brown	——	
	Atlanta Building	1 50	
	Total	——	51 99
			$62 27

STATIONERY

The General Union has placed its official stationery, arranged for general correspondence, on sale at Headquarters. The price of one hundred sheets, with envelopes to match, is 70 cents, postage prepaid.

JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE POOR CITY BOY

Oh, the city boy is bundled
In his heavy overcoat,
With his costly leather leggings,
With a silk thing round his throat,
And he slides upon the sidewalk
Where the ashes have been spread,
And imagines he is happy
On his bright new sled.

There's a hill that's high and sloping,
In the country, far away,
Where a boy who wasn't bundled
Fit to smother used to stray;
With the swiftness of the lightning
Down the gleaming hill he sped,
And no ashes ever grated
'Neath his home-made sled.

Oh, I pity the poor city
Boy who never gets beyond
The narrow, ashy sidewalk
Or some hampered little pond.
Ah, the hill was high and sloping
And the way was clear ahead
Where a country boy went coasting
On a home-made sled.

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Contributed

MR. HEAD'S FAMILY

BY MR. O. N. WARD

"Good morning, Mr. Hand!" said Mr. Head from his comfortable place in the hollow of a downy pillow, as Mr. Hand arose and bowed gracefully. "I hope you had a very good night's rest, and are ready for a busy day. What's that; didn't sleep very well? Mr. Body rolled on you and nearly crushed the life out of you? Well, well, that won't do. I want all my people to get along nicely together. Now, Mr. Hand, you just turn back those bed clothes and give Mr. Body a good shake; it is time he waked up."

Mr. Hand pulled the bed clothes down and catching hold of Mr. Body shook him until he was wide awake, and then Mr. Head said: "What is this I hear, Mr. Body, about your rolling on Mr. Hand in the night and nearly crushing him? How is that? You say he was to blame; he crawled under you to get warm? Well, I think it more than likely, Mr. Hand! You are apt to be rather grasping and mischievous, and I am disposed to think my friend, Mr. Body, is right. There, there, don't talk back! I know the whole community is in no small measure dependent upon you, Mr. Hand, but did it ever occur to you what a useless thing you would be without the rest of us? Now, you just scurry down and waken Mr. Legs; it is time we were all moving." So Mr. Hand, who seemed to be a sort of an all around utility man, threw off the clothes, and gave Mr. Legs a push, that not only landed him on the floor but swung Mr. Body and even Mr Head right up in the air.

"Not too fast, Mr. Hand," shouted Mr. Head, "You will break something if you are not careful; but fly 'round and wash my face and comb my hair and then you can dress Mr. Legs and Mr. Body, and we will all go down to breakfast together."

Mr. Hand got his twin brother, Mr. Left Hand, at work by this time, and before long the whole party was ready for whatever the day might bring forth. Mr. Legs carried them all over to the window, which Mr. Hand threw wide open, so they could all get a breath of the fresh spring air, which so excited their appetites that they nearly overthrew Mr. Legs in their anxiety to get to the table, and they certainly would have fallen down stairs if Mr. Head had not sharply commanded Mr. Hand to cling on to the banister, and Mr. Body to stop pushing. You see Mr. Body was the greedy one, though all were hungry. He thought about all there was to life was to get something to eat, and it seemed to him that such people as Mr. Legs and Mr. Hand were of no use except to get him food, and all the other people used to humor him, because they were always sure of enough to eat when he was satisfied. Naturally, Mr. Head sat at the head of the table, and he had to keep a sharp lookout, for the twins, Mr. Right and Left Hand, were skipping around here and there often getting into mischief by their impetuous ways, as when Mr. Right Hand tried to give Mr. Head a drink of milk, and Mr. Left Hand took that opportunity to tickle Mr. Legs and the result was the milk was spilled all over Mr. Body, and Mr. Head was quite provoked and ordered Mr. Legs to carry the whole party up stairs, where Mr. Hand had to change Mr. Body's clothes. Then Mr. Head gave them all a lecture; he said: "I am surprised and pained that there should be so much disturbance in my family; we should get along very sweetly together, and we would, if we only believed in fair play and co-operation. And just think what a disastrous thing it would be for any of us to be left alone; just imagine putting Mr. Legs up on the shelf and all the rest of us going on!" Mr. Legs trembled with apprehension, and Mr. Head felt he had made a profound impression, until he noted that the trembling was of a humorous rather than a penitent nature. "What's that you say, Mr. Legs? We can't get away from you because we can't get away without you? You should not be rude to your superiors; you know we are all above you, and you should not joke when I am trying to instil a moral lesson. But you must know *you* could not live three days without the help of Mr. Body, to say nothing of myself. And I am free to confess that even I am dependent on Mr. Body and Mr. Legs and Mr. Hand, and all the other members of my family, and each member has his own place to fill. Just imagine Mr. Legs trying to take Mr. Body's place; and just think of it! Mr. Body trying to be Mr. Legs." That struck the whole family as so exceedingly funny that Mr. Head had to laugh separately for each and every one, and then he resumed, "Don't you see how this family is like a church made up of different people, and they are not all alike, but, being different, and each doing his own part, everything goes well and prosperously; so I want to say to Mr. Body and Mr. Hand and Mr. Legs, and all the other people, you are just to go ahead and do what you are designed to do and help one another on towards happiness; and now let us all go to the picnic and just watch along the way to see who can find the most to do for others."

Then Mr. Legs began to scamper around the room, and Mr. Hand got a hat for Mr. Head, a coat for Mr. Body, some gaiters for Mr. Legs, and Mr. Head told Mr. Body to pack away a good luncheon so that none of them would get faint, and then Mr. Legs picked up the rest of the family and rushed away into the woods where they had a most delightful day, just because each one filled his place without envying or despising any other. And at night when they got home all tired and happy, and Mr. Legs carried them up stairs, and Mr. Right Hand and Mr. Left Hand had undressed them, and Mr. Body had rolled so comfortably into the nice, soft bed, there was a pleased smile on the face of Mr. Head as he said, "Good night Mr. Body, good night Mr. Hand, good night everybody!"—but they were all too sleepy to answer.

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SPURRING A MAN TO SUCCESS

"There's nothing like giving a boy a little encouragement once in a while," said a wealthy downtown merchant the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small.

"I was trying to split a cross-grained hickory log, and as our wood-pile was close by the roadside, my efforts attracted the notice of the farmer, who stopped his team.

"I was greatly flattered by his attention, because he was the crossest and surliest man in town, and never took any notice of us boys, except to sit in his orchard with a shotgun in his hand when the apples were ripe. So I put in my best licks, and covered my hands with blisters, but the log refused to split. I hated to be beaten, but there seemed no help for it. The old man noticed my chagrin.

"'Humph! I thought you'd hev to give it up!' he said with a chuckle.

"Those words were all I needed.

"I made no reply; but the way that ax-head went into that log was a revelation to me. As I drove it into the knots, they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me and the farmer drove off discomfited.

"But I never forgot that scene. When I first went into business I made mistakes, as every young man will. But whenever I got caught in a doubtful enterprise I remembered that my friends were standing around waiting for the chance to say: 'I thought you'd have to give it up!'

"In spite of himself, that old farmer gave me the keynote of my success.

"So you see that, if a boy has any grit in him, he is bound to profit by the right sort of encouragement; and, in that connection, I may remark, a well-placed sneer is often worth more than a barrel of taffy."—*Puck.*

◆

A YOUNG soldier under General Sheridan said to him, just before a battle, "If I am killed, tell my mother that I kept my promise. Not a drop of strong drink have I tasted." The battle was fought, and the lad lay among the slain. Said Sheridan, "I carried his message to his mother. She replied, 'General, that is more glory for my boy than if he had taken a city.'" When "well done" can truly be said at such a moment, parental pride stands by parental sorrow and puts a staff in its hand. There are higher and holier compensations, but the knowledge of "what death he died" will always be a qualifying element in grief for one loved and lost, either to sweeten memory or to poison it.—*The Youth's Companion.*

THE TOPIC SERMON

BY REV. G. A. KRATZER

Topic, April 23. Gal. 5:6.

FAITH WORKING BY LOVE

"Faith working by love." This expression of St. Paul furnishes us the key to a much disputed question of theology and is an authority for reconciling one of the sharpest and most important apparent contradictions in the Bible.

Some of our Orthodox neighbors have told us that "the works of man do not avail unto salvation" and that "nothing which man can do has any merit to justify him in the sight of God." "It is only through faith in the blood of Christ that man can be saved." They have based such assertions on the supposed teachings of St. Paul and quote in defense of their position such words as these: "Man is not justified by the works of the law but by the faith of Jesus Christ" (Gal. 2:16). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). Universalists, believing from experience in the great virtue of the righteous life, have replied with the words of St. James: "Faith, if it hath not works, is dead, being alone" (James 2:17). So it is usually argued that our position is at least as Scriptural as that of the Orthodox; but it leaves both parties in perplexity, because there seems to be between these two Biblical writers, if not a flat contradiction, at least a most diverse placing of emphasis.

Now let us turn to our text. From the context we see that "faith working by love" evidently means *faith working or expressing itself through the deeds of love.* The Revised Version reads: "Faith working *through* love." Now this position is in exact accord with the thought of St. James previously quoted.

What, then, does St. Paul mean by saying in his letter to the Romans, "Man is justified by faith without the deeds of the law"? The answer to this question is found in the peculiar circumstances of the time. When St. Paul used the phrase "the deeds (or works) of the law" he did not mean at all what we mean by "good works." He nowhere says man is justified without good works. Neither does he say, by good works is no man justified. The fact is, that "the deeds (or works) of the law" is an idomatic or technical expression used by St. Paul by which he invariably meant the deeds of the Jewish ceremonial law, such as circumcision, offering sacrifices, paying tithes of mint, anise and cummin, washings and keeping the feasts. The Jews of St. Paul's time had a great tendency to have faith in the efficacy of these outward ceremonies and to neglect the weightier matters of judgment, mercy and faith (Matt. 23:23), and the Christian converts from Judaism in Rome and Galatea and the other provinces displayed this same disposition. Hence the numerous protests in the writings of St. Paul against their attempting to justify themselves by "the works of the (ceremonial) law," to the neglect of the faith and manner of life which Jesus taught. In the verse from which our subject is taken St. Paul draws a sharp contrast between faith that works by the deeds of love and faith that manifests itself in circumcision and other "deeds of the law" (see verse 4). The former he values and commends as much as St. James does. The latter he condemns. So there is no contradiction between the writers of the Bible on this point.

It would be well for us to bear in mind that even our glorious Universalist faith is of little use to an individual unless it "works by love," unless it is carried out into numerous and practical deeds of service. It is equally necessary to remember that *perfect* love, *by which to work*, cannot be attained by any soul unless that love springs from a living faith in God and Christ. Faith without works is dead. Works without faith are *dead also.*

Middleboro, N. Y.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD for Christ And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

FAITH AND WORKS

We who by faith look forward joyfully to the final salvation of all our race from sin and misery, should not be content with a mere contemplation of that vision, however entrancing. The glorious destiny of humanity is to be worked only with much labor and pain. It is not enough that we long for and pray for and rejoice in the belief in the coming of

> . . . "that far-off, divine event,
> Toward which the whole creation moves."

It is for us to help to bring about the reign of righteousness and peace. There are human passions to conquer, sinful lusts to be cast out before the Divine Will can rule supreme. Whatever the future may have in store the present presents a spectacle of defiance of divine decrees and disregard of divine laws. If it were not that the spirit of evil, the spirit of selfishness and envy and impurity and dishonesty, rather than the spirit of righteousness ruled in many of the principalities of this world, then personal and public wickedness would not be such a mighty and malign factor in shaping, or rather deforming, the characters of men and women. It is well for us to look forward with joyous hearts to the dawning of the morn of universal redemption from unrighteousness, but we must not overlook present conditions. An ideal is valuable only as it inspires men to endeavor to attain it. The great ideal of a perfected humanity, a redeemed race, a universal Saviour, is helpful only as it inspires those who rejoice in it to earnest efforts to make it a reality as soon as possible.

PERSONAL RESPONSIBILITY

In one of Olive Schreiner's books, Christ is represented as laying upon the trooper, Peter Halket, this responsibility: "In that small spot on earth where alone your will rules, bring there into being the kingdom to-day." The soldier, a poor, unlearned man, without wealth or influence, had excused himself from several duties on the plea of inabitity to perform them because of his humble station in life. Most of us are inclined, like Peter Halket, to excuse ourselves from disagreeable tasks, but there is a point where excuses fail. Our own thoughts and acts, to a greater or less extent, we ourselves control for good or evil. To the extent that we do control them we are responsible for them. Perhaps we cannot prevent dishonesty in others, but we can ourselves be upright. We cannot weed out jealousies and envyings from all hearts, but we can weed them out from our own. We cannot hush the tongues of slander that embitter and blight so many lives, but we can bridle our own tongues in the interests of happiness and peace. We cannot free our country from political corruption, but we can be good citizens ourselves. We cannot redeem the world from the curse of intemperance, but we can prevent that curse from gaining dominion over our own lives. In a word, we cannot bring all the world under the reign of righteousness, but we can establish that reign in our own hearts. If we choose not to be obedient to the dictates of God and right, in so far as it is possible for us to obey them, then we are responsible, and a just penalty will be visited upon us for our transgression.

It is an hypocrisy, a hollow mockery, for one who is himself deliberately selfish, or spiteful, or narrow, or impure, or dishonorable, to pray, "Thy will be done." If any man would save the world, let him begin by making sure of his own salvation.

AMONG THE many interesting exchanges which come to our table two, The Universalist Lookout and The Convention at Work, have been enlarged and improved recently. The former is the organ of the Universalists of Missouri, Iowa and Kansas, and is edited by Rev. Charles R. East, of Kansas City, assisted by Dr. Shinn and Rev. Amos Crum, D.D. It is a newsy, earnest sheet, well-edited and beautifully printed. Rev. O. M. Hilton, of Auburn, is now the editor of the New York paper, The Convention at Work, and he is ably maintaining the reputation of the paper for sprightliness and vigor. A recent number contained a history of the flourishing mission at Middletown, New York, now one of the most firmly established and prosperous churches in New York State. The Middletown parish is a splendid illustration of what may be accomplished by judicious, well-directed missionary effort.

* * *

WITH THE article by Rev. E. A. Schell, General Secretary of the Epworth League, we begin the publication this week of the long promised series of papers on the great young people's religious organizations of America. As all the most important young people's societies in this country, of the class of which the Christian Endeavor is the oldest and most conspicuous example, will be represented, the series will be a complete, though condensed history of that "miracle of modern times," the young people's movement, which has created such a stir in the religious world during the last quarter of a century. The interest and value of the articles are greatly enhanced by the fact that they have been written by persons holding high official positions in the various bodies represented, and who are, therefore, well qualified to deal with the subjects assigned them.

* * *

IN SPEAKING of the series of articles above mentioned, it is a pleasure to acknowledge the courteous and generous spirit in which the writers, without exception, replied to our request for papers. Their assent to the favor asked was given without the least hesitancy, although the time and labor involved in the preparation of such an article are by no means inconsiderable. We are sure their generosity will be appreciated by all our young people, and particularly, of course, by the readers of ONWARD.

* * *

SOME FOOLISH persons are accustomed, whenever they are anxious or annoyed about anything, to give themselves up to fits of ungoverned petulence. At such times they snarl and snap, like churlish dogs, at whomever and whatever may be so unfortunate as to come in their way. A more disagreeable exhibition than that afforded by a person who has given way to unreasonable and uncontrolled anger can hardly be conceived. Such a show of temper, even by a child, is decidedly unpleasant. When displayed by a man or woman, it is exceedingly painful.

* * *

THE SECRETARY of the National Good Citizenship League announces that the third annnal convention of that body will be held at Cincinnati, May 2–4. The addresses and discussions, by well-known and representative speakers, will bear more or less directly upon the specific aims and objects of the League, which are briefly stated as follows: 1 Unification of reform forces; 2. Promotion of the study and practice of good citizenship; 3. Eclecticism at the primary, caucus and convention—selection of the best and most competent men in nominating candidates for public office; 4. Direct legislation through the Initiative and Referendum; 5. Proportional representation; 6. The Imperative Mandate. To all friends of good government the meetings promise many features of helpfulness and interest. All organizations pledging co-operation with the League are invited to send delegates, and all friends of clean politics are to be freely welcomed to the sessions of the conference. We hope the Young People's Christian Union may be officially represented. Certainly the cause is a worthy one.

* * *

IT IS said that fish taken from subterranean lakes are totally blind; having no use for eyes, the organs of sight have totally disappeared. Nature conforms to existing conditions. In accordance with the same law, we suppose that if human beings were compelled to dwell in dense darkness, they too would become sightless after a few generations, so that if they were brought out into the sunlight the beauties of the fields and the flowers and the trees would mean nothing to them. In the spiritual realm the workings of a similar natural law are plainly manifest. The spiritual vision, when unused, is lost and lost quickly. He who shuts himself up in spiritual darkness must expect to receive the penalty of spiritual blindness. There is no escape from it. The habitual sinner, whatever may be the nature of his transgressions, whether he be licentious, or intemperate, or dishonest, or narrow and selfish, soon loses his ability to appreciate the good and beautiful in life. And there could be no more fearful retribution.

* * *

WHENEVER YOU hear a man berating the church just ask him a few such questions as these: Did you ever know a man to become a better citizen and neighbor after he had cut loose from the church? Did you ever know a person to improve morally after he had turned aside from the church? If you wished to make a man better would you begin by advising him to stay away from all church services? It is readily conceded that some of the noblest men on earth are not church people, and that some of the greatest villains on earth are church people, but where are to found the majority of the vicious, intemperate, criminal people who infest society—outside the church or in? The usefulness of the church as a means of promoting morality, is a matter of fact, not of theory.

THE EPWORTH LEAGUE

BY REV. EDWIN A. SCHELL, GENERAL SECRETARY

The Epworth League, now the official young peoples' organization adopted by the three great churches of American Methodism, was organized at Cleveland, O., May 15th, 1889. Representatives of the five young peoples' societies already existing in the Methodist Episcopal Church gathered there on that date. The object of the meeting was to prevent the organization of fugitive young peoples' societies so out of harmony with the connectional spirit of Methodism, and after deliberation the Epworth League, which embodied the general principles of all the young people's societies then in existence, with a constitition modeled on the plan of the Oxford League, and mottoes and plans of work co-ordinated from the others, was instituted.

It should be kept in mind that the Epworth League organization was simply an evolution from the older societies which had already existed in the Methodist Episcopal Church. As early as the year 1872 a petition was presented to the General Conference for the organization of young peoples' societies, signed by men so eminent among Methodists as Bishop Vincent and Dr. Neely of Philadelphia. As a result of that petition a young peoples' society, called the Lyceum, was instituted. But back even of that it ought to be understood that the whole young peoples' movement was an outgrowth of the life of Methodism, and the true philosophy of the young people's movement will fix the origin of these various societies in the triumph of the Arminian theology, and the early statement of their belief in he salvation of children. When once you have begun by allowing that children are saved you will soon find yourself with a great company of youth upon your hands. These, in a few fleeting years, become young people and you are either compelled to turn these young people out or to retain them in the church. Many, of course, were allowed to go browsing around on the devil's commons, but in some small part at least, Methodism was able to retain some from that great company of children whose early salvation she, from the first, proclaimed. Other elements in society modified the development of the young peoples' movement in the Methodist Church, such as the split in the General Conference of 1844 which was prophetic of the Civil War. The new emphasis placed upon sociology rather than theology, and the new conception of growth and development which came along with the evolutionary suggestion, has modified it in some additional particulars.

The Epworth League is governed by a general Board of Control, which meets biennially,—this year in connection with the International Epworth League Conference at Indianapolis, July 20–23. A General Cabinet, presided over by Bishop W. X. Ninde, of Detroit, exercises all the powers of the Board of Control ad interim. The Editor of The Epworth Herald is elected by the General Conference, the General Secretary by the Board of Control.

The object of the Epworth League, as stated in its constitution is "To cultivate intelligent and vital piety in the young members and friends of the church." The work of the Epworth League is divided into four departments, Spiritual work, Mercy and Help, Literary and Social work. The heads of these four departments are respectively called vice presidents, according to their number, and with the president of the chapter, the secretary, treasurer and the Junior League superintendent, constitute what is called the Epworth League Cabinet. This cabinet is really an executive committee for the chapter in the interim of business sessions which are commonly held once a month. Under the first department is placed the work of holding a devotional meeting each week; the securing of the membership of Juniors in the church, and the work of missions. Under the Mercy and Help department are included the general ideas of temperance, house to house visiting, gifts and visits to hospitals, flowers for the sick and aged, and all that is understood by the term "Christian Citizenship." The Literary Department includes all of the activities which are indicated by the word "literary." Its practical explanation is found in the circulation of The Epworth Herald which now reaches 120,000 copies each week; the Epworth League Reading Course, which is a set of four carefully selected books, which has reached in a single year as high sale as 36,000 volumes; the study of the English Bible. The text book for last year was The Wisdom Literature from the Moulton Bible. The social work is as varied almost as the individual chapters, and needs the single explanatory comment that most of these 1,750,000 Methodist young people who make the Epworth League of the Methodist Episcopal Church are distinctly pledged against participating in any forms of worldly amusement prohibited by the discipline of the Church.

The motto of the Epworth League is "Look up and Lift up," and the Scripture passages quoted as giving the best exposition of its meaning are Psalm cxxi, and Acts iii. 1–11. Spiritual vision and service for others interprets accurately the meaning of this motto.

The general spirit of the Epworth League so far as its catholicity and intensity is concerned, gather about the motto which has been adopted from Wesley, who once said "I desire a league offensive and defensive with every soldier of Jesus Christ." The real catholic spirit of the young people of Methodism finds fitting embodiment in that noble sentiment. Their hands are outstretched to any of the King's servants who go on the King's errands, and wherever there is a movement against the ramparts of sin, or for the amelioration of conditions out of harmony with the spirit of Christian civilization, there the young people of Methodism are sure to be found.

The intensity of the Methodist young people, which has in some quarters been the subject of narrow criticism, grows legitimately out of the other sentiment which they have adopted from Bishop Simpson, who once said "We live to make our own church a power in the land, while we live to love every other church that exalts our Christ." The young people of the Epworth League proceed on the assumption that the best way to hold up the hands of the Government at Washington in the Spanish-American war was for Dewey, Sampson, Schley and Shafter to stand true in the positions where the Government had placed them. Attempts at combining all these forces would have been the height of unwisdom. Every man in the Christian host has to put his hands between the hands of the King and make the war for righteousness, purity, truth and the salvation of the world as aggressive and earnest as human effort, backed by the enduement of divine power, is able to make it.

There are in round numbers 400,000 members of the Epworth League in the Methodist Episcopal Church, South; potentially, at least, another 200,000 in Canada, and under the name of the Wesley Guild, in England, another 100,000. There are more than 250 chapters in India, with something more than 100 in China, Japan and Corea. In Norway, Sweden and Denmark there are 125. Mexico and South America contribute another 40, and individual chapters of the Epworth League are found in Alaska, Hawaii, and Cuba, and in four different South American States as well as in Finland and Russia. The muster roll of the whole organization shows a membership little short of 3,750,000. They have six generations of Christian ancestry in their veins, and are to the Methodist Episcopal Church what the Tenth Legion was to Julius Cæsar, what the Old Guard was to Napoleon, and the Iron Brigade to the Iron Duke.

Chicago, Ill.

THE JUNIOR UNION WORKERS

BY EFFIE BURNHAM

One of the most interesting organizations in any church is that whose work is devoted to the children, to acquainting them with their moral obligations to God and to one another. We have in our local church in connection with our Young People's Christian Union, a Junior society for children between the ages of eight and fourteen. They are engaged in religious and social duties, their religious meetings being held every Sunday afternoon at a quarter past five and their social meetings being held in the chapel parlor on the first Saturday of every month. They have their own board of officers, consisting of a president, vice-president, secretary and treasurer, which tends to make them all self-reliant and to feel more independent. Then there is appointed a Lookout Committee whose duty it is to look up delinquent members and bring them back to the Union, as well as to bring in new members if possible. Then there is a Sunshine Committee, having in charge the purchase of flowers for distribution among the sick. These flowers are bought with the pennies taken up at each meeting.

I believe that little children should have their work in the church, for if they come only to be instructed or amused, their interest soon relaxes and their enthusiasm loses its vigor. Besides, to know that they have a department which is theirs, with its duties and separate work, and to know that something is expected of them in the way of support and help, appeals to their pride and gives them confidence in their ability to make use of their talents.

Then, it is a good thing for them to feel that they are morally responsible in a measure for the standing of their church. I believe that the Junior Union is a help to the church. I am sure that it makes for the general good of the community, in shaping and moulding character that will some time be a credit to us and to these children. Little children learn lessons of love and kindness in these children's meetings, which they never forget and which, if not always of benefit, will somewhere, sometime, be useful to them. There is an old saying that first impressions are lasting. So they are with a child. The early impressions that children receive, are seldom forgotten, and are treasured up in their minds, to be brought out some day, maybe from the ruins of a disturbed and restless life, just as we take some old, forgotten keepsake from its hiding place and find a use for it. So while a boy or girl who has received the best training and been brought up under Christian influence may wander astray, there will come to his or her mind some day, recollections of the better side of life, recollections perhaps of a good lesson learned in a Junior Union meeting.

Then again, "as the twig is bent so will the tree incline." As we train our Juniors, so will our Seniors be. And the young people with their mirth, their enthusiasm and advanced ideas, do much to make the church society interesting. How necessary it is, then, that our Juniors should learn the work and be ready each year, some of them, to join the ranks of the Seniors.

No doubt there are many little children who are brought up in homes where God is never invited, and who, if it were not for the Sunday school or the Junior Union meeting, would never think of God. So when somebody says, "Come up to our Junior Union meeting" and the child goes, simply to pass away an otherwise dull half-hour, or for the sake of gratifying curiosity, and finds a welcome there, and hears about the love and care of God for all of his children, there is a good seed sewn which will take root, and though the plant may grow slowly, and may seem of slight importance, it may bud and blossom and bear a rich and glorious fruitage.

Then, again, apart from the religious work, is the attempt at social organization, by means of which the children learn something of parliamentary law, and of self-reliance in voicing their own sentiments. In their social and business meetings there is an opportunity for them to plan for their entertainment and to come more in contact with one another. There is an opportunity for interchange of thought with some regard for business routine and methods, teaching the children the value of precision and system.

Brightness and life appeal to children, and their social and business meetings keep up their interest and attract them, besides being useful to the church, though they must not be allowed to lose sight of the fact that the Union is primarily a religious organization and founded upon Christian principles and consecrated to Christian service.

Let us have children's organizations and let us help them to prosper. Let us teach the children how to live. Let us benefit them from our own experiences of riper years. Let us teach them love for one another and good will to all One of the most touching characteristics of children is their dependence upon older people. They depend upon their elders for guidance in everything. How great then is the responsibility that rests upon us each and all, to do what we can for their benefit.

Christ said, "Suffer little children to come unto me," and by that we can see that God loved little children and that Christ in his ministry did not overlook them. "And except ye become as little children, ye cannot enter into the kingdom of heaven," showing us that to partake of the measure of the fulness of Christ, we must have the faith of a little child and submit willingly to guidance. Christ blessed the work of teaching children and made it exalted.

Let us work with patience and with zeal, and let us be mindful that as we teach and support the work, we are helping to build up the Kingdom of God in the earth.

A DEVOTIONAL MEETING EXCHANGE

BY EDSON REIFSNIDER

Perhaps the readers of ONWARD would like to hear of how Oak Park, Illinois, and Danvers, Massachusetts, exchanged devotional meetings a few weeks ago.

It proved to be a rather unique meeting and was pronounced helpful and interesting in both places. The leader of the meeting in Oak Park wrote his paper on the subject just as though he were going to use it himself, and at his request several members of his Union wrote short papers on the same topic, handing them to him. He selected the Scripture reading and wrote a prayer, also suggesting the conduct of the meeting and submitting the hymns to be sung. In addition several short prayers were written by various members, which breathed the true devotional spirit and were most uplifting. All this matter he mailed to the leader of the Danvers meeting, by whom his paper was read and who followed his suggestions as to the progress of the evening's worship. The shorter papers and prayers were placed in the hands of different members who read them at the proper time, giving the name of the contributor.

Of course Danvers followed the same plan, furnishing the entire matter for the Oak Park meeting. When it was announced in Danvers that we were going to exchange with Oak Park much curiosity and doubt were expressed on the part of the members, but all have agreed that the exchange was a great success and want some time to try it again.

FROM THE SUNRISE KINGDOM

4 Daimachi, Koishikawa, Tokio, Japan.

Dear Brother Canfield:

Last week I assigned to the young ladies of my English class the topic "Housekeeping," and to the one young man in the class, "Rice Harvest." The young man thought the subject given to the young women much easier than his and asked that his theme might be changed. The essay by the young man and one other, though not what I expected from the topic, I thought particularly good, and I enclose them for ONWARD. When I showed Mr. Kishira that his essay was more on homekeeping than housekeeping he begged leave to write under another title. The Japanees have no word for home, which accounts for their evident misunderstanding of "housekeeping."

With Christmas greetings,
C. M. Osborn.

HOW TO MAKE HOME HAPPY

BY S. KISHIRA

In State, the government regulates such laws as are needed for national interests and charges the taxes in order to provide for the national expenditure.

In housekeeping also we must have regulations in order to increase family pleasure and the sufficient estate for support. The above two purposes are the important ones in forming a home. For home comfort we must not neglect self-denial as well as being pious. Selfishness always breaks the home peace. Charity, righteousness, fidelity and amity in the home can be derived from pious hearts and self-denying minds. For the support of life we must be diligent. The evil always occurs in leisure in the incidents of common life. So we should not indulge any time without doing anything. Being diligent and patient there is no one who could not increase the estate and so the support will be sufficient.

To succeed in the above two points we must not be idle but always ready for doing our best.

The maxim teaches us that "Charity beareth all things."

Obeying the above short essay in fact we can always be happy in the home.

HOUSEKEEPING

BY MISS K. MATSUYAMA

Every man dwells in the house to shelter own life, gathering two, three, five or ten together in a house.

There are father, mother, children, grandfather, grandmother, and servant, and sometimes even uncle and aunt, and this gathering is called family.

As an empire is governed by an Emperor the home is governed by a housekeeper, and as every officer in a government takes the business of country, every one of a family has the family affairs separately.

The family affairs or housekeeping is a most necessary work of woman's deeds, to keep a house or home sweetly, and its completeness or uncompleteness relates to happiness or unhappiness of the whole family.

Hence, to keep a home sweet and happy the housekeeper must have taken the business of housekeeping most completely and never forget to use the whole power in own life.

Probably the good or the bad keeping of a home has a great power on a country to lead to high civilization.

WITH OUR WORKERS

Gardner, Mass.—The Y.P.C.U. gave an Easter offering of ten dollars to the current expenses of the church. One member was added to the church.

Biddeford, Me.—The members of the Y.P.C.U. placed in position a beautiful gift window, designed and made by Redding, Baird & Co., Boston.

St. Johnsbury, Vt.—A recent "talent social" netted sixty-five dollars and pays off a piano debt. The Union is now planning to put electric light in the auditorium. "Our Union never was so strong and enthusiastic."

Somerville, Mass.—Our Union united with the young people of the other denominations of Winter Hill in a sunrise prayer meeting at seven o'clock, Easter Sunday, and a very helpful meeting it was too, filled with good cheer, good singing and the right spirit. The central thought dropped by the leader was that we take a quiet hour sometime during the day to look in upon our lives and see if there was not something in them that the world and ourselves as well would be the better for eliminating. A good attendance of our young people was present.

Nashua, N. H.—Among subscribers to the 2 cents a week are two children, Hartwell and Allie Harriman, who took the pledge when Dr. McGlauflin was there last summer, and have sent their first payment of six months dues.

Monson, Mass.—In connection with the Ladies Aid, our Young People gave a fine entertainment before Easter, and the Juniors not to be outdone, held a sale which was largely attended though the evening was disagreeable. Over forty dollars were realized. The work of the Seniors and Juniors in our churches is one of the best signs of the time.

Framingham, Mich.—Our Y.P.C.U. had charge of the services Easter evening, giving a well rendered program, using the topic found in ONWARD, together with papers on topic, recitation and appropriate music.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, copy arrived too late for this paper]

APRIL 30. ARBOR DAY. TREE MEMORIALS. Rev. 9: 41; Chron. 16: 33; Ps. 1: 3.

SCRIPTURE LESSON—Ps. 121.

PRAYER:

Author and Finisher of the Universe, we thank Thee for the hope and promise of the spring. We praise Thee for the gift of all things that grow. In the springing grasses and budding trees, we can see that Thou art indeed the source of all life. From winter's desolation we turn with joy to the ever visible miracle of the spring. In the blessed springtime, when the air is soft, and the birds sing, when wild flowers blossom and skies are blue and tender we can do naught but think anew of the love and tenderness that is round about us. Dear Father, may we learn the lessons of life in a loving spirit. May the lessons of the spring be as real to us as are the lessons of the autumn. May we plant in the soil of our hearts the tree of an abiding faith in Thee. May it flourish in the sunshine of our life's cloudless skies; may it grow strong and stalwart from the rough and trying experiences of our lives. May we water its roots with our tears of sorrow and repentance. May our lives grow in grace and love as the years come and pass away. We ask it in the name of Him whose spirit should animate our souls. Amen.

SUGGESTIONS

I. What are the parts of the tree and to what uses do they subserve?

II. Consider life as a tree and discuss the uses of the parts. 1. Root—Hidden Forces of Life. 2. Trunk—Material Forces of Life. 3. Bark—Externalities of Life. 4. Branches—Beauty of Life. 5. Sap—The Spirit of Life. 6. Fruit—Deeds of Life.

If at all practicable do not neglect to have your Union plant a tree Arbor Day, if there is a place in the church yard. If the church be of stone or brick and the space limited, plant an ivy to climb over the walls. The exercises may be either in the church or in the yard.

SUGGESTIONS FOR PROGRAM

Singing. Scripture. Prayer. Addresses. Quotations from Union Members. The Planting and Naming of the Tree or Ivy. Singing.

FOR RECITATIONS OR READINGS

The Ivy Green. (Dickens). The Planting of the Apple Tree. (Bryant). I Cannot Tell What You Say, Green Leaves. (Charles Kingsley).

DAILY SCRIPTURE READINGS

MONDAY. St. Mark 8: 22–26.
TUESDAY. St. Luke 6: 43–45.
WEDNESDAY. Proverbs 15: 4.
THURSDAY. Judges 9: 7–15.
FRIDAY. Isaiah 61: 1–3.
SATURDAY. Joshua 24: 13.
SUNDAY. Psalms 96: 9–13.

QUOTATIONS

"Who ever yearns to see aright,
Because his heart is tender,
Shall catch a glimpse of heavenly light
In every earthly splendor.

So, since the universe began,
And till it shall be ended,
The soul of nature, soul of man,
And soul of God are blended."

A little of thy steadfastness
Rounded with leafy gracefulness,
Old oak, give me,
That the world's blasts may round me blow,
And I yield gently to an fro,
While my stout hearted trunk below,
And firm-set roots, unshaken be.
Emerson.

Yes, lightly, softly move;
There is a Power, a Presence, in the woods,
A viewless Being that with life and love
Informs the reverential solitudes;
The rich air knows it, and the mossy sod,
Thou, thou art here, my God.
Felicia D. Hemans.

The loftiest and strongest trees spring heavenward among the rocks.—*Holland.*

I have been out to-day in field and wood,
Listening to praises sweet and counsel good,
Such as a little child had understood,
That in its tender youth
Discerns the simple eloquence of truth.

. . . .

So with a book of sermons plain and true
Hid in my heart where I might turn them through,
I went home softly through the falling dew,
Still listening, rapt and calm,
To Nature giving out her evening psalm,
While far along the west, mine eyes discerned,
Where, lit by God, the fires of sunset burned,
The tree-tops, unconsumed, to flame were turned;
And I, in that great hush,
Talked with his angels in each burning bush.
Phœbe Cary.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can.
Wordsworth.

Just as the twig is bent the tree's inclined.—*Pope.*

The groves were God's first temples.—*Bryant.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

APRIL 30. THE GREAT PREACHER AND AUTHOR, REV. HOSEA BALLOU, BORN APRIL 30, 1771. Eccl. 12: 9; Isa. 61: 1; Isa. 61: 10, (first clause); Luke 9: 60, (last clause); Luke 3: 18; Rom. 10: 15, (last clause); Mark 16: 15.

Many of our Juniors are familiar with the face of Rev. Hosea Ballou, for it is on the medallion which we send to all who are on the Honor Roll for two months. Dr. Ballou was one of our most famous preachers. He lived a long time ago, for he was born in 1771, in the state of New Hampshire. His father was a Baptist minister and Dr. Ballou, when a young man, joined his father's church, but soon after heard about our faith and began to study it, and then to preach it. Just think of it, the first time he preached, his friends thought he had no gift at all for preaching, and the second time he preached he failed completely, but he tried again and again till finally he became a leader among our people. He preached three years, in New Hampshire, Connecticut and Massachusetts, before he was ordained. His ordination was very unexpected. He was in the pulpit with the Rev. Dr. Winchester, who was preaching, finally he took up the Bible and put it against the breast of Mr. Ballou and declared he was ordained to preach the Gospel, and he called upon another minister to give the charge.

Mr. Ballou was acquainted with John Murray and at one time preached for him in Boston for ten successive Sundays while Mr. Murray was away on a missionary tour. The people were delighted with his sermons and wanted him to go to Boston to live and said they would build a church for him, but he refused, for he said he did not want to do anything to interfere with Mr. Murray's preaching.

Hosea Ballou was one of the first preachers to preach that God is one person and not three, as people in those days believed and as all orthodox people believe these days. At first our people did not gladly receive this idea and some ignorantly opposed it, but Mr. Ballou's writings had so much influence that practically all of our people long ago held the same idea.

Just about one hundred years ago, a Universalist Convention met in Woodstock, Vt.; the court house had been engaged for preaching services, but the sheriff objected to its being used by Universalists and when it was time for the service he placed himself in the doorway with a drawn sword. Soon the ministers with Mr. Ballou at the head, appeard, and Mr. Ballou said "Peter, put up the sword in his sheath." The man hung his head in shame and the ministers passed in quietly.

Dr. Ballou was the first president of Tufts College, near Boston, and after having spent almost 62 years in our ministry, being always a most useful man; he died in Somerville, Mass., in 1866.

BLACKBOARD EXERCISE

Write across the top of the board "A Tower of Strength for the Universalist Cause," a little below this at the left write the date of his birth, 1771, at the right the date of his death, 1863. If possible secure a picture of Ballou and pin it on the board between the dates. Under this write "Go ye into all the world and preach the Gospel."

Give a brief sketch of his life telling of his poverty, his lack of schooling, his perseverance and his great work for the Universalist Cause.

QUESTIONS

How are the ministers and churches useful?

How do we know of the work and thoughts of Jesus and his disciples?

To whom did Paul write letters of help which we can read now?

Has any one beside the Bible writers given us good helpful thoughts in writing?

What do you know of Hosea Ballou?

What other Universalist helpful people have you heard of?

QUOTATIONS

A STRING OF PEARLS

Just seven pearls upon a string,
Pearls from a mountain-side, I bring.

The string that holds them—that is mine;
The gems all dropped from lips divine:

Blessed the Poor, and they that Mourn;
Blessed the Meek who wrong have borne;

Who thirst and hunger God will bless,
If hungering after Righteousness.

The Merciful and Pure in heart
In blessedness have royal part.

Thrice blessed they who make strife cease,
And all their lives are making Peace.

If they do please you, boys and girls,
Then wear each day this string of pearls

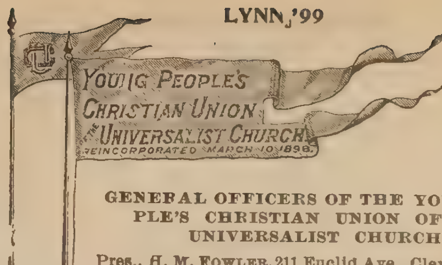
Each one is a beatitude,
And He deserves your gratitude

Who dropped them on'a mountain-side
And for you on a mountain died.
—*Selected*

SONGS AND SERVICE

SERVICE—Litany No. 1.
SONGS—Pages 46, 36, 37.

LYNN,'99



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Eastern, A. F. FRAZIER, Lynn, Mass.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

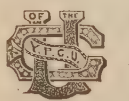
RECEIPTS FROM YOUNG PEOPLE'S DAY FOR THE ATLANTA BUILDING FUND

General Fund.	State Assessment	$51 40	
	Junior Dues	——	
	Post Office Mission	——	
	Supplies and Miscellaneous	16 56	
	Total	——	$67 96
Mission Fund.	Two-cents-a-Week	$49 52	
	Aunty Brown	——	
	Atlanta Building	50	50 02
	Total		$117 98

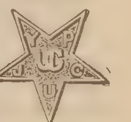
TOPIC CARDS

Send in your orders now for the 1899 annual topic cards. The cards are printed on fine cardboard with new title page designs drawn especially for us by one of the finest artist engravers in the country. The price of the Senior card is 1 1 2 cents each or 2 cents each, according to quality of card, for any quantity. Junior topic cards are all 1 1-2 cents each. Six months cards are printed to your order. Remember, the small profits derived from the sale of supplies helps to meet the expenses of the General Union.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
Senior Y.P.C.U. Pin Gold Plated .50
Junior Y.P.C.U. Pin Sterling Silver .15



"ONWARD."—The young people are beginning to take a new pride in our official paper. It is filled with interesting reading matter, and is the best missionary for our Unions. Let every subscriber when he has read his copy hand it to some one not a member, with an invitation to join the local Union and our great national army. Our Unions are committed to the support of this paper, and it is essential to our life as a National Union. Let every Union listen to a "Report of the Onward Committee at every meeting."

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

STATIONERY

The General Union has placed its official stationery, arranged for general correspondence, on sale at Headquarters. The price of one hundred sheets, with envelopes to match, is 70 cents, postage prepaid.

JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

◆

We wish to call attention to the various supplies kept in stock at General Y. P. C. U. headquarters, for sale to the Unioners. On the articles for which a charge is made there is a small margin of profit which is turned into the treasury of the General Union, and thus becomes one of its sources of income. Therefore any one purchasing any of these supplies can be sure that he is getting the full worth of his money and beside is helping our young people's cause. For simplicity in keeping our accounts it is very much to be desired that *all orders should be accompanied with cash.* Please examine carefully the list of supplies. You may find there something that your Union needs, or that you want, or would like to give to a friend as a present.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

LULLABY

Put thine arms about my neck,
Little one!
Nestle close against my breast,
While the stars are in the west,
And the swaying treetops rest,
Little one.

Close thy wond'ring, happy eyes,
Precious one!
Though the shadows linger here,
And the night is cold and drear,
Sleep in dreamland without fear
Precious one!

Let thy tired golden head,
Dearest one!
Warm a heart that's sick with grief;
Let thy sweet soul bring relief;
Make the sorrowing hours brief,
Dearest one!

V. R. G., in The Transcript.

Contributed.

LAWRENCE AND HIS PETS

BY ARABELLA WARD

There was once a little boy named Lawrence. He had a last name, of course, like all little boys, but it was not in the least necessary, for every one knew Lawrence, from the smallest of the street news-boys to the prettiest lady in Washington. I say Washington, for this is where Lawrence lived. When he was very small, so small that you would scarcely think he could be the same boy, he lived in the country.

Lawrence loved the country. He loved the flowers and the grasses and the great trees. He loved the shining meadows, where the bumble-bees dwelt and where lived the little streams that gurgled and sang softly in their beds of fern. Here tiny fish played and all sorts of strange animals like tad-poles, that circled about in the water at such a rapid rate that Lawrence often wondered why they did not grow too dizzy to move at all. The little boy loved the birds, too. He would sit for hours watching some bright-eyed songster or a cautious mother-bird teaching her little ones to hop and fly, to the great amusement of Lawrence, as well as of some of the older birds who flapped their wings and flew from branch to branch in great glee.

The flowers, too, Lawrence loved, as I have said. There was a special corner of the field which the little boy felt belonged to him. Daisies and butter-cups grew there, and the nodding heads of the red and the white clover. Here Lawrence would play for hours. The flowers were fairies, he said. There was one daisy that was larger and more beautiful than all the rest and this one was the Queen. About her were her faithful subjects. The white clovers were the Queen's pages, the red clovers were the courtiers and the butter-cups were the maids of honor. The tall grasses that grew among them were noble princes who came from far and near to see and talk with the beautiful, kind Daisy Queen.

When winter came and the flowers left the fields, Lawrence said that the Queen and her court had gone away to a warmer country, but that as soon as the snow melted they would return to rule again in the bright meadow realms, and it always happened just as Lawrence had said. The other little girls and boys who played with Lawrence thought just as he did, and they had good times together, I can tell you, in their home in the beautiful country.

But at last there came a day when Lawrence's father was called to some official position in Washington. The country home was closed and Lawrence and his brother and mother said good-by to the birds and the Daisy Queen and took a train that flew over the rails at a very rapid rate and brought them to the city which the conductor said was "Washington! Washington! All out for Washington!"

This is how Lawrence came to leave his home in the country.

Now Washington, as every one who has been there knows, is a beautiful city with broad tarred streets and brick-paved sidewalks. The houses, too, are very beautiful, and for many days Lawrence was taken about here and there and shown all the buildings and the statues, that every boy reads about. He went to the Capitol, the fine white marble building containing the Senate and the House of Representatives and all the offices, that Lawrence soon learned to know by heart. Then he saw the State buildings, the War and the Navy Departments, the Treasury and the new Post Office. Sometimes he would go with his father and sit for hours in the warm, well-furnished room with its desks and easy chairs, and the models of famous ships that the little boy never tired of studying. The men in the offices grew to be very fond of this brown-eyed Lawrence with the golden curls who was always so good and quiet and who sat and played by himself without ever disturbing them in the least. It is not every little boy who can do this, but Lawrence had been very carefully trained and the consequence was that he was never a trouble to anyone.

Still, in spite of the beautiful city, and the many new little boys and girls who were his playmates, there were many days when Lawrence could not go out. Living in a city is a very different thing from living in the country. So it happened that the little boy came to play more and more with his blocks and steam-cars, that had a corner to themselves in the sunny sitting-room.

Lawrence liked his blocks and his cars; he liked to make them into long trains like the one that had brought him to Washington. The blocks were the trunks and the bags, that filled the baggage car from floor to ceiling and which were taken out at various stations at which the train stopped along the way.

There was only one trouble with the toys, in Lawrence's eyes: they could not hear him speak! The birds had listened to him in their nests among the trees, the bees and the butterflies, too, had heard his stories, even the flowers bending among the slender grasses had touched his cheek and whispered softly to him in answer; but his blocks and his cars—they were quite another matter. So it came about that one day Lawrence's mother went down town. She was gone a long time and when she came home what do you think she brought with her? Nothing less than "Sally," the dearest and the homeliest rag baby in all the world! My! What a glad little boy was Lawrence when he opened the long box and saw Sally's great blue eyes and vermillion hued mouth staring up at him! He rushed to his mother and threw his arms about her neck and then back again to Sally whom he hugged so tight a seam in the back of her dress burst and a quantity of cotton fell out all over the sitting-room carpet.

"Never mind," said mamma, "we'll sew up the rip"; and she brought a great needle with a long black thread in it and mended the seam. That is why, even now, those great stitches are in Sally's dress.

Lawrence took a great deal of comfort with Sally. To be sure, she could not really hear him speak, but she had a mouth and eyes and ears, and Lawrence could talk to her. Then, somehow, he *felt* that she was more alive than his blocks and his cars. The days wore on, until at last Christmas came, and another glad surprise lay waiting for Lawrence.

Santa Claus has a way of finding out many things about little boys and girls, and grown people, too, and it could not have taken him long to discover Lawrence's fondness for rag-babies. At any rate, when Christmas morning dawned and the little boy ran to see what there was in his stocking, what do you think he found? "Tommy!" another flat-headed doll, with a card about his neck on which were written these words, in Santa Claus' own handwriting, "I have come to play with Sally Baby!"

In course of time two other playmates were added to Lawrence's little family. Puss, a short, thick-set cloth kitten, that presented a most pitiful appearance, owing to a lack of the proper amount of sawdust. But this was the result of something which happened very soon after he came to Lawrence, and of which I am going to tell you. Lastly came Nip; a demure, brown-eyed little rag-pug, with a dull brown coat and a collar that once may have been red, but which, by reason of constant washing, had changed to a pale pink. Nip was unlovely to look at, it is true, but none the less lovable to Lawrence. Some of the homeliest things are dearest to us, as every one knows.

Lawrence always took his pets to bed with him, holding Tommy tight in his arms, and whispering loving words to Sally and Puss and Nip, who lay snug and warm beneath the blankets. Once when Lawrence had fallen asleep, Tommy slid down from his arms, and, by some mistake, got under the pillow. The next morning when Lawrence awoke, there was Tommy, warm and snug it is true, but with his head squeezed as flat as a pan cake, and his sawdust stuffing scattered galore over the bed clothes. Mamma, as usual, came to the rescue, and before another hour Tommy's head, with the exception of a patch here and there, was as good as ever, and much dearer to Lawrence. In all of the many troubles that befel these pets of Lawrence, Sally, after the first moment of welcome given her by Lawrence, seemed to escape; but there came a day when she, too, was to suffer, and of which she still bears many a mark.

Among Lawrence's little friends was one named Kellar. Kellar lived in the house opposite, and every day he used to come and play with Lawrence in the cosy sitting-room. One day Kellar said to Lawrence, "Lawrence, I wonder if your mother would let you have a little dog, a real live dog?"

"A dog?" cried Lawrence, his face lighting up with smiles.

"Yes," replied Kellar, "a dear little woolly white dog. I know a boy who has one, and if you can keep it, I can get it for you. We have cats in our house. That is why I can't have it."

When Lawrence's mother came home she was met at the door by a very eager little boy, whose words tumbled out so fast one over another that it was all she could do to understand. At last, however, she did, and that evening a long consultation was held with Lawrence's father. The result was, that before the end of the week a new inmate was installed in the nursery, and Tommy and Nip and Puss and Sally looked askance at a woolly thing named Brownie.

Whatever the cause, however, Brownie certainly disliked Sally and Tommy and Nip and Puss, and before many days he would not let Lawrence touch one of them without giving a cross little bark close to Tommy's ear. Of Nip he stood more in awe, and barked at him only from a distance. Things went on in this way, going from bad to worse. There would evidently be trouble, and more than once Lawrence's mother asked the little boy if he was not tired of Brownie.

Lawrence said "No," very emphatically at first, but as the days passed, and he was obliged to keep his pets hidden from sight in a box on the closet shelf, his "No" became a "N-o" and by and by a "N—o," which sounded so much like a "yes," that Lawrence's mother began to look about for a new master for Brownie. Brownie, in the meantime, began to look about for something nearer home.

That "something" was the long box on the closet shelf into which, every morning, Lawrence put Sally and Tommy, and Nip and Puss. Now Brownie suspected that Lawrence had hidden his pets, and like the naughty little dog that he was, he determined to find them. One bright, sunny day, Lawrence's mother had gone out to make some calls. Lawrence was playing in the sitting-room with Kellar. Brownie was there, too, having a fine time scampering about among the blocks and the railroad cars, and causing great fun for the two little boys, who stopped every now and then to watch his antics. All at once, in the midst of his play, Brownie became very sober, and sneaking off to a corner curled up as though he was going to sleep. Lawrence and Kellar paid no further attention to him. They piled the blocks upon the cars, and sent the trains with their cargo from Washington to New York over and over again, when suddenly there came a dull sound from the adjoining closet, and in an instant in rushed Brownie, holding between his sharp little teeth Tommy and Sally and Nip and Puss.

"Oh!" shrieked Lawrence.

"Oh!" cried Kellar, "Stop, you naughty Brownie!" But the more they shouted, the faster Brownie ran, chewing Tommy's flat head as he circled about, and leaving Puss and Nip limp and sawdustless on the sitting-room floor. Sally, too, had a big piece bitten out of her. In short, it was a greater wreckage than ever had happened in any of the accidents that had befallen the iron cars between New York and Washington, and that is saying a great deal.

When Lawrence's mother came home, a doleful tale awaited her.

"Well," she cried. "Brownie shall go away at once. I have found a lady who will take him, and where he may learn better manners. At any rate, there is no Tommy or Sally or Puss or Nip in her house."

That afternoon Brownie was sent by nurse with a note to the lady who was to be his new mistress, and Lawrence's mother used more than one needle-full of thread, I can tell you, in putting patches over the wounds of Tommy and Sally and Nip and Puss.

South Orange, N. J.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

OUR SOUTHERN UNIVERSALISTS

The Universalist Herald, whose editor and publisher is Rev. J. M. Bowers of Canon, Georgia, is somewhat unconventional in manners but never uncertain in tone. While reading The Herald one is constantly reminded of such early Universalist papers as The Trumpet and The Ambassador. Like them The Herald always removes its gloves before dealing with the Orthodox opponents, and the rough and ready way in which it disposes of them is almost startling to Northern Universalists, whose occasional skirmishes with their theological enemies are usually very mild and harmless affairs. But few of our Northern ministers have ever witnessed, much less taken part in, such doctrinal debates as were common enough in the Eastern and Central States a half century ago, but have now entirely passed out of vogue in this section of the country. These pitched battles of forensic oratory and argument are, however, still not at all rare in the South. Owing to circumstances, which are such as to practically forbid the settlement of regular pastors, the preachers of our faith in the sunny Southland are nearly all itinerants and many of them travel thousands of miles annually in the fulfilment of their engagements, receiving for their services barely sufficient compensation to enable them to maintain themselves and their families. Although their efforts have not resulted in the establishment of many parish organizations or the erection of many church edifices, the widely scattered seeds of their sowing may some time bring forth an abundant fruitage. Our Southern workers are earnest and self-sacrificing and their unselfish and indomitable labors should receive kindly and hearty recognition from their Northern brethren.

FAULT-FINDERS IN THE CHURCH

Fault-finding and contentious persons are deadly enemies to the peace and prosperity of a church. By criticising and slandering other members, by finding fault with the work of the pastor, by depreciating everything connected with the parish, they bring about discord and strife and discouragement. Naturally their strictures are resented and contention or suppressed hard feeling ensues. In a church there should be no ill-will; the members should be devoted and loyal to one another. If there are changes desirable in the parish management they should be made as quietly and with as little friction as possible. No church in which hopefulness and good-will and harmony do not prevail will be notably successful and prosperous in its work.

* * *

The first number of the series of tracts to be issued by Rev. Charles Conklin, of Springfield, Mass., has appeared. It is a strong and luminous utterance on a timely subject. "What need is there of the Universalist Church?" is a question often asked in these days of liberalism in all Churches. Many persons, including the editor of The New York Sun and Dr. Lyman Abbott of The Outlook, declare there is no further need of it, not because it has proved a failure, but for the reason it has done its work so well that its mission is accomplished. Occasionally Universalists, who are either thoughtless or are seeking an excuse for allying themselves with some more popular body of Christians, are heard to make such remarks as these: "All Churches are Universalist now"; or, "We hear just as good Univeraalist sermons in the Congregational Church, or the Episcopal Church, as we do in our own." In this little tract Dr. Atwood disposes summarily of all such weak and fallacious ideas. That the Universalist Church is still needed and that if it were to cease to exist its work could not and would not be performed by any other organization, he demonstrates beyond peradventure. It would be well if Dr. Atwood's statement could be placed in the hands of every one who is in any way, however nominally and remotely, connected with our denomination. And it would serve an almost equally useful purpose to spread it broadcast among non-believers.

The L. A. W. Bulletin does not pose as a journal of ethics or religion, but it occasionally prints what Mr. Moody would call half-minute sermons, which from the standpoint alike of good morals and good theology leave little to be desired. Here is one of them: "The man who is sorry he did wrong simply because he fears that punishment may follow is not genuinely sorry." Surely, The Bulletin is wiser in its day and generation concerning the things of the spirit, than are many publications which profess to be exponents of sound doctrine. The other good thoughts which appeared in the same issue with the above are these: "The possession of much money is not proof of great and genuine riches. They are things of the heart, not of the pocket," and, "Genuine happiness cannot be obtained by false means." We have heard it declared by enthusiastic admirers of the silent steed that bicycling is conducive both to clear thinking and good morals. Such nuggets of moral wisdom from their official organ incline us to admit their claims.

* * *

It is reported that Attorney General Griggs has decided that the new Anti-Canteen Law, which forbids the detailing of soldiers as bartenders, does not present any hindrance to the granting of licenses to civilians to sell intoxicants within camp limits. The facility with which courts and lawyers find loopholes in most reform laws suggests the suspicion that the evil has a hand in the drawing up of such acts or in the construing of them. It is very noticeable that a way of evading or practically nullifying them is usually discovered.

* * *

The name of Rev. E. M. Pingree, the talented young apostle of Universalism, who died in Louisville, Kentucky in 1849, has been mentioned recently in the Western Department of The Universalist Leader. The editor of Onward is very anxious to secure a copy of the "Life and Writings of Rev. E. M. Pingree" by Rev. Henry Jewell. The book was published by Longley & Brother, Cincinnati, in 1850. If any reader knows where we might obtain a copy of the book, will he or she do us the kindness to notify us to that effect.

* * *

The many Unioners who are acquainted with Miss Mary E. Green, of the Church of the Messiah, Buffalo, New York, will be pleased to hear that she has accepted the position of secretary's assistant at General Headquarters, and will soon enter upon her new duties. Miss Green has more than a local reputation as a Christian Union worker, having been an officer of the New York State Union. At Detroit she was a candidate for membership in the General Executive Board and failed of election by a very few votes. The General Union is fortunate in securing the services of so able and earnest a worker.

* * *

A notice and cut of our new six months topic cards, recently called the attention of our Unioners to the new and attractive design now furnished by the General Union. As a matter of convenience, as well as an advertisement of their church, every local Union should furnish such cards for the use of their members.

* * *

Reform and righteousness, like charity, should begin at home. However true the intellectual creed, however noble the moral principles, however beautiful the spiritual ideals which we proclaim to the world, they will be received with little favor until we have exemplified their worth in our own lives.

* * *

The front page design of the new six months' topic cards is artistic and handsome. The new styles of cards are deservedly growing in popularity.

* * *

It matters little what a man's opinions are if he does not put them in practice. He who would bring other people to his way of thinking, must begin by showing himself a genuine convert to his own doctrines.

* * *

If you want your Union to prosper, work for it.

TO OUR JUNIOR WORKERS

REPORT BLANKS

In a very few weeks, I shall send report blanks to all the State Superintendents which they will send to the local superintendents, who will fill them out as indicated and then return to State Superintendents who will return them to me, and from the information in them, my report for our Jubilee Convention at Lynn, will be made. Last year eighteen Junior Unions failed to send reports, while one-half-of the remaining number, did not send their reports until they had been written to the second, and some even the third time. Let us do better this year. Local Superintendents who have not received report blanks by May 1, will be supplied on application to me. Last year one-half of the reports reached me after I had gone to Chicago, and in the midst of the Convention I had to prepare my report.

A GOOD YEAR

I hope that we shall have a fine showing of our Junior Department this year. Let us all improve the months which remain before the Convention, so that they will be full of blessing for our cause.

Has your Junior Union paid its fifty cent dues to the General Union? This is a very important thing to do. Last year eighty-four Junior Unions did so. This year every Junior Union should do so.

THE JUNIOR LETTER

I presume you know that this letter to our workers is to appear but once a month in Onward, and since this is the case, I shall have to condense very greatly all news items.

HELP WANTED

Is there a superintendent who can prepare the "Hints and Helps for Superintendents" for our devotional column? Miss Hosley is not able to do it. I have been doing it for several weeks. During that time I have written several asking them to do it, but the invariable reply comes back "Too busy." If there is a superintendent who can thus help, I hope she will write me. Some one must be found to do it.

NEW UNIONS

New Junior Unions have been organized at Austin, Minn., Syracuse, New York, Brookston, Indiana and Dover, Maine. God-speed to them all.

WITH THE JUNIOR WORKERS

The Juniors at Seneca, Kansas, our first Junior Union, carry on a most successful flower mission. The Juniors at Elgin, Illinois, are preparing a play and propose to buy "The Junior Stars" with the proceeds. Middletown, New York, has an average attendance of twenty-four members at the devotional meetings. The Superintendent at New Bedford, Mass., writes: "The boys are as faithful as ever. Every meeting is led by the children." The Juniors at Lodi, Wisconsin, recently visited their Superintendent at her home six miles out in the country.

A UNIQUE MEETING

One stormy Sunday recently the Junior at Williamsville, Vermont, could not meet, but two little sisters who live two miles from the church and are most faithful held a Junior meeting in their home. They invited their grandpa, mamma and little three-year-old brother to meet with them. They talked on the topic, had sentence prayers and took a collection for the Union. An example worthy to be imitated on many such an occasion.

MORE JUNIOR NEWS

The Juniors at the 2nd Church in Lynn, Mass., are keeping faithfully at it. Meetings are held on Sunday afternoons and there is increased interest. A Rally was held on New Year's Day. They propose to hold monthly socials. A meeting was held by them at the Home for Aged Women on February 19. They have also sent flowers to the dear old ladies, to their great delight. They also furnish flowers for the communion table every month and then take them to this home.

Mrs. C. A. Harmon succeeds Louise D. Rose as Superintendent of the Metropolitan District. Mrs. Harmon is Superintendent of the Union at the Church of Our Father where the interest is constantly growing. The names of the members are in a box, and each week the name of the leader is drawn for the following Sunday.

One of the boys at the Congress Sq., Portland, Maine, church has made a pretty frame for the Honor Roll.

You will all rejoice that Miss Hosley is growing stronger, although she is not yet able to take up her work. Remember her with loving thoughts and prayers.

The Charlestown, Mass., Juniors invited the mothers to be present on Young People's Day, which interested all. Washington's Birthday was also observed.

Springfield, Vermont, is a sturdy Union. It has forty-five members and is constantly growing.

The Junior Union at Lansing, Michigan, has been reorganized. The children are interested and we shall hear good things from them.

Cambridgeport, Mass., tells the joyful news that they have twenty-four sets of Mission envelopes. Bless them! that is fine; and they will be blessed in such good work. Once a month, each member gives five cents for their flower mission work.

Canton, New York, has a Junior which does all its own work. They carry on a successful flower mission, and are now busy preparing an entertainment.

Rochester, Minnesota, celebrated Young People's Day by holding a special missionary service. Four new members joined. The welcome service in "The Junior Star" was used. They sent a Christmas box to the Old Ladies' Home in Minneapolis. They are earnest little people.

Woodlawn Park, Illinois, observed Young People's Day with special exercises, including a talk on John Murray and Hosea Ballou. A collection was taken for Atlanta. This Junior has twenty-four mission envelopes.

FROM THE EMPIRE STATE

Miss Hosley sends these items from her State.

Three Junior Unions have been organized since the new year. Newark started the good work in January and has a society of fifteen members, Mrs. M. A. Carll, superintendent. Syracuse organized one February 15, with nineteen members, Mrs. H. C. Underhill, superintendent. In the Church of the Eternal Hope, New York City, one was organized February 25th, Mrs. S. G. Pratt, 86th St., and Amsterdam Ave., superintendent.

Brooklyn societies are leaders in good works, which show the missionary spirit is being developed in all directions. Excellent reports come from Middletown, Springville, Herkimer and other places showing interest and life in the work.

Friendship Juniors took part in the exercises of Young People's Day, one of the older members giving an excellent paper. Two boys who had been members of the society since it organized in '94, were graduated into the Senior Union.

IN MEMORIAM

The sad news comes from Taunton, Mass., that a dear little girl, Florence L. Ferriter, almost eight years old, passed away March 8. This is the first time their ranks have been broken by death. I know that the love and sympathy of our Juniors will be with this Junior Union and the little girl's papa. I hope the Massachusetts Juniors will write letters of sympathy, sending them in care of Mrs. W. A. Hammett. Such sorrow should make our hearts very tender and loving towards each other.

MARY GRACE CANFIELD,
National Superintendent.

TREE MEMORIALS

BY REV. EDWARD G. MASON

Arbor Day, April 30: Rev. 9: 4 (first clause). I Chron. 16: 33. Ps. 96 : 12.

"Father, thy hand
Hath reared these venerable columns, thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees."

Thus sings the poet Bryant in his stately "Forest Hymn," and everyone whose love of nature is so sympathetic and strong that he is enabled to hold communion with the spirit of the fields and the forests, and to interpret the language of the brooks and flowers and the trees, will appreciate the beautiful sentiment contained in the poet's words. For, to reverent minds, the language of Nature is the language of God, and the voice of Nature is the voice of God. Before Paul spoke from Mars Hill those marvelous words of living truth to the sneering philosophers of Athens, or Jesus taught the assembled multitudes by the Sea of Galilee and on the mountain sides of Judea, or the angels startled the shepherds of Bethlehem with their glad tidings of great joy; before the prophets of Israel sounded their notes of warning and calls to repentance in the midst of a rebellious people, or the voice of Jehovah was heard from amid the thunders of Sinai; before the first word of recorded revelation had been written, God had opened a book whose every page teaches the great truths of the existence and power and love of the Divine Being.

And that book has never been closed. It is open to-day, and whoever is able to read its language will read of him "whose tender mercies are over all his works." In her numerous and varied manifestations, Nature speaks of the Creator, the Artificer, the Artist, whose skill has designed, and whose hands have formed, all things. Alike on the blue vault of the heavens and in the faces of the flowers are traced messages from him.

Among natural creations it has always seemed to me that there is nothing more beautiful or more inspiring than the trees, and I have many times been able to verify the truth of Shakespeare's assertion that it is possible to "find tongues in trees." Who that loves beauty in form and coloring has not? Symmetrical, stately, brilliant in its mantle of green, with laced branches and finely-cut foliage,—how marvelous a creation is a gigantic oak or elm! In its sturdiness it is a symbol of strong manhood. In its beauty it is an inspiration to the finer nature of men. In its ability to sustain itself from the materials which it finds in the air and the earth, it suggests the care of him who placed it in the world and adapted its organism to its needs. Its cool shade, under which beasts and men may seek shelter from the heat of summer mid day, teaches the lesson of benevolence. It fulfils its mission well; a mission of inspiration and uplifting and usefulness.

Let us be mindful of the lessons which the trees teach us. They are, indeed, memorials of the tenderness and care and love of him who cares for and loves them well, but loves us more. Let us cherish and protect them, for in so doing we shall cultivate the higher qualities of our being. Let us learn to listen and to love the melody of the winds as they sigh through the branches, and to admire the beauty of their foliage and the majesty of their stately forms. We shall find them true and faithful friends, and pleasing companions. The lover of Nature is never lonely, for in communing with Nature, he communes with Nature's God.

Hightstown, N. J.

THE TOPIC SERMON

Topic, May 7.

THE GOOD OF THE PAST, THE JOY OF THE PRESENT

BY REV. JOHN KIMBALL

There is joy in the present because there is good in the past. Mankind usually finds that for which it searches. If we search for evil we find it; if we search for good we as certainly find that.

The cynic is the one who always seems searching for the dark and evil side of things. Beecher has aptly described him, as "The human owl, vigilant in darkness and blind to light." The pessimist and the cynic are twin brothers, for the born pessimist sees the dark side of every picture. If God had meant us to live in the dark the sun would never shine. If he had designed that we should always brood over the dark side of the picture, there would never have been any bright side. If he had meant that we were not to love the beautiful and the noble not a flower would struggle into life on the barren hillside or blossom in the fertile valley, not a single noble life would live for the glory of the past or the joy of the present.

A healthy optimism which gives to human life hope and vigor is the spirit which sees the bright side of every scene past or present, and finds good in everything. The optimistic spirit has faith in man and faith in God. It pins its faith to the truth that there is such a thing as human progression. It teaches that something never came from nothing, and believes that the evolution of the race from something lower than it is to-day was made possible from good in the past as well as in the present man.

There are both good and evil in the world. There were the same good and evil yesterday, and will be to-morrow. They are part of the plan of a wise God who, through good and evil, works out the infinite problem of His great creation. The world needs a healthy optimism which sees both good and evil, but above it all in faith sees the God who is Lord both of the good and evil. There is an unhealthy optimism in the world which shuts its eyes to the evils on all sides. The only way to rid the world of evil is to see the evil, make other people see it, and realize it is evil. When the human conscience is aroused, then the battles of freedom and humanity are always fought.

When we scan the past with a generous spirit which seeks only for the truth and gladly renders "honor wherever due," we find it alive and running over with good. Think of the good men who have lived. Paul and Peter, Luke and John and all the early Church fathers lived long ago. The past is glorified by many a sacred shrine where noble thoughts have been given to the world and noble deeds been wrought. No life like that of the Christ's exists to-day, and yet that matchless life is a legacy from a dark and dreary past. The work he did on earth stands unique among all God's workers and yet it was done nearly two thousand years ago.

God has manifested himself in every age in the lives and character of some of his noblest children. The past with its mingled good and evil, in the providence of God, is the stepping stone to something better in the present.

Turner, Maine.

WITH OUR WORKERS

LEWISTON, ME.—Our devotional meetings continue full of interest and well attended. March 7, the Union gave a supper and entertainment, which, in spite of a furious snow storm, was largely attended. The net proceeds $35 were given toward church expenses. Easter Sunday we held an early morning prayer meeting, a helpful beginning to a beautiful day. Sixteen united with the church, on that day, eight being members of our Union.

LYNN, MASS.—First Church.—The Y. P. C. U. gave a reception on Tuesday evening, April 11, to the church members. A most enjoyable evening was spent by all present. There was an informal reception followed by an entertainment consisting of singing and readings and including remarks from Rev. Messrs. Frank Whippen and Harold Marshall, also by the pastor, Dr. Pullman. Light refreshments were served by members of the Union.

DORCHESTER, MASS.—The Virginia Street Union after a period of visitation to the neighboring Unions on Sunday evenings, has resumed its regular devotional meetings at home with a larger attendance and more interest and enthusiasm.

AUGUSTA, WIS.—We are much pleased to report the organization of a new Union at Augusta. The society starts with a membership of twelve. The president is Mr. Otis R. Kelley, and the secretary, Mr. Roy Abell. This Union expects to be of much help to the church, and will be heard from again soon.

PHILADELPHIA, PA.—Church of the Messiah.—Through the efforts of the Lookout Committee three new names have been added to the roll of the Union. We welcome the new members most cordially and trust that the list will be still further increased. During the month of February the Post Office Mission distributed twenty nine copies of THE UNIVERSALIST LEADER among persons living in Virginia, Georgia, Arkansas and Nebraska. One copy of The Universalist Register for 1899 was sent to a person living in Arkansas.

NEENAH, WIS.—An especially interesting meeting was held on Easter Sunday. Several old members were home on a vacation visit and gave us the inspiration of their presence and words. On Tuesday evening an Easter social was held at which an "Egg Hunt" and other games were indulged in, making a very merry evening. Our new pastor, Rev. James Alvin Clark, has been with us three months, and has already won his way into the hearts of the people and given encouragement and hope for the future of the church here.

BOSTON, MASS.—"Eternal life to a nation means eternal vigilance by its people," said the Rev. Wilbur F. Crafts of Washington, before the Christian citizenship rally of the 5th district Massachusetts Young People's Christian Union, in the Second Universalist Church April 12. Mr. Crafts took for his subject, "Living and Dying Nations," and expressed his belief that the greatest battle of to-day was the battle for the preservation of institutions. He reviewed the course of the dying nations of the earth, among which he classed China, France, Spain and Turkey, in distinction with the living nations of Great Britain and the United States. A nation can never die if its people are mindful of its best interests, he said. The moral plague deals the greatest blow to a nation, and this can be found along the line of the greatest culture. Mental culture without moral culture will not save a nation. The speaker declared that the quiet, thoughtful Sabbath of the Anglo Saxon had been the salvation of his nation. Rev. Benjamin R. Bulkeley spoke for American Citizenship, and Rev. Frank O. Hall for Christian Citizenship, the latter expressing the hope that we should settle all national disputes by arbitration. A praise service was conducted by Rev. Dr. S. H. Roblin. The platform was elaborately decorated with banners and potted plants. Miss Blanche Crafts played a violin solo, and Mrs. Rose Carter Crafts sang. Mr. George E. Crafts had charge of the musical program. Mr. Charles Neal Barney of Lynn presided.

BRIDGEPORT, CONN.—Connecticut's Y.P.C.U. mid-year meeting and banquet was held Friday afternoon and evening, April 7. The afternoon session opened with a very helpful devotional meeting, the subject being "Duty and Pleasure," led by Mr. H. E. Belden, of Hartford. Miss May Christie extended a welcome to the visiting Unioners, which was responded to by the State President, Mr. Alexander, of Stamford. The local secretaries gave brief reports of the progress made in the devotional meetings during the past six months. The nature of these reports differed from those of the past in that they were limited to the work of the Sunday evening meetings, and omitted statements regarding the social and financial conditions of the Unions. It has been the aim to lay more stress upon the spiritual development of the Connecticut societies, the encouraging result of which was shown in the reports. The Department work, conducted by members of the State Executive Board, showed marked improvement along some lines. Rev. C. P. Hall, of Danbury, reported a successful series of Sunday evening lectures on Christian Citizenship, held in Hartford, New Haven, Stamford and Danbury. The Post Office Mission, in charge of Miss Mary L. Hayes, of Bridgeport, has an encouraging outlook. Miss Mamie A. Miller, of Middletown, reported a falling off of ONWARD subscriptions, necessarily due to its union with the UNIVERSALIST LEADER. Miss Lottie M. Champlin, of Hartford, hopes to see a marked increase in the number of Two Cents-a-Week envelopes taken in the next few months. One hundred and thirty-seven sets are now in use, which amounts to a contribution of $142.48 Miss Augusta A. Fischer, of Meriden, gave an account of the Juniors in Norwich and Meriden, the former numbering 26, the latter, 35. They are both doing excellent work. Mr. D. P. Pennywit, of New Haven, State Transportation Agent for Lynn, gave an enthusiastic address, which convinced many of the desirability of attending this coming gathering. The memorable event of the day was the inspiring address by Dr. Joseph K. Mason, of Philadelphia, who, in the short time he was among us, completely won our love and esteem. His subject was "Christian Discipleship." In it he suggested the stand a young Universalist should take when away from his home church and invited by other denominations to worship with them. Interspersed with the speeches were the State Rally Songs, composed by Rev. C. P. Hall and Mr. George Hebarb, of Hartford. The evening was devoted to feasting and merrymaking, about one hundred guests enjoying the festivities within, while April showers were falling in torrents without. Mr. W. V. Alexander acted as toastmaster. Miss Edna M. Harris, of Meriden, responded to the toast, "Our Guests;" Miss Agnes L. Hall, New Haven, "Our Secretaries;" Miss Kathyrn Root, Stamford, "Absentees;" Mr. Frank G. Mellen, Hartford, "Bachelors;" Miss Annie Bates, Danbury, "The Best Way to Enjoy Life;" Miss Susan Hammond, Bridgeport, "Snap Shots;" Miss Nellie R. Rrewer, Norwich, "Days Gone By." All agree that the occasion was very enjoyable and successful.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, preceding page]

MAY 7. THE GOOD OF THE PAST AND JOY OF THE PRESENT. 1. Cor. 3: 22; 2 Peter 1: 12.

SCRIPTURE LESSON—Romans 1: 14–17.

PRAYER:

Great Author of all Good, Thou who hast been with Thy children in all times and seasons, hear and heed our prayer.

We thank Thee for the joy that pervades the world. We thank Thee for the common wave of gladness which gives to earth its hope and brightness. We thank Thee that the evidences of thy loving kindness and tender care are visible in every age. We rejoice that there has been no age of the world where Thou hast not sent witnesses of Thy goodness. We bless Thee to day that every age has contributed something to the joy, the comfort, and the peace of the present. Make us all to realize that in Thy divine economy all things from the beginning until now have subserved some good and noble end. Dear Father may we strive for the pure unselfish spirit which sees good in everything. May the rich blessings from the past fall like a benediction on our nation's life and may they truly benefit our individual lives.

Make us realize that we can pay the debt we owe the past by making the present life joyful, trustful and useful to our fellow beings and to Thee. Amen.

SUGGESTIONS

I. As individuals grow in years with what feelings do they look to childhood and youth?

II. What part does our memory play in the happiness of the race?

III. When is character and reputation formed?

IV. Why should young people beware of "sowing wild oats"?

V. Can a person enjoy the memory of an ill spent life?

VI. Does present joy depend upon past good either received or bestowed?

VII. What joy have these past events given to the present? Granting of Magna Charta; Invention of Printing; Discovery of America; The Reformation.

VIII. What has been the greatest gift of the past to the present?

DAILY SCRIPTURE READINGS

MONDAY. Heb. 6: 13–16.
TUESDAY. Tim. 1: 14.
WEDNESDAY. Eph. 6: 7, 8.
THURSDAY. Gal. 3: 23–26.
SATURDAY. Heb. 4: 1, 2.
SUNDAY. Phil. 4: 18–19.

SERVICE—Litany No. 2.

QUOTATIONS

"Oh glorious gift of brotherhood!
Oh sweet elixir of the blood
That makes us live with those long dead
Or hope for those that shall be bred
Hereafter."

"A man may take something from the loom of the past to cover the nakedness of the present with."

For the structure which we raise
Time is with material filled;
Our days and yesterdays
Are the blocks with which we build.
Longfellow.

To-day is a king in disguise. To-day always looks mean to the thoughtless in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived, Let us unmask the king as he passes.—*Emerson.*

Forget not all the sunshine of the way
By which the Lord hast led thee—answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee.
Frances Ridley Havergal.

"Then praise for the past and the present we sing
And trustful await what the future may bring,
Let doubt and repining be banished away
And the whole of our lives be a Thanksgiving Day."

"Each day has gained in wisdom and power from the experience of the one preceding it. The sum and substance of what the world is to-day represents a strange and startling experience. All times, and all races of men, have contributed toward making up the civilization of the nineteenth century."

"Out of the twilight of the past
We move to a diviner light;
For nothing that is wrong can last;
Nothing's immortal but the right."

"That which shares the life of God
With Him surviveth all."

When our footsteps turn into the valley, flash a light across the gloom, oh Father! Set Thy lamp above our heads! Shed Thy radiance about our path that we may fear no evil! Help us to live so that in the sweet by and by we may look back and find some sunny passages in our dream of the past.—*John Irish.*

All honor to the past; out of the seed of its good has grown the joy of this present that is yet but the seed of the new present that each moment is born. With our hands full of the good that has been and now is, with our hearts full of the joy that now is and is to be, we may appreciate something of the worth of life. F. A. B.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

MAY 7. THE GREATEST WORK. 2. Chron. 34: 2; John 13: 12–17; Matt. 8; 18–21; Mark 24: 8, 9; Luke 21: 1–5; Matt. 25: 37–40; Luke 9: 4', 48.

There is a little village away up among the hills of Germany, in a most secluded spot, where every ten years for centuries past, there has been given what is known as the Passion Play. They repeat the last scenes in our Master's life. This they do, in thanksgiving for having been delivered long ago from a plague. The men and women who act the parts of those holy people of Jesus' times must constantly live the purest and noblest of lives or they are not deemed worthy to represent Jesus and his friends. So year after year they have constantly before them these exalted ideals. Year after year they live these holy lives.

Many of our people have seen the Passion Play stereopticon lecture which Dr. Lewis gives and will remember that Meyer, who has represented Jesus in these plays, has come to look like the most exalted pictures which we see of the Master. We recall also the beautiful face of the one who represented John, the beloved disciple. The faces of the other dear friends of Jesus, both men and women, were also holy faces. It is said that these people have taken on the characteristics of the men and women whom they represent so long that one could think himself when among them, to be in the midst of Jesus and his disciples. The whole atmosphere of the village of these humble peasant folk, is redolent with purity and devotion.

What they are doing in the way of making their lives blameless and upright, by striving constantly to live the Christ life, we too can do. And there is real need that all of us who to-day profess the name of the Master should just as faithfully and earnestly, strive to live the real Christ life. By doing so, all about us would be helped, our homes would be happier, our relations with friends and companions sweeter.

It is a great work for these peasants in that secluded village to live so purely, it would be a greater work for us in the midst of the rush and turmoil of life to live thus. To live an absolutely pure, unselfish, devoted life is the greatest work, for such a life serves its God and fellow-man in the highest degree.

May our boys and girls be filled with the spirit of Jesus, may they hunger and thirst for all things which are pure and holy, and may every day find them helpful and loving, constantly striving, ever pressing forward, till every thought and deed shall be blameless. This is the greatest work, That ye love the Lord thy God with all thy heart, mind and strength and thy neighbor as thyself.

BLACKBOARD EXERCISE

Divide the board into four squares; in the upper left hand square draw a tumbler of water, write under it "A cup of cold water," in the upper right hand square draw a dollar and a cent, under it write, "The Widow's Mite," in the lower left hand square draw a box, under it write, "An alabaster box of ointment," and in the last square draw a child (or cut out a picture of one and pin it on the board), under it write "A little child shall lead them."

Tell briefly the story of these four services.

QUESTIONS

Who was the great man whom people would be like?

What was his work in life?

Did he try to make only kings and rich people his friends or did he care to have children and poor people his friends, too?

Whom do you think are great men?

Can a person be great and be poor?

How do you suppose God looks upon a person who has to shovel coal, go out washing, etc., for a living?

QUOTATIONS

A FABLE

A Wild Rose grew by the pasture wall
A beautiful shrub with branches tall,
With wonderful color and rich perfume,
A daisy looked up at her rosy bloom,

"Of which are you proudest, Rose so fair,
Of your stems, or leaves or your flowers rare?"
"Of neither," said Rose with a graceful bend,
"I am proudest of my roots," sweet friend."

Of your roots? Those ugly things down in the earth?"
Here all the daisies bent with mirth,
And a bobolink swinging on a twig
Sang and danced his loveliest jig—

"Of my roots," said the Rose; for they work away,
Down there in the darkness, day after day,
Contented if only the flowers blow
Up here in the sun, while they toil below."

DAILY HELPS FOR JUNIORS

SUNDAY. He who does no good, gets none.

MONDAY. Be not anxious about to-morrow,
Do to-day's duty, fight to-day's temptation.

TUESDAY. He who cares not for others, will soon find that others will not care for him.

WEDNESDAY. The only joys which live and grow are those we share with others.

THURSDAY. Write your name in kindness and love on the hearts of those you come in contact with everyday.

FRIDAY. The talent of success is nothing more than doing what you can do *well.*

SATURDAY. There are three things that come not back: the spoken word, the past life, the neglected opportunity.

SONGS AND SERVICE

SONGS—Pages 38, 39, 26.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH
REINCORPORATED MARCH 16 1898

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
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REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

AN ACKNOWLEDGEMENT

I am pleased to acknowledge by this means the receipt of the following, with remittance:

DEAR BROTHER CARDALL:—

Inclosed find one dollar for your work among the Young People of the Universalist Church. My heart is full of love for it.

Yours in the Faith,
A FRIEND OF THE CAUSE.

BOSTON, MASS., March 25, 1899.

Let such good works continue.

ALFRED J. CARDALL, *General Secretary.*

Receipts at Headquarters April 3d to 8th

General Fund.	State Assessment	$35 50	
	Junior Dues	6 00	
	Post Office Mission	56	
	Supplies and Miscellaneous	13 61	
	Total	——	$55 67
Mission Fund.	Two-cents-a-Week	$22 11	
	Aunty Brown	——	
	Atlanta Building	3 80	25 91
	Total		$81 58

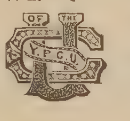
In the General Fund of last week's report, the figures should have read:

Supplies and miscellaneous	$15 66
Total	$117 08

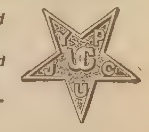
TOPIC CARDS

Send in your orders now for the 1899 annual topic cards. The cards are printed on fine cardboard with new title page designs drawn especially for us by one of the finest artist engravers in the country. The price of the Senior card is 1 1 2 cents each or 2 cents each, according to quality of card, for any quantity. Junior topic cards are all 1 1 2 cents each. Six-months cards are printed to your order. Remember, the small profits derived from the sale of supplies helps to meet the expenses of the General Union.

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
Senior Y.P.C.U. Pin Gold Plated .50
Junior Y.P.C.U. Pin Sterling Silver .15



"ONWARD."—The young people are beginning to take a new pride in our official paper. It is filled with interesting reading matter, and is the best missionary for our Unions. Let every subscriber when he has read his copy hand it to some one not a member, with an invitation to join the local Union and our great national army. Our Unions are committed to the support of this paper, and it is essential to our life as a National Union. Let every Union listen to a "Report of the Onward Committee at every meeting."

STATIONERY

We have three kinds of stationery: Stationary A has our Y.P.C.U. monogram *printed* on the writing paper; Stationary B has the monogram *embossed* upon it. This stationery is packed in neat boxes, 24 sheets of paper and 24 envelopes in each box, and is sold as follows:—

Printed Mongram,	25 cents per box
Embossed Monogram,	50 " " "

Persons ordering a single box will be charged 10 cents more than the above prices, to cover the cost of delivery by mail. Orders of 10 or more boxes will be delivered at our own expense.

Stationery C: The official letter-head of the General Executive Board, adapted to general correspondence. Price, 25 sheets with 25 envelopes to match, 25 cents, 50 sheets with 50 envelopes 40 cents. *Postage Prepaid.*

JUNIORS TAKE NOTICE

The "Junior Star" Song Book with the hymn book which largely helps to make the Union meeting more successful. Here is one word of the many said of it. "We have used them ever since we re-organized in October. We felt the need of them last year and they have filled in the gap. The songs are well adapted to the children and they are anxious to make a long service by singing many of the songs. The songs are a very welcome feature." The price of the Junior Star in any quantity, whether one or more, is 20 cents each, to which add 2 cents per copy for postage.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

THREE BEDTIME PRAYERS FOR OUR LITTLE ONES

I.

Thanks I give thee, Heavenly Father,
  For this day so glad and bright;
Now that evening shadows gather,
  Keep me safely through the night;
When the morning wakes in beauty
Waken me to love and duty.

II.

Safe in loving unseen arms,
  "Now I lay me down to sleep,"
Free from fear and all alarms,
  Since 't is God the watch doth keep.
Grateful for the happy day,
  Thankful for the quiet night;
Keep me while I sleep, I pray,
  Wake me with the morning light.

III.

God of rest, and work, and play,
Kindly through another day
Thou hast led me on my way.
All the good the day has brought me,
Every lesson it has taught me—
Let me for it thankful be;
It is all thy gift to me.
Have I sinned in act or mind,
Word untrue or thought unkind?
I would thy forgiveness seek,—
Pity me for I am weak.
In thy hands I fall asleep,
Thou a faithful watch wilt keep;
He who loves me in the light
Will protect me through the night.

J. T. Sunderland, in The Pacific Unitarian.

Contributed

THE FIRST CLASS

BY S. G. D.

"Please, Master Ray, may I recite in the first class in arithmetic?"

The request was made by a rather plain little girl, with a single braid of flaxen hair hanging down her back. She was dressed in a scrupulously clean, but somewhat faded cotton gown.

It was recess, and Master Ray was correcting some written exercises. He looked up from the paper spread out before him, and glanced somewhat quizzically over his spectacles at the petitioner.

"Why do you wish to recite in the first class?" he asked.

"Because my mother cannot send me to school very long, and I want to learn as fast as I can."

"That is commendable, very commendable," said Master Ray kindly, "but Josephine, you have not learned long division yet, and not knowing long division you cannot do examples in the greatest common divisor."

"Yes, please, Master Ray, I can do them. I heard you explain them this morning, and I have done all the example's in to-morrow's lesson but one."

"Ah!" said Master Ray becoming interested. "So you do understand long division. Let me see how well you can do the work for to-morrow's lesson. You may find the greatest common divisor of these two numbers," and turning to the blackboard he wrote 196 and 1728 on it.

Josephine took the chalk and set to work. Slowly, carefully, without hesitation, and without erasure she set down figure after figure and in a short time the example was correctly finished.

"Very well done! Admirably done!" exclaimed Master Ray who had critically watched the progress of the work. You may recite with the first class for a week, beginning to-morrow, and we will see how well you can get on."

The Stonybrook school was a small country school, and the boys and girls had their recess together. When Josephine made her request, no one was in the room but herself and the teacher. But Esther Baker, one of the large girls, came in to get something from her desk just in time to hear Master Ray's last words.

"Oh girls, girls," she cried as she ran out into the school yard, "What do you think! Master Ray is going to let that little Feen Thayer come into our class in Aritmetic."

"The idea! That little midget!" cried Dora Paine indignantly.

"We don't want her in our class, and we won't have her," said Jennie Grant.

"Why don't she stay with the little girls where she belongs?" asked Lettie Carr.

"I'll tell you what we will do" said Esther Baker. "We will spread out and take up the whole of our bench, and then she will have to sit up by Will Rogers on the high seat. Won't she look comical then?" and Esther giggled as she thought.

"Why don't you say something Sophie," said Jennie Grant. "Don't you think it is very provoking?" Sophie Ralston was a little stouter and a little slower than her classmates. "Well, really," she drawled, "I don't know. If she can get the lessons—" but just then Master Ray appeared at the door and rang the bell. Recess was over.

When the first class in arithmetic was called next day, Josephine Thayer came timidly down the aisle, with her book and slate.

On the low bench the girls arranged themselves as Esther had suggested, so that there was apparently no room for another. Josephine paused hesitatingly at the end of the bench, and good-natured Sophie would have moved up a little, but Esther who sat next, stoutly resisted the effort on Sophie's part. Josephine, with a deep blush, took a seat on the higher bench beside Will Rogers, the only boy in the class. At the sight of her feet dangling down and not quite touching the floor, the girls smiled, and an irrepressible giggle escaped from Esther, but it was instantly checked by a stern glance from Master Ray, and the recitation commenced.

First came the examples given out the day before, and all the class had them correctly done. Then Master Ray explained carefully the use of the table of prime numbers, an explanation to which the different members of the class gave varying degrees of attention. Next followed an example to be worked at once, that the teacher might see how promptly and correctly the members of the class could do the work. The first pupil who first finished this example called out "one." The next who finished it called "two" and so on. Dora and Will usually called "one," and "two," and it was so in this case. The other girls called in order varying from time to time. Sophie generally being the last. To-day Lettie called "three" and immediately after Josephine softly said "four." Esther and Jennie looked up in indignant surprise, but Sophie patiently kept on with her work. When the example had been finished by all, the work for the morrow was given out, the class was dismissed and recess immediately followed.

An unpleasant experience awaited Josephine. The girls with whom she usually played, felt aggrieved at her defection. "Of course," said Mary Fay, "Feeny Thayer don't want to play with us now that she has gone into the first class." And little Nan Beckett the smallest girl in school spoke up pertly, "I's sure, I wouldn't go where I wasn't wanted." There was a general laugh at this, and Josephine with heightened color walked slowly away.

The boys by the brook were working on a water-wheel. Will was the leader, and the other boys were following his directions. The brook was not so far off but that Will saw and heard what transpired among the girls, and he felt sorry for the forlorn little figure apart from the rest.

"Say, Feeny," he called out pleasantly, "will you please go into the schoolhouse and ask Master Ray if he will come and tell us why this wheel will not work?"

That was Will Rogers' way, and Josephine turned with a lighter heart to do his bidding. She felt from his tone that she had one friend.

Will, like Josephine, was the only child of a widowed mother. But Josephine's mother lived in a little cottage on the outskirts of the village, and earned a scanty living by doing washing, scrubbing and plain sewing for her more fortunate neighbors. Will's mother, on the other hand, lived in the big house on the hill. She led the village society, and her son would go to college in a few years.

The days went by. It was a long week for Josephine, who went and came by herself, the other girls keeping aloof from her. Sophie smiled at her, but Sophie's dimpled face was so benignant that it was hard for her not to smile. Josephine confided all her troubles to her mother, who encouraged her to persevere in trying to get the lessons in the first class.

"Keep on, dearie," she said, "it will come out all right by and by. It must, for you have done nothing wrong, you know."

Will Rogers always had a cheery morning greeting for her, and sometimes a little chat in recess about the arithmetic lesson. Master Ray looked on, apparently taking no notice as day after day Josephine was forced to perch herself on the high bench.

It was the last day of her week of probation. The lesson was a review of the week's work and examples were given to be worked at once by the class.

"You may find," said Master Ray, "the greatest common divisor of 1303 and 4049." Instantly six pencils were clicking on six slates. But Josephine, having drawn the curved lines to begin division, thoughtfully considered the numbers. She opened her arithmetic and looked at a certain page in it.

"One," she called in a shy, low tone scarcely louder than the music of the hurrying pencils. The pencils all stopped. There was absolute silence. All eyes were fixed on her.

"Are you sure you have the correct answer?" asked the teacher.

"Yes, sir!" was the prompt and firm reply.

"Very well," said Master Ray, "let us see who will have the answer next."

It was two minutes, perhaps, before Will Rogers called out "two," presently followed by a rather dejected "three" from Dora. A few minutes later and all had completed the work.

"How many figures did you make in doing the example, Dora?"

Dora counted. "Fifty-five, sir."

"And how many figures did you make, Josephine?"

"Eight, sir," was the answer.

Josephine was the only one in the class who remembered the explanation of the use of the table of prime numbers and applied it.

Master Ray leaned back in his chair. He rested his elbows on its arms and brought the tips of his fingers and thumbs together, as he thoughtfully surveyed the class.

"I have a question to put to you," he said. "Who is the best scholar in the class? Your judgment is usually good, Dora, who do you say?"

Poor Dora! It was rather hard for her. She had held the first place so long, her seat being the seat that in the traditions of Stonybrook school belonged to the best scholar in the class. She had often thought that it belonged, perhaps, to Will if he had chosen to claim it. And Dora was bright enough to see instantly the end at which the teacher was aiming. But she was equal to the occasion. A smile brightened her pretty face as she answered pleasantly:

"Why, Feeny Thayer, of course," and as she spoke she moved along the seat to make room for Josephine to sit above her.

"I knew I could depend on you, Dora," said Master Ray, with kindly appreciation. "Josephine, this may be your seat now," and he pointed to the vacant place.

But Josephine was appalled at the suggestion. Usurp Dora's place? It was not to be thought of.

"Oh, no, Master Ray!" she said appealingly, "please let me sit here."

"But you will find the low bench much more comfortable."

Josephine glanced towards the girls so steadfastly regarding her. There was a reassuring smile on Sophie's face. A happy thought struck her.

"Then, please, please, let me sit at the other end by Sophie?"

"There was no mistaking the earnestness of the request and the tone showed that tears were not far off.

"Very well," assented Master Ray. "Sophie will not object, I am sure. I have noticed that Sophie never did object. It makes little difference where you sit. There is an old quotation that begins, 'When McGregor sits—'. Who knows the rest of it? None of you? Well, look it up! Look it up! You should know it, William, for it has been exemplified in your case before now."

So Josephine remained in the first class and sat on the low bench by Sophie.

Dora was not a girl to do things by halves. At recess that day she kindly took Josephine by the hand and said:

"Come, Feeny, and play with us. I know a game that all the girls can take part in and we will try it to-day."

And little Nan, perceiving at once the change in the atmosphere, ran to take Josephine's disengaged hand and smilingly said:

"Oh, yes, I's doin to play with Feeny, too."

Meanwhile Master Ray stood in the doorway of the schoolhouse and looked benevolently on.

◆

A GREAT thought dwelling in your mind, or a great purpose surging in your heart, will make it impossible for you to be little or mean.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

HONORABLE AMBITION VERSUS SELF-SEEKING

One of the penalties which nearly every popular organization finds incident to prosperity is that of becoming an attractive field to such persons as may be seeking notoriety and power. So long as it remains weak and struggling, and is not in a position to bestow honors upon its members in return for the energies and self-sacrifice required of them, it is not troubled in this way; but when success has been achieved and it has become a distinction to stand high in its councils, then its favors are eagerly sought after.

Now, it is no dishonor for a person to seek to excel in any activity in which he may be engaged, or to aspire to leadership in any institution with which he may be identified. But when any one seeks to make use of an organization as a means of self-aggrandizement, and the interests of the cause are made subordinate to a desire for personal prestige, he is not honorably ambitious, but is a self-seeker. He who truly loves a cause will not attempt to make of it a mere stepping-stone for his vaulting ambition to mount upon, nor degrade it to the position of handmaid to his personal vanity. The test of any person's fitness to hold high position in an organization, in his willingness to sacrifice everything, prejudices, personal ambitions, himself, to its welfare.

THE IMPORTANCE OF LITTLE THINGS

Many of us are inclined to despise the small duties of life while we long for opportunities to perform great deeds, forgetting that the law of right living applies to little things as well as to large things, just as the physical law of gravitation governs the fall of the acorn from the tree as well as the descent of the boulder from the mountain peak. No one knows how much may depend upon his slightest act. The only safe way is to gauge every action by the Christ standard of righteousness, for a slight circumstance may change the course of an entire life. And this thought has a broader application than to individuals. Almost all great movements have had small beginnings; many of them have seemed to start from mere incidents. Wesley's little club at Oxford was the source of the spirit or evangelism which has permeated and revivified all Christendom. Murray had no conception of the far-reaching consequences of his seemingly chance meeting with Thomas Potter. When Dr. Clark organized the first Christian Endeavor Society he did not dream of the mighty army of Christian young people who have adopted the principles of that little body of youthful workers for Christ and the Church. Despise not the day of small things. The seemingly trivial incident of to-day may, in the light of future developments, prove to have been an event of momentous importance to ourselves and others.

THE REWARDS OF THE REFORMER

The rewards of every reformer, or at least a part of his rewards, are vindictiveness, opposition and persecution. Such have been the compensations of the men who have labored for humanity in the past, and there is little reason to hope for a change for the better in this respect in the near future. He who goes forth to do battle with the evils of the day, does so with a knowledge that his efforts will meet, not with praise, but with antagonism. The old punishments are now dispensed with, but perhaps only that a more refined torture may take their place. The old spirit is still rife among us. Who cries out against nineteenth century sins does so at his peril. The evils which exist among us and threaten to engulf us in their destructive maws, battle vigorously against the efforts of those who are endeavoring to overthrow them. And only the comparatively few sympathize with the attempts of the apostles of reform. Society looks askance at them. The degraded and criminal load them with anathemas. Even good men doubt the wisdom of their course. They are reminded that they are interfering with matters not concerning themselves, that they will unsettle the bases of government, that their task is useless. And, certainly, it does sometimes seem to be useless, with such tremendous odds arrayed against it, and it is not surprising that so many throw down the arms which they have taken up against the enemy, and reluctantly relinquish the fight.

These are some of the undesirable rewards of the reformer. Are there none other? Yes, very many. With all the dark clouds which overhang the warrior of righteousness, the light of a blessing from on high ever shines down upon him. His rewards are not material rewards, but they are of the kind which perish not and fade not. The treasures which he lays up for himself are those treasures which neither moth nor rust doth corrupt, and which thieves cannot break through and steal. They are the consciousness of having fought the good fight for virtue and justice. They are the knowledge that posterity will be benefited by his labors. They are the thought that mankind is being made better and nobler through his efforts. They are the sense of true manliness which arises from the satisfaction of having stood firm in the hour of weakness, and of having done the right thing without fear, except to truth and righteousness. In fact, the balance is on the side of the reformer who wavers not in his allegiance.

THERE ARE many indications of a growing interest in and love of our feathered friends. The Audobon Society is becoming a popular organization among ladies of fashion, and several magazines are aiding in the good work. But still there is much to be desired in the way of interest in this crusade against the cruel massacre of birds. Recently we found an editorial on this subject in a copy of THE LEADER of some two or three years back. It is so strong and pointed that we reproduce it here for the benefit of ONWARD readers. "Criminally obtuse is a severe charge to lay against many of the women members of Christian congregations, and yet it seemeth just in the presence of the head coverings that make such a brave show of a Sunday morning. Those women sitting there are in a devout frame of mind, they are easily moved by tenderness; a hint of cruelty turns them into heroines; unkindness to the meanest thing calls forth their tears, and yet above the heads of many is the evidence of their encouragement of cruelty in the adornment of their hats with the heads and wings and plumes of the birds that have been slaughtered to gratify their vanity. But they do not think, they do not see, they are sublimely obtuse to their own guilt. They are ignorant of the fact to which a writer in Public Opinion calls attention that if to the starved young we add all the birds that fly away with pellets of lead in their bodies to languish and die of their wounds, it would be no exaggeration to say that for every plume worn in a lady's hat ten birds have suffered the death pang. If the members of the gentler sex could witness a thousandth part of the slaughter that takes place every month that their patronage not only gives consent unto but commands, their awakened sensibilities would cry a halt, at least so far as they are personally responsible. One plume on one hat may not impress as an evidence of cruelty, but one plume each on one million hats is Armenia and Cuba combined in the feathered kingdom."

* * *

SOME YEARS ago a friend of ours, a Roman Catholic priest, in the course of a conversation on religious matters, declared that to accept and defend dogmas contrary to the teachings of the Roman Catholic Church, however conscientiously, is a sin which merits and will receive severe punishment. Our friend was hardly more sweeping in his statement than was a Methodist brother—also highly esteemed and a clergyman—who not long ago wrote to warn us of the dreadful consequences of cherishing and propagating the errors of Universalism. But here's the rub: the priest's conception of the truth is not that of the minister's and the minister's theology is not that of the priest's. We cannot believe both because they are contradictory in many vital particulars. If we should follow the leadership of our Methodist friend our Catholic friend would still think us under condemnation, and if we should assume that our Catholic friend is in the right our Methodist friend would still believe us to be in great danger. And in either case it is probable that someone else would suggest another solution of the problem under like penalty of punishment if we should refuse to accept it. Clearly we are in the position which President Finney declares Calvinism places a man in: "You'll be damned if you do and you'll be damned if you don't." After due deliberation we have come to the conclusion that if we are quite sure to be consigned to perdition anyway, we might as well gain it by devotion to principles in thought and life which seem to be noblest, truest and manliest. If one must be impaled upon some horn of the dilemma, at least he should be granted the poor boon of choosing which horn it shall be.

* * *

WILL OUR readers please remember that everything intended for publication in ONWARD should be sent to the editor at Hightstown, New Jersey, while all business communications regarding the paper should be addressed to the Universalist Publishing House at 30 West St., Boston, Mass. By so doing they will confer a favor upon both the editor and the publishers.

* * *

OFTEN A slanderer, when confronted, will excuse himself by declaring, "Someone told me so." Being not at all averse to passing on such a choice bit of gossip, he did not care to take the trouble to verify the statement before repeating it to others. Under such circumstances, the plea of deliberate ignorance is little better than a confession of deliberate falsehood.

* * *

THE MAN who sacrifices principle to please another man does not gain a friend thereby. One can afford to be called a "pernicious heretic," "dangerous agitator," "visionary crank,"—any name under heaven that malice and hatred may suggest,—so long as his denunciators are forced to acknowledge that he is sincere and conscientious. But under no circumstances can one afford to be called "weakling" or "traitor."

* * *

THE SECOND in the series of articles on the young people's religious organizations of America, appears in this issue, the writer being Rev. H. M. DuBose, General Secretary of the Epworth League of the Methodist Episcopal Church, South. The members of the Young People's Christian Union will appreciate and heartily respond to the cordial message of good-will with which Dr. DuBose closes his article.

* * *

OUR NEXT issue will be the Jubilee Song Number

THE EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

BY REV. HORACE M. DU BOSE, D.D.

General Secretary, and Editor Epworth Era

The Methodist Episcopal Church, South, was the first Church in Christendom to make its young people's societies a part of its own organization. This step was taken as a rightful recognition of the claims and services of that consecrated young life out of which the Church constantly renews itself and to which it must look for its perpetuation in the world. Though the Methodist Church, South, was thus forward in recognizing and annexing the young people's societies, it sets up no claim to precedence in the organization of such societies. Only on this it insists, that the Epworth League is a spontaneous outgrowth of its own spiritual life, a result of its own healthy existence. The earliest historical model of the League was the "Holy Club," or the early "Methodist Society" at Oxford University. No doubt the rise and growth of the United Societies of Christian Endeavor stimulated the tendency, active always in Methodism, which resulted in the organization of the Epworth League. But the Christian Endeavor Society never had any foothold to speak of in the Southern Church. It existed only in a few widely-separated societies, never recognized by the Church in any official way. But in a general way the idea influenced a movement already begun, and indiginous to Methodist life and ideals. The movement which culminated in the Epworth League began in the two great branches of Methodism, North and South, about the same time, but in widely different conditions. Neither of the Churches borrowed the idea from the other; in each case it was the result of the zeal, consecration and intelligent foresight of separate groups of workers; but inspired by the same purpose and led by the same spirit, and with the common ideals of Methodism before them.

In May 1889, at a Convention held in Cleveland, Ohio, the several young people's societies of the Methodist Episcopal Church (North), were united into one compact organization, known as the "Epworth League." In the same year, a number of societies previously existing in the Methodist Episcopal Church, South, were organized into a co-operative Union with a district constitution and plan of work. This movement had its beginning in Trinity Church in the city of Los Angeles, California, of which the writer was then pastor. This had no connection with the Cleveland Convention. The pastor of Trinity Church and the young people of his congregation reorganized their society, already several years in existence, into more effective shape, moved to do so by the increasing demands of the work in that western metropolis. They followed the model of the early Methodist society. This was the real and historical beginning of the Epworth League in the Methodist Episcopal Church, South. Through the efforts of the Trinity Church League, the plan was extended over the connection, and through a memorial from their Conference, the General Conference of the Church adopted the League as a form and order of work. At first the league in the Southern Church was not called by the now accepted name of "Epworth," but was denominated in the order of the General Conference, "Christian League." Later on, certain understandings were had with the leaders of the Methodist Episcopal Church (North), and the Methodist Church of Canada. Certain adaptations and modifications conformed the Southern League to the others, and co-operation was established. For purposes of affiliation, and international intercourse, it was agreed that the three Leagues should take the common name of "Epworth." This was two years after the inception of the movement, and was the first point at which the two Leagues met, or came into formal contact. They are now not only one in name, but one in spirit; and though born in different houses they recognize a common maternity, and boast a common inheritance in the life and character of the matriarch of Epworth Rectory. Every two years the Leagues of Canada and the United States meet in an International Conference, or Convention. This Conference has no jurisdictional authority, nor can it legislate in any matters. It is purely for purposes of consultation and interchange of ideas, and for devotion and the cultivation of fraternity. The next Conference will meet in the city of Indianapolis, July 20–23.

The form of organization of the Southern Leagues differ in several particulars from the Leagues of the North. There are two orders in the South as in the North, Senior Chapters and Junior Chapters. The pledge in the Junior Chapter is as follows: "I hereby promise, with the help of God, to try always to do right; to read the Holy Scriptures, and pray every day; and also to regularly attend the meetings of the League, and be governed by its rules." The Senior League or Chapter has only a simple obligation to "observe the rules and regulations of the Epworth League, attend its meetings as far as possible, and take some part in them." Members of the Junior League are under fourteen years of age; members of the Senior League must be above twelve years of age. The work of the League consists of three departments, viz.: (1) Department of worship, presided over by a chairman, and committee of three or five This department has charge of the weekly prayer meeting and all other devotional exercises, and also directs the mission work of the League. (2) Department of charity and help, presided over by appropriate chairman and committee; has charge of all local charity work, flower missions, visitations, and co-operates with the pastor in parish work. (3) Department of literary work; is the social and literary bureau of the League; promotes the study of the Holy Scriptures; arranges lecture courses, reading courses; distributes tracts and literature, and conducts the monthly and fortnightly social re-unions.

The larger work of the League is conducted through conferences, State "Annual," District and City Unions. The plan of these conferences is now a system and works delightfully and satisfactorily. The League has been a great evangelical force in the Church, and its efficacy is recognized on every hand.

The membership of the Southern Leagues aggregates nearly three hundred thousand and is growing steadily. The Leagues support fifteen missionaries, helpers and Bible women in the foreign field, beside distributing largely in home and local works. Much hospital and "Good Samaritan" work is constantly carried on through the ministry of this ever-present auxiliary of the pastor. In addition to these things, a quickened literary interest has characterized its work amongst the young church men and women. It carries with it the old Oxford Methodist motto of religion and learning, the one sanctifying the other.

The General Secretary, on behalf of three hundred thousand Epworth Leaguers of the South, bears Christian greetings to all the young Christian men and women who receive this message.

Nashville, Tenn.

ECONOMY

BY MISS C. L. MERRILL

Economy at once suggests the financial problem, but it is hardly in my province, nor would I feel sufficiently intelligent to suggest at this time the ways and means of economizing in the Young People's Christian Union. Each local Union has its own needs and knows best how to use the small amount which our treasuries are apt to hold. But I beg of you, do not feel either so rich or so poor that you cannot spend what you have. The more we spend in church work the more we get. The poorest churches are richest in enthusiastic workers. Give your members something to do, and there will be no lack of interest. Spend the money in the treasury, then go to work and earn some more. It is the only way to keep a Union alive. A society that holds on to its money with an iron grasp, is not a live society. Surely our Unions do not exist for the purpose of raising money, nor for investments, but we are working to raise and spend all we can for the good of the cause.

I think the General Union showed wise economy when they consolidated ONWARD with THE LEADER, thus spreading our words and accounts of our work into thousands of homes that would otherwise remain in ignorance of the great work being carried on by the organization.

Possibly because my attention has been especially called of late to the lack of enthusiasm in the devotional meeting, my thoughts turn in that direction, and I find myself appealing to you in behalf of our organization. That the devotional meeting is the most important place above all others, where we should economize time, by utilizing every moment, seems to me an unquestionable fact.

It was so refreshing the other Sunday, when I visited a Union where they had a real live meeting and not a mere praise service. So many of our meetings do merge into that. Most of you will agree with me, I am sure, when I say that while our devotional meetings are very helpful and inspiring, they are not up to the standard. Why is it that our young people are afraid to speak in response to the leader's request? We claim that we have never been educated up to such things, but what have we been doing for the past ten or fifteen years if not educating our members in this very direction! And while I grant you that during this time the progress has been great, yet there is a decided opportunity for improvement before reaching the ideal.

I think, even yet, many are kept back from speaking for the reason that has so often been given, that their thoughts will not be so helpful, or expressed in such a brilliant way as their neighbors'; but if we could only realize the fact that often some little word spoken from the heart does more good than an eloquent sermon, and that even the mere tone of a voice may carry inspiration and helpfulness with it, we should be less chary of our words. The idea of being ridiculed or criticised is an absurd one, for surely no one would be guilty of such offense; but, granting it was possible, it should have no effect upon us, for we must rise above it. The opportunity given us to express our thoughts is a golden one which we do not appreciate, and if it is improved it will not only broaden our lives but will encourage and help the lives of others.

One secret of our waste of time in the devotional meeting is the negligence to prepare ourselves during the week for the discussion of the topic on Sunday.

In these busy modern times, when so much demand is made upon our time, it is easy to cast aside all thought of such things. We cannot use all our energy in one direction but must learn to economize by dividing our time with the various duties pressed upon us, giving a proportion to so important a movement as the Union. Like the proverbial stage-coach that has always room for one more, we busy people can find time for one thing more by economizing and utilizing the moments we are now so apt to waste. How much lighter then would be the duties upon the few who now have the responsibility, and who need so much to economize their energies.

Do not economize too much on the social side of the Union but keep in mind that the object is not alone its intellectual development, but it is to build up the character of its members, and its aim is to make good and true and loyal men and women and its special province is to quicken and develop and nourish the soul.

Interested workers in our Christian Union gain energy and consecration not otherwise obtained. And it needs consecration and self-sacrifice and faith to go forward, for there are so many hard places and dark days when it seems as if our share in this great work is so small that it is hardly worth attempting; but if we have that perfect faith that has carried our young people forward during these past years, with the cry, "Onward, for Christ and the Church," we are sure to succeed. If we each do our little share, it will make a mighty whole, and we may be sure that in the years to come the Young People's Chrisian Union will be a mighty power in the Universalist denomination. And not only in the denomination, but its influence will be felt throughout the world.

Cambridgeport, Mass.

SPIRITUAL GROWTH

BY REV. DR. HENRY BLANCHARD

For all things that have life, the law of growth is universal. From plant to man, all things grow. Beginnings are small—endings are large. In man, growth of body, intellect, feeling, will, conscience, are amazing.

It is said of Jesus that he grew in stature and in favor with God and man. His spiritual growth was as marked as his bodily growth. We are told to "grow in grace." Spiritual growth is to complement the growth of body mind and will.

My few words to the readers of the ONWARD will dwell on the means of spiritual growth. For there cannot be much need of definition of this enlarging of the spirit. We grow in grace, as we grow in reverence, love, sympathy, self knowledge, self control.

The means to this great end are what chiefly concern us. We shall grow in the spirit by meditation, prayer, aspiration, acceptance of high ideals, strengthening of will.

First of all, we need the still hours of thought. In this busy, strenuous life of this closing century, even the young are too much occupied by pleasure or the gaining of a living, to meditate as much as they ought. "While I mused, the fire burned," an ancient Psalmist said.

There is much amusing with the young, there is not much musing. But we greatly need to go apart from companions, and even from our household, in order that we may meditate on life and death, and duty and immortality and Christ and God.

I would that, as certain religious persons "go into retreats," we too might retreat into solitude and into silence. In these, meditation, wisely guided, will help us grow in the spirit. "Who has his eye on the Eternal," said Emerson, "will find that his intellect will grow." Yes, and he will find that feeling and will and conscience will grow in meditation.

We need more frequent hours of prayer. I have read of bands of believers who unite in silent prayer at the hour of noon. They do this alone in the body, but conscious that their fellow believers are also praying. The young need prayer. They need not trouble themselves about the philosophy of prayer. They need not depend upon their own form of words. From Jesus and many a saintly soul, they can receive prayers which, repeated simply and earnestly, will make them grow in the spirit. I do not wonder Emerson said that the attitude of prayer is the highest in which man can place himself.

The young must have aspiration. To be content with what one is or does is sign of death. There is a noble discontent. There is to be a longing for a nobler life. The poet Samuel Daniels—1562—1619—said

> "Unless above himself he can
> Erect himself, how poor a thing is man."

Browning said—

> "Then welcome each rebuff
> That turns earth's smoothness rough.
> Each sting that bids nor sit nor stand, but go!
> Be our joys three parts pain!
> Strive and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!
> What I aspired to be
> And was not, comforts me."

High ideals abound. The greatest of these is Jesus. But many more there are. Garfield found his largely in Mark Hopkins. Matthew Arnold his in his father, Dr. Thomas Arnold. We all know some one like whom we would like to be. Out of all the graces we see in our helpers, we can form an image which shall command us. Oh! that the young men may see and follow and reach their ideals!

Life is a battle in which our wills are to be made strong. We are not to lament that life's conditions are hard. We are to honor strenuous souls. We are to grow strong in will. We are to hold with Browning:

> "One who never turned his back,
> Never doubted clouds would break,
> Never dreamed, though right were worsted,
> Wrong would triumph,
> Held, we fell to rise, are baffled to fight better,
> Sleep to wake."

Meditation, prayer, aspiration, acceptance of high ideals, strengthening of will, these are the means of spiritual growth.

May you who read, my dear young friends, meditate much on these means, and then fill out my thoughts with your own. You are to read in order to think. You are to think in order to do.

Portland, Maine.

WITH OUR WORKERS

SOUTH FRAMINGHAM, MASS.—During the winter months this Union has held a series of "Pleasant Sunday Evening" services, at which there have been interesting lectures, studies of religious poetry, and fine music. The collections have more than covered the large expense. In spite of exceedingly bad weather the average attendance has been 125. Good Citizenship meetings are held once a month in conjunction with the other denominations of the place.

DANVERS, MASS.—The tenth anniversary of the Universalist Y. P. C. U. was successfully observed recently. At the social held in the vestry, after the address of welcome by the president, Charles H. Ingalls, remarks were made by Miss Mary Mudge for the First Congregational Church Y.P.S.C.E., Rev. K. E. Evans for the Unitarian young people, A. E. Fuller for the Baptist Y.P.S.C.E., Miss Ethel Whitten for the Epworth League, and Miss Jessie I. Kemp for the Maple Street Congregational Y.P.S.C.E., Rev. E. M. Barney for the Beverly Y.P.C.U., and delegates were also present from the Salem Y.P.C.U. Light refreshments were served. In the church there was a short praise service, the pastor, Rev. Edson Reifsnider, reading the Scripture lesson, and Rev. Mr. Barney offering prayer. The secretary read letters from Rev. C. B. Lynn, now of Provincetown, Rev. Harry Fay Fisher, of Arlington, and Miss S. E. Hunt, of Salem, all of whom were instrumental in forming the union; also from Rev. W. H. Trickey, of Claremont, N. H., former pastor of the church. The pastor then introduced Rev. A. Eugene Bartlett of the Hazelwood Universalist Church of Hyde Park, who, after a few words of greeting and congratulation, gave an enthusiastic address upon "The Young People's Movement; What It Has Done, and What It May Do." The church was beautifully decorated in honor of the occasion.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

MAY 14. THE HISTORY OF OUR FAITH. Heb. 12:1; Eph. 4: 3, 13.

SCRIPTURE LESSON—I. Cor. 13.

PRAYER:

Our Father who art in Heaven. In the name of Him who taught us to pray we come to Thee. We would gladly render to Thee the honor and the glory due Thy name. From contrite hearts, dear Father, we would pray for Thy continued blessing.

We thank Thee for the spring with all its hope and promise. For the fullness of life about us which proclaims from day to day that Thou art the Author and Source of all life, we thank Thee.

Especially do we thank Thee for the faith we cherish—"The faith that was once delivered to the saints." We are truly grateful for all the noble lives that have helped to make our denominational history a joy to humanity and to Thee. We thank Thee for the written History of our Church and our faith. We thank Thee for the life and influence of the Christ who was the first great teacher to proclaim the brotherhood of the race, and the Fatherhood of God. Bless, we pray Thee the unwritten history of our church, the history yet to be lived. May it prove a source of joy and power to us all. May we grow to love our Church and the faith for which it stands more and more, and may we honor it by the faithfulness and loyalty of our daily living. Amen.

SUGGESTIONS

History of Universalism: Universalism of the early Church Fathers; Universalism in Europe; Universalism in America; Pioneer Universalism, 1760–1795; Controversial Universalism, 1295–1840; Constructive Universalism, 1840 to present time.

I. Give an account of Universalism in ancient times.

II. Is there any organized Universalism in Europe? What has been the thought of Universalist progress in Great Britain? On the Continent?

III. For what are these places noted in Universalist History? Philadelphia, Good Luck, N. J., Gloucester, Mass., Barnard, Vt., Winchester, N. H.

IV. Wherein did the theology of John Murray differ from the general belief of his time?

V. Wherein did the theology of Hosea Ballou differ from that of John Murray?

VI. What were the teachings of Hosea Ballou concerning the atonement and the doctrine of the trinity? Are these teachings generally accepted by our Church to-day?

VII. What was his teaching in regard to the immediate happiness of all souls at death? Is this generally accepted in the Universalist Church to-day?

VIII. What is the central thought of Universalism around which all differing shades of belief can agree?

IX. Where are our mission fields? What is being done in each?

X. What organization have the women of our Church?

XI. What is the organization of the young people of our Church? What is it doing?

XII. Tell something of the History of Universalism in your own State?

DAILY SCRIPTURE READINGS

MONDAY. Col. 1: 20.
TUESDAY. 1. Tim. 4: 10.
WEDNESDAY. Dan. 9: 24.
THURSDAY. 1. Cor. 15: 49.
FRIDAY. Isa. 25: 8.
SATURDAY. 1. Tim. 1: 4.
SUNDAY. 1. Cor. 15: 22.

QUOTATIONS

It is often asserted by the opposers of the doctrine of the salvation of all men that it is a new doctrine, and one unknown in the Christian world, until within a century past. But this manifests great ignorance of Ecclesiastical history as the doctrine has been believed and preached in every age from the apostolic time to the present. Indeed, "by all God's holy prophets" and good men "since the world began."

From History of Universalism published in 1826 *by Thomas Brown, M. A.*

The idea that the human race is one in destiny as it is one in origin—which is the root-thought of Universalism—appears to have been entertained by some in every race where the belief in immortality has grown into prominence. —*I. M. Atwood, D.D.*

The thoughts of men are widened by the process of the suns.—*Tennyson.*

Denied the fellowship of other churches from the start we have tried to be content with the fellowship of Christ, and we neither desire nor ask for any other until we are deemed worthy of it.—*Rev. J. H. Tuttle, D.D.*

We have not happened. Nothing in our history is the result of accident. We have come of laws as absolute as gravitation, or any law of growth; and these successive changes or departures simply show how Universalism has been historically developed.—*Rev. E. G. Brooks, D.D.*

"When Rev. John Murray preached in Faneuil Hall, Nov. 26, 1773, he discoursed from this appropriate text, 'If the Love therefore shall make you free, ye shall be free indeed.'"

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

MAY 14.—THE GENTLE AND LOVING DISCIPLE, REV JOHN BOYDEN, BORN MAY 14, 1809. 1. John 4: 7; John 15: 8; John 15: 14; Matt. 10: 42; Luke 14: 2; John 8: 31, (last clause).

A CORRECTION

In preparing the story of Hosea Ballou I confused the two Ballous. It was Hosea the 2nd who was president of Tufts College and not the elder. Hosea the 1st died in 1852, and it is about him we are trying to learn.

We copy from "Fifty Notable Years" the following sketch of Rev. John Boyden:

The ministry of Rev. John Boyden was one of the most useful and honored in our Universalist Church. He was born in Sturbridge, Mass., May 14, 1809 and died in Woonsocket, R. I., Sept. 28, 1869. He was ordained to the Christian ministry in 1830. His longest pastorate was in Woonsocket, R. I., and covered a period of nearly thirty years. As a preacher he was plain, sound and forcible. His eloquence was in his sincerity and earnestness of manner and speech. He was pointedly doctrinal and practical in his sermons. He was especially sympathetic and consoling to those in bereavement or other affliction.

He was a true Christian reformer, a positive and faithful advocate of temperance and human freedom. He endeared himself to all who knew him and was especially beloved and respected among his people in Woonsocket, R. I. His memory is blessed to all who ever knew him, and his influence lives in the lives of those who received his ministration.

Our boys and girls may learn helpful lessons from the life of this good man who died nearly thirty years ago. To be honest in what we think and say and do, when we are children, is to help us to noble manhood and womanhood. To be obedient to father and mother, with loving, helpful service, and to be kind to all about us, is to win the love of many friends, and to grow like our Saviour whose disciples we are trying to be. We may not all preach the Gospel from the pulpit as did this Universalist minister, but each one of us may serve God just as truly, and follow Jesus just as lovingly, as did he; and if we are faithful our lives shall be a blessing and comfort to all who know us, and our Father in heaven will be very glad of such love and service.

"How happy is he born or taught
Who serveth not another's will;
Whose armor is his honest thought,
And simple truth his highest skill;"

"Who God doth late and early pray,
More of his grace than goods to lend,
And walks with man from day to day,
As with a brother and a friend."

"This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And, having nothing, yet hath all."

BLACKBOARD EXERCISE

On one side of the board draw a cross, on the other side a vine with branches. Across the top of the board write "Let us love one another," and at the bottom write "Whosoever doth not bear his cross and come after me can not be my disciple." Application. Jesus is the vine and we are the branches and every one that takes up his cross is one of his disciples and like John Boyden we should all try to be as faithful and loving a disciple.

QUESTIONS

What are disciples?

What did Jesus expect his disciples to make their work if they were to be his disciples?

Which one of his disciples pretended to love him but betrayed him to those who would harm him?

Beside God, whom do we love and obey? Why?

Why are we apt to make people our friends?

How do people show best their love for others?

QUOTATIONS

MY DAISY LESSON

I walked at morn in the meadow:
Each daisy stood in its place,
And turned to the eastern sunshine
Its dear little white-frilled face.

I was there again at the noontide:
Each face was looking straight up,
Catching the golden glory
In its golden-hearted cup.

And I walked that way in the evening,
When the sun was sinking low:
Each flower was gazing westward,
And smiled in the sunset glow.

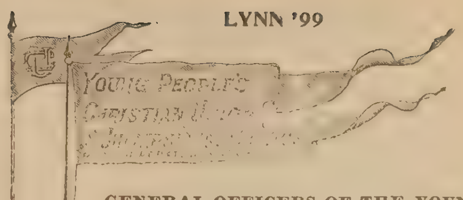
Then I thought, if our hearts, as the daisies,
Would always follow the sun,
What lives of sweetness and beauty
Would be in us begun—

Lives that would surely please Jesus,
Jesus, our Sun, and our Light;
If we lift up our hearts to his shining,
They will ever be pure and bright.

—*Selected.*

SONGS AND SERVICE

SERVICE No. 5.
SONGS—Pages 24, 10, 56.



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Department Superintendents

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Junior Work, MARY GRACE CANFIELD, Dover, Maine.

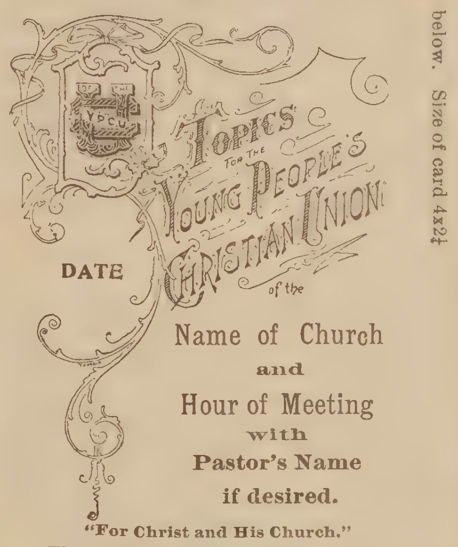
TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

Receipts at Headquarters April 9th to 15th

General Fund.	State Assessment	$75 00	
	Junior Dues	——	
	Post Office Mission	1 00	
	Supplies and Miscellaneous	8 00	
	Total		$84 00
Mission Fund.	Two-cents-a-Week	$54 39	
	Aunty Brown	——	
	Atlanta Building	15 88	70 27
	Total		$154 27

NEW SIX-MONTH TOPIC CARD


Y.P.C.U.
Topics for the Young People's Christian Union of the
DATE
Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.
"For Christ and His Church."

Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

This card is designated:—

Style A, 3-fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed 20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2,50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

STATIONERY

We have three kinds of stationery: Stationery A has our Y.P.C.U. monogram *printed* on the writing paper; Stationery B has the monogram *embossed* upon it. This stationery is packed in neat boxes, 24 sheets of paper and 24 envelopes in each box, and is sold as follows:—

Printed Mongram,	25 cents per box
Embossed Monogram,	50 " " "

Persons ordering a single box will be charged 10 cents more than the above prices, to cover the cost of delivery by mail. Orders of 10 or more boxes will be delivered at our own expense.

Stationery C: The official letter-head of the General Executive Board, adapted to general correspondence. Price, 25 sheets with 25 envelopes to match, 25 cents, 50 sheets with 50 envelopes 40 cents. *Postage Prepaid.*

A DOUBLE PURPOSE

That the "Junior Star" Song Book is meeting the needs of the Junior Unions we have abundant proof. Here is a recent word—one of the many that come to us: "We have bought the 'Junior Star' Song Books, and like them very much. We would advise all other Juniors to use them."

REMEMBER that the *full* amount received from their sale is credited to the Junior department for the building of the church at Atlanta, the purchase thus serving the double purpose—increasing the interest of the Junior meeting, and helping on our missionary work to their credit. Price, 20 cents each book, to which add 2 cents per copy for postage, or $2.40 per dozen, purchaser to pay expressage.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

"AS YE WOULD"

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.

—*Edith V. Bradt, in London Chronicle.*

◆

Contributed

TRUE BEAUTY

BY ANNIE LEWIS PINFOLD

"What is the matter, Ada?" Mrs. Watson asked her little daughter as she came slowly into the house on her return from school, with eyes that were red and swollen as if she had been crying for some time.

"I was out at recess, playin' hide an' seek. I hid behind some bushes. Sadie Martin and Josie Dean were close by, but they didn't see me, an' they were talkin' 'bout the girls, an'—an' they said—oh, mamma!—they said that I was the homeliest girl in school," she sobbed.

"Was that all of it?" was the mother's query, as she drew the little maiden into her lap.

"N—no. I was mad an', came out of the bushes an' told 'em I wasn't. They just laughed an' said I had no business listening to what other folks said, an' if I didn't like to hear the truth they couldn't help it. Mamma, why didn't I have curly hair an' blue eyes an' a nice skin that doesn't get all spattered up with freckles?" Ada demanded, sitting bolt upright and dashing away the tears from her eyes. "You know you always told me that God made me. Why couldn't He have made me pretty so folks would like to look at me, just as easy as to let me be like this?"

"You must not feel like this about it, Ada," said her mother. "Sit up quietly and let us have a little talk. Can you tell me what people in the village you like the best?" asked Mrs. Watson, as she brushed back the roughened hair from the child's hot forehead.

"There's Grandma Stacy an' Mrs. DeWitt an' Mary O'Hara—an'—an' Joe Sturgis, for grown-up folks," was the quick answer.

"Yes, but Grandma Stacy is so very old that her skin is all wrinkles and she has no teeth. Her hair is gone, too, and if she did not wear caps she would look very strange. Mrs. DeWitt is cross-eyed and Mary O'Hara has a humpback, not to speak of red hair. Joe Sturgis would roll one way as well as another, he is so fat," Mrs. Watson said. "Yet everybody likes them and they are always sure of a warm welcome wherever they choose to go. Do you think it is because people 'like to look at them'? No, it is not their faces and figures that we admire and love. It is the beautiful spirit that shines out from within them and so transfigures them that what would otherwise be unpleasant to look upon, is a joy and delight to our eyes.

"I have seen boys and girls," her mother continued, "who had beautiful faces to me at first sight, but when I knew them better, and saw that nearly always there were ugly scowls on the white foreheads and disagreeable pouts on the rosy lips, the pretty faces lost their charm for me."

"Their beauty was only skin deep," said Aunt Miliss as she came in and put down the clothes-basket full of freshly ironed clothes. "'Hansum is that hansum does,' I was allus told."

"Yes, I know but I can't help wishing I was prettier," persisted Ada.

"Let's take a peep at you and see how you do really look," laughed her mother. "Hair whose color is hard to describe now, but which will finally be dark brown; gray eyes that can look very pleasant when they like; a nose that ought to be a little longer, and a mouth somewhat larger than an artist's model should have; but to make up for that there are dimples in cheeks and chin to play hide and seek when my little girl smiles as she does now.

"Not so bad, after all, Ada. There is good material to work upon. Remember that your eyes are 'the windows through which your soul looks out at the world,' and keep the spirit within you pure and loving. Make yourself neat and attractive and see that the beauty of holiness is yours, and your friends will not wish to have you any different than the dear Lord made you."

"I'll be good, any way," said Ada as she slipped down from her mother's knee to play with the baby who was rolling around on the carpet. "There are not many folks that are real handsome anyway, and lots of folks wouldn't look half so well if they didn't fix up so, an' then it's their clothes that are pretty an' not their faces. Robin doesn't care if I am the homliest girl in school; he loves me just as much as if I looked like my wax doll."

◆

MISS DOROTHY MAKE-BELIEVE, AND HER JUMPING BICYCLE

"How did you get across the street through the deep snow?" we ask our wee cousin Dorothy, as she enters, with her grandmother, in the twilight.

"Oh, don't you know? I came on my wheel."

"Is it possible?"

"Of course. And I'm going to Stafford Springs and to Rockville and to Willimantic now, right away, pretty quick."

"But it is dark."

"Dark never hurts good children. Do you want to send for something?"

"Certainly. I would like a bushel of candy and a yard of peanuts and a quart of blue cinnamon, to make a doll's gown."

"Oh, dear me!" chuckles the tiny girl, endeavoring not to laugh. "I'll get 'em if I can remember. I'm going now. Good-by! This is my wheel." And, picking up a folding camp-stool used as a foot-rest, Dorothy disappears in the alcove behind the desk, looking back to announce in a mysterious whisper, "I'm gone!" Presently the blithe voice calls:—

"Halloo, everybody! I'm back again! Here are your things, all paid for."

"Thank you very much, but I can't imagine how you went so quickly."

"Oh, my wheel is a chainless; and it's a jumper."

"Why, certainly!" says Cousin Charles. "This is the way it goes,—only faster." And Dorothy, in her little red dress, sits upon the camp-stool. And Cousin Charles picks her up and jumps her, stool and all, a yard at a time, across the room; while Penny, the little Skye terrier, barks frantically. Dewey, the striped cat, roughs up his tail, and flies, spitting, under the plant-stand. Everybody laughs; and Dorothy shouts with glee, unconscious that she is making a rhyme,—

"Now you go
How I go,
Only faster through the snow!"

"Now we know that poets are born, not made," pants Cousin Charles, much out of breath; while grandma adds,—

"And we all know why a certain young lady is called Miss Dorothy Make-believe."—*Annie A. Preston, in The Christian Register.*

◆

THE TOPIC SERMON

BY REV. J. MURRAY ATWOOD

Topic, May 14th. Eph. 4:13; Heb. 12:1.

THE HISTORY OF OUR FAITH

In the religious development of this country Universalism has been a great force. Our denominational Nestor, Dr. Sawyer, prophesied somewhere that the world, one day, would want to know the history of our faith. We may add that everyone who has enlisted to fight "till we *all* attain," every Universalist, every "Unioner," should know it. He should become acquainted with some of our honored names,—Murray, Ballou, Whittemore, Streeter, Skinner, Brooks, Chapin, Thayer, Adams and many others; feel that he belongs to a noble and historic company, and that in his labor for Universalism to-day he is encompassed by this cloud of heavenly witnesses. No Universalist need feel alone: ever behind him to renew his zeal and keep him faithful are:

I. The Pioneers. Many years before John Murray in 1770 preached his first sermon in Father Potter's church, there were lone Universalists, like de Benneville in Pennsylvania, who, scattered here and there through the colonies, did "not conceal His truth and loving kindness from the great congregation." They were simply honest; neither they nor Murray had any intention of forming a new sect. But when driven as heretics out of other communions, they were drawn more closely together, and from Murray's time were known as Universalists. That association of kindred spirits, thus thrown together, was the beginning of the Universalist Church. It did not, like the Unitarian denomination, begin life with talented, educated ministers, rich, cultured and intellectually aristocratic congregations. Rather, like the Christian Church itself, it started without a single regular congregation; its leaders instead of being born from the best New England families and educated at Harvard, as was often the case with the Unitarians, came from humble homes, and were almost without exception immured to hardships and privations. What seemed a disadvantage was perhaps a blessing. For the Universalist Church has been from the first a Church of the people—democratic in spirit and policy.

As with the early Christians also "this sect was everywhere spoken against." We think we know something of prejudice, but we have only a faint conception of how those early apostles had to love their faith in order to be true to it. Some idea of what they all passed through may be gathered from reading the life of any one of them. It is related, for instance, that when an endeavor was made to intimidate John Murray, he made reply very like to that of Luther when they tried to prevent his attending the Diet of Worms. "While I have a 'thus saith the Lord' for every point of doctrine which I advance," Murray declared, "not all the stones in Boston, except they stop my breath, shall shut my mouth or arrest my testimony." These early defenders of the faith were admirably appointed for their work—not only brave, but wise, masters in debate, quick in repartee, courteous to their opponents, forbearing even with slanderers. There were giants in those days.

II. The Builders. After the pioneers come the settlers. The first Universalist preachers in America did not establish many churches. In the nature of things they could not do so. They were prophets, absorbed in delivering their message.

Hosea Ballou, probably, did as much as any man, both as a theologian and as a man of affairs, to make Universalism felt as a distinctive force. His foresight was shown when he issued in 1819 our first paper—The Universalist Magazine. Every cause that would increase its following must have the white-winged messenger that can enter the homes of the land and speak at the fireside. The Liberator was the most powerful of all forces in the anti-slavery crusade. Our press has done much to make us a Church. To-day we have no more efficient advocate of Universalism than our denominational paper; and the Apostolic benediction, we are sure, is on Mr. Conklin's efforts.

III. Servants. Our institution is strong and serviceable according as every component part fulfils its duty *in its place.* Our army, to be aggressive, must have men ready to serve, not too particular, but ready to march together and in one spirit. We have heard of some who complain of "authority." But haply there has been no lack of good material. Everywhere we go we hear of some noble Universalist who died doing his duty. The names of Miner, Ryder, Goddard and others need only be mentioned to increase our loyalty.

We recently received from Dr. Demarest, the veteran Secretary of our General Convention, a notice that reminded us with what painstaking care and fidelity he attends to all the varied interests of our Church. Nothing is overlooked or slighted. Some day—may it be long yet!—we shall hold him up as one who was a faithful servant. There could be no higher praise.

Our work is of this last kind. It is as important, as glorious, as any in all our history. It is ours to make the machinery of the Universalist Church effective. We have the advantage of the Fathers, for we have not only the same inspiring faith but the example of their lives and work. Therefore, seeing we are encompassed by so great a cloud of witnesses, let us put aside every petty objection, and the sin of preferring our personal pleasure to the welfare of the Church,—that doth so easily beset us,—and so labor that by our individual character, our loyalty to local and national organizations, the power of our faith to bless and help all to attain may be extended.

Theological School, Canton, N. Y.

ONWARD
THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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JUBILEE SONG AND CONVENTION NUMBER

ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, MAY 5, 1899. No. 18.

RESULT OF THE PRIZE CONTEST

The committee appointed to select a "Rally Hymn" and a "Jubilee Hymn" for the National Convention to be held in Lynn, Mass., next July make the following statement: They are glad to commend the cordial response of the young people to the call for original compositions. The general tone of those furnished is thoughtful, earnest and Christian. The choice has been determined, not only by excellence of expression, but by appropriateness of words and music to the occasion. They desire to emphasize what has already been stated, that the members of the committee have been wholly unaware of the authorship of any composition submitted to them, and have endeavored to make the selection carefully, according to methods above mentioned. The necessary limit of two selections compelled the setting aside of all others; but this should in no sense serve as a discouragement to those whose loyalty led them into competition, and whose endeavors may yet win a prize in some future contest.

Very truly,

CHARLES R. TENNEY
HARRY A. HERSEY
GRACE F. WHITE
} *Committee*

JUBILEE HYMN. "NINETY-NINE"

BY LILLIAN HOSLEY

Tune—Park Street

O Lord of Hosts! thy gracious power
Has led us safely on our way,
And brought us to the glorious hour
We celebrate with joy to-day.

O Lord of Love! before thy throne
We humbly thank thee for thy care!
Lord, hear us, as we gladly own
Thy grace has made us what we are.

O Lord of Light! thy spirit burn
Into our souls, that they may shine
With radiance, till all men shall turn
To see their light, and find it thine.

O Lord of Power! protect, we pray,
Thy servants banded in thy might,
Guide, lead and guard us all the way
Until our faith is changed to sight.

Friendship, N. Y.

RALLY HYMN. "NINETY-NINE"

BY EMELINE L. ROGERS

Tune—Onward, Christian Soldiers

Onward, Christian Unioners
With a purpose pure!
Hearts and hands united,
Make our cause secure.
No defeat shall ever,
Daunt our courage strong,
For the Church we're standing,
And we'll brook no wrong.

CHORUS

Onward, Christian Unioners
With a purpose pure!
Hearts and hands united
Make our cause secure.

Upward raise our banner
Fling it to the breeze,
"Onward," is our watchword,
Over land and sea.
Christ, our leader, ever
Points to Heaven above,
And with faith we'll follow
In the path of love.

CHORUS

Malden, Mass.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

LYNN '99

From now on, until the Decennial Jubilee Convention of the Young People's Christian Union has passed into our denominational history as one of the most important gatherings of Universalists ever held, let the rallying cry of all Christian Unioners everywhere, from Maine to California, from Texas to Canada, and across the Canadian boundaries, be "Lynn '99." That there will be no dissenting voices we are certain; but neither should there be any silent ones. All our young people, whether circumstances are such that they will be able to attend or not, ought surely to be interested in this celebration of our ten years of prosperity as a body of Christian workers, banded together for the service of Christ and His Church.

* * *

THE JUBILEE Convention is to be held at a time when the present condition of the Union is most gratifying and the outlook for the future is very bright. All departments of its work are in active operation. The machinery of the Central Union is working smoothly; there are no jars and no discords anywhere. Probably never since Lynn '89 have the forces been more harmonious and united in effort and feeling than they are to-day. Letters from all parts of the country which pour into Headquarters and into the ONWARD office all breathe the same spirit of enthusiasm and confidence and hopefulness for the future. The fact that the receipts at Headquarters up to the middle of April exceeded the amount received up to the same time last year is but one of many indications of the interest felt by our Unioners in the work of the Central organization. Lynn '99 will be a jubilee indeed!

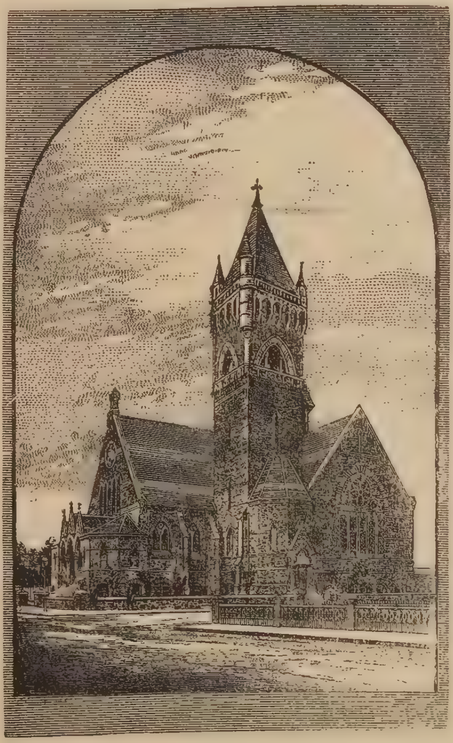
* * *

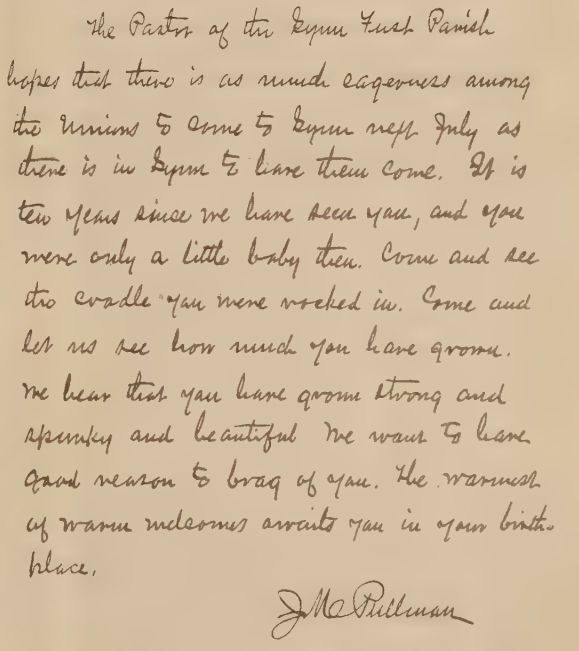
PRESIDENT FOWLER does not claim to be a prophet or the son of a prophet, but owing to his connection with the previous great Conventions of the Young People's Christian Union, his prediction that Lynn '99 will exceed Boston '95 in attendance is worthy of note. "Never before," says President Fowler, "have there been so many inquiries regarding rates, or so many Unions promising large delegations." These are significant facts. They can mean but one thing: that Lynn '99 is to be a great Convention in point of numbers. And the enthusiasm is growing. Several of the States, notably Maine and New York, are planning to secure the banner for the largest delegation, and all the States intend to make the best showing possible. As said Rev. Thomas B. Payne in the February number of The Christian Union Worker: "The heart-beat is weak, the blood runs slow, of that Unioner who is not working and planning for Lynn '99."

* * *

THE JUBILEE ONWARD being devoted to our great Convention, it has been necessary to omit some of our departments and curtail others, *for this week only*.

LYNN FIRST CHURCH AND INVITATION





The Pastor of the Lynn First Parish
hopes that there is as much eagerness among
the Unions to come to Lynn next July as
there is in Lynn to have them come. It is
ten years since we have seen you, and you
were only a little baby then. Come and see
the cradle you were rocked in. Come and
let us see how much you have grown.
We hear that you have grown strong and
spunky and beautiful. We want to have
good reason to brag of you. The warmest
of warm welcomes awaits you in your birth-
place.

J M Pullman

LYNN '89

BY MISS CLARA ADAMS

The First Universalist Church of Lynn may well be called a convention church. Upon its completion the Society of Friends were invited to hold a convention there, and this company was one of the first to gather within its walls. In 1875 and again in 1889 the Universalist General Convention was entertained by the parish and its sessions held in the church.

But to many of our churches in large cities or in Universalist centres there have come repeated opportunities to dispense hospitality among those of their own faith, and a number have availed themselves of such chances as have offered to extend courtesies to other religious societies. Few churches, however, have been privileged to be the birthplace of a general organization, auxiliary to the church, destined to be of incalculable benefit to the denomination at large. Such an honor came to the First Universalist Church of Lynn, and it came about in this simple way:

An open letter addressed to the Universalist Churches, was sent out by the Young People's Society of Christian Endeavor of Bay City, Mich., Feb. 22, 1889. The circular asked several questions such as, "Has your church a young people's religious society?" "If so, would its members join in an endeavor to form a National Union?" etc., etc. The letter reached most of the few local societies then in existence through the columns of the denominational press and excited but little interest for the time being. It were better so. Up to a certain stage of development, a new idea is safer if within the keeping of a few earnest advocates who bring much thought to bear upon its unfolding and its proper introduction before they consent to place it upon trial.

While a few consecrated workers in the Western society were carefully feeling their way toward union, a desire for co-operation with kindred societies was also apparent among the members of a little band of workers in the East. Thus it happened that the appeal from one society met with a prompt response from the other which pledged itself to assist in any and every possible way. The assistance the second society could render was one that could not be so well supplied by any other, for the General Convention was to meet in the fall with the church of which it was a branch, and it soon became the belief of both groups of workers that the union would be of value, and that the time for its formation was at hand.

Permission to call the meeting in connection with this convention was sought and obtained. Not only did the parish grant the request, but the Lynn representative was made secretary of the Committee on Hospitality. Many families specified a preference for guests from among the delegates to the young people's meeting. Entertainment was provided for all applicants for both conventions, and the demand for entertainment did not equal the supply. The call for the meeting brought in reply many letters of inquiry and a few of advice. The young people favored the movement and wherever possible planned to send representatives to support it. The older workers were more conservative, but many endorsed it, while some frankly disapproved of it.

A Young People's Missionary Society had been recommended by the General Convention, and it was with regret that the early workers could not advise its adoption instead of forming a new society. Missionary effort would certainly be a feature of the work, but the vital object of this prospective organization was to be the religious culture of its members.

It was natural that the young people should have best understood their own needs and requirements, and the proof of the wisdom of their choice seems to lie in the enthusiastic approval of the Union by the few who once actively opposed its formation.

At length the long-looked-for date came round, and the young people, few in number but strong in purpose, reached the convention city. On Monday, Oct. 14, one of the members kept open house for all delegates arriving early, and many of those who were to be identified with the work met informally during the day.

The Chapin Club and the Social and Literary Society of the First Church of Lynn gave a reception to the visiting delegations in the evening. Tuesday forenoon the young people assembled in the vestry where, after a brief praise service, the session was given over to the routine business of forming a temporary organization, accepting credentials, adopting a constitution, and electing permanent officers. The afternoon exercises were held in the auditorium of the church, and included addresses by Lee E. Joslyn, the newly-elected president of the Young People's Christian Union of the Universalist Church, Frank R. Whitten, president of the Society of the entertaining church, and Rev. E. C. Bolles, D.D., of New York, the papers being interspersed with musical selections. The regular sessions of the General Convention opened in the evening.

Thus, on the 15th of October, 1889, a new branch of our church work was organized. The founders believed it was to quicken the religious life of its young members, so that they should henceforth feel responsible for one branch of the work and be in excellent training for the positions of trust in the larger work of the church which must come to them in their turn, if the church were to be perpetuated.

Ten years is not a considerable period in the history of a society, and yet much may be accomplished in well organized work in a single decade. There is no better place in which to mark progress than the old birthplace. When history is studied on the spot where that history had its beginning, present results are placed beside early expectations, and we can best get our bearings and best gather enthusiasm for fresh endeavors. That the Union has increased in numbers and in service beyond the fondest forecast of its founders means that eager lips and willing hands, prompted by wise heads and loving hearts, have been active in its behalf in many a city, town and village throughout the length and breadth of our land. Not all these faithful workers can come together in convention, but the absent ones will not be forgotten, when, in July, their associates, having journeyed to Lynn, receive the warm welcome that awaits them, and would gladly be accorded to all.

Lynn, Mass.

"NEXT SUMMER"

BY MISS MARTHA M LARKIN

"Next Summer" is always a very pleasant theme of thought to me, because it brings up visions of green fields, shady country roads, the mountains, woods, or seashore—in other words, the change from the hot, dusty, noisy city to the fresh air, quiet, and sweet odors of the country. In these later years, in which we have grown wiser for ourselves, and more just and thoughtful for those around us, summer has come to mean vacation, long or short, a period, first of relaxation and rest, and, second, of getting nearer to nature and storing up some of the strength and peace of the mountains, some of the energy of the ocean for our next year's work.

Next summer will not fail, I hope, to bring us all some of these blessings, as usual, but it will also bring another source of inspiration and energy, which ought to make the summer of '99 a memorable one—I mean the annual convention of the Young People's Christian Union in Lynn next July.

Our conventions ought to be occasions of the greatest uplift and helpfulness to all the young people of the Universalist Church. There is inspiration in numbers alone. Enthusiasm we know is contagious, and so we hope our young people will gather in great numbers in Lynn. Two or three thousand earnest, spiritually-minded, enthusiastic young people gathered in convention ought to gain such inspiration and energy as should give us the grandest year of work "for Christ and His Church" that we have ever known.

There are many reasons why the Lynn '99 convention should be the best and most helpful yet. It will be the tenth anniversary of the formation of our National Union, and a birthday celebration is always enjoyable to young people. Ten years form a goodly fraction of an ordinary life-time. Our Union has had ten years of active, earnest life and growth; it is a good time then to pause and look back, to count up the blessings and successes, to consider seriously and thoughtfully the mistakes, that we may learn how to avoid them in the future, and to plan larger, more helpful work for the years to come.

To us the Union is a fact, an assured power in our church, but to the little band of faithful workers, who gathered in the First Church in Lynn in October, 1889, it was only something ardently hoped for, but not yet realized, something to be worked for and prayed for for months and years before it should become what they wished it to be. And so it is especially fitting that the Young People's Christian Union should celebrate its tenth anniversary in the First Universalist Church in Lynn, where it was formed in 1889.

It has been a favorite thought and hope with the young people of the Lynn First Church that the convention should be held there in 1899, and they are preparing now to give them a welcome that shall contain no trace of the proverbial New England frigity and stiffness, but which shall compare favorably with the warm, western hospitality of Chicago.

We know that Boston and its surrounding cities and towns are very attractive, not only to our Western friends, but to those of New England as well. There are so many places in and around Boston connected with the early history of our country and our church. Boston in '95 was a powerful magnet to those of our faith all over the country. We hope that Lynn will prove equally attractive. It is only ten miles from Boston, and most places of great historic interest are easily accessible, while its great natural beauties of seashore and woods make it very attractive, especially in summer. From the cool peninsula of Nahant on one side to Swampscott, quaint Marblehead, and historic Salem on the other, there is a stretch of picturesque, rock-bound coast, which never loses its charm.

A convention has many sides. Its devotional and business sessions are most important, and are safely placed in the hands of our National Board. But in any large gathering of young people, especially those who believe and acknowledge themselves to be brothers, children of one Father, the social side is very important. That work the young people of the Lynn Church feel to be especially theirs during the coming convention, and by the cordiality of their greetings, their thought and care for the comfort of their guests, both at the church and at their temporary homes, and by their arrangements for showing them the beauties of Lynn and its surroundings, they hope to make them feel perfectly sure of their welcome and thoroughly at home in the church and city where our Union was born.

The Lynn Union heartily reiterates its invitation given in Chicago last July, and hopes to see all Unioners, together with hundreds of other friends from all States of our Union, in Lynn next July. There will be a cordial welcome for all.

May the Decennial Jubilee Convention be the largest, the most harmonious, the most inspiring and fruitful of results of any of our conventions yet, a worthy rounding out of our first ten years' existence as a National Union.

Lynn, Mass.

COMMITTEE PREPARATIONS AT LYNN

BY CHAIRMAN C. NEAL BARNEY

The Convention at Lynn is not going to differ very much from most Conventions except that it is going to be the largest the Young People's Christian Union has held. Because it will be the largest and because all the circumstances are favorable, it will also be the most enthusiastic.

Everybody knows all this in advance, but there are few who know in advance or will know even at the time, what a vast amount of labor is involved in the preparation for an occasion of this sort. The Lynn committees are already hard at work on plans for entertaining and providing for the comfort of the great Convention of next summer. These committees, the names of the chairmen of which will be found in another place in ONWARD, are composed of members of the Union of of the First Church, Lynn, together with some from the Union of the Second Church and from out of town. The chairmen in all cases, however, are of the Union of the First church, whose guests those attending the Convention will be, strictly speaking. As a matter of fact, those who come will be, in the larger sense, guests of the people of Lynn, who are already looking forward with pleasant anticipation to the coming of the Convention.

The committee on accommodations will have places prepared for all who come, having given notice in advance, and of course will do its best to treat equally well those who come unexpectedly. This cannot be assured, however, and if those who are coming realized the responsibilities of this committee they would seek to lighten its labors and to assist in the smooth culmination of the committee's plans at the opening of the Convention by applying early for accommodations.

It was the first wish of the Lynn people that delegates and their friends might be entertained free of charge, but the wisdom of the rule of the General Union has been at last recognized and the regular Convention rate for lodging and meals will be adopted. Hotel rates will be made accordingly and those desiring quarters together must apply early, as the hotel accommodations in Lynn are rather limited.

The House Committee already has a hundred plans for the comfort of its guests, varying all the way from a plan for plenty of ice water to one for the checking of bicycles. The latter is not the least important matter either, for everybody is expected to come to Lynn on wheels, or at any rate with wheels, so as to be prepared to take advantage of our shore rides. But there are good bicycle stores in the city and no one need miss the pleasures of this sort of wheeling just because he comes wheelless.

From this moment then, let every Unioner in the United States and Canada and everywhere else consider himself invited to come to Lynn and have a good time with us. And remember, if you don't come, and you afterwards hear about the good time those had who did come, don't be surprised when they say, "We told you so."

THE FIRST CHRISTIAN UNION HYMN

It is especially fitting that the first hymn written for the use of the Young People's Christian Union, and sung at the second convention of the National Society, should have a place in the Jubilee Song Number of ONWARD.

In response to an inquiry made by Rev. James D. Tillinghast, one of the earliest and most faithful workers in the movement, the following letter was received, together with a copy of the hymn which appears below. An article by Miss Adams, the author of the hymn, on the formation of the Union at Lynn in 1899, will be found in another column.

Dear Brother Mason: Yours received. Enclosed are copies of a song by Miss Adams. The organization of the National Union at Lynn in 1889 was largely due to her encouragement to the Bay City young people, and she was for several years a member of the Executive Board of the National Union.

The song, or hymn was published in the October issue of the Universalist Union, copies were struck off, and the song was used to close the convention at Rochester, New York, in 1890, as you will see by the last sentence of the minutes of that convention. It was appropriately a missionary hymn, for the Harriman mission was first taken up at that convention.

Yours sincerely,
JAMES D. TILLINGHAST.

Providence, R. I.

YOUNG PEOPLE'S MISSIONARY HYMN

BY MISS CLARA B. ADAMS

(Tune Home Sweet Home.)

"*Beginning from Jerusalem,*" *Luke* 24: 47

Our Saviour thy blessing we seek ere we part;
We pray for a touch of thy love in each heart;
We ask not the riches this world can bestow,
But for thy protection where'er we may go.
Home, home, sweet, sweet home,
We long to be used in thy service at home.

We look'd toward these meetings for comfort and cheer,
And now we are sure "it is good to be here."
Ideas have been offered for work yet to come,
We mean to go back and begin it at home.
Home, home, etc.

Beginning at home, thy disciples foresaw,
The scope and the wisdom of thy divine law.
The things that lie nearest are dearest and best;
If we do what we can, God will care for the rest.
Home, home, etc.

We wish, blessed Saviour, our fold to increase,
To share with our neighbors our newly found peace.
We hope to behold them, each one in his place
With a joy in his heart which reflects on his face.
Home, home, etc.

And so, oh my Saviour, we trust by thy might,
Where darkness now gathers there soon shall be light
We bring thee our talents, though latent some be,
And promise henceforth we will use them for thee.
Home, home, etc.

A CONVENTION FORECAST

BY REV. WILLIAM H. MCGLAUFLIN

"*Marching Through Georgia*"

I

Sound the note of prophecy,
In accents loud and strong,
Sing it with a vigor
That will move our hosts along,
From Maine to California
A Christian Union throng,
"In Nineteen Hundred—Atlanta."

CHORUS

Good cheer! Good cheer!
Wherever you may be,
Come here! Come here!
And close the Century
In Convention of our Unioners
From North to Southern Sea,
"In Nineteen Hundred—Atlanta."

II

How Atlanta homes and hearts
Their doors will open wide,
To greet our youthful visitors,
Who will not be denied
Abundant hospitality,
The Southland's fame and pride,
"In Nineteen Hundred—Atlanta."

CHORUS

III

"Two cents a week for missions" now
We'll gladly consecrate,
Toward building the Atlanta Church
We then shall dedicate,
A temple fair and worthy
Of the cause we'll celebrate,
"In Nineteen Hundred—Atlanta."

CHORUS

Atlanta, Ga.

BOSTON '95

BY REV. R. PERRY BUSH

TUNE: Bringing in the Sheaves

Sounding in the city, sounding in the village,
  Sounding wheresoever youth and faith survive;
Heed the gladsome summons, Rally to Convention!
  Meet we all in Boston! Meet in '95!

Chorus:
Boston '95!
Boston '95!
Pass along our watchword, Boston '95!
Boston '95!
Boston '95!
We will meet in Boston! Meet in '95!

Jesus is our Captain! We would be his soldiers!
  Echoing his teachings, keep his church alive.
We will meet for counsel, meet for inspiration,
  Meet our sister Unions, Boston '95!

Unioners together, for our God and Master,
  And our fellowmen, we earnestly will strive;
And we'll speed the blessing, and the rule of Heaven,
  At our next convention, Boston '95

JERSEY CITY, '96!

Words by May E. Henry

MUSIC BY BERTHA F. JOHN

I

Jersey City! We come with our greeting
  With our greeting from mountain and plain;
With our legions all mustered for battle,
  We the victory will surely gain.
Our Unioners ever cry "Onward,"
  For Christ and His church each predicts
Choicest treasures of love and devotion—
  Jersey City in Ninety-six!

CHORUS

Jersey City! Ninety-six!
  Come, Unioners, with songs and glad hosannas!
Keep this motto in view, "Jersey City—
  Jersey City in Ninety-six!"

II

Jersey City! We come with our greeting
  To the workers so faithful and true,
Who have toiled through the year for our Union
  And our colors the white and blue.
The joy that will come from endeavor
  We'll feel as our names we affix
To the ranks who advance on to triumph—
  Jersey City in Ninety-six!

CHORUS

SIGHT SEEING AT THE CONVENTION

BY FRED MILLER

Lynn is about ten miles north of Boston on the line of the Eastern Division of the Boston & Maine Railroad. The First Universalist Church in Lynn, where our Convention is to be held, is situated on Nahant Street, within three minutes' walk of the seashore. During the intervals between the sessions of the Convention, or when one gets tired and wants a change of air, a few steps will bring him to Lynn Beach, where the view must needs be refreshing. To the left is Red Rock, a massive ledge of porphyry extending out into the ocean, and usually covered with foam. Directly in front is the ocean as far as the eye can see, and about three miles off is Egg Rock, a barren island with its solitary structure, a lighthouse. To the right is a beautiful stretch of beach extending for two or three miles to Little Nahant. Nahant Beach is noted for its beauty, and in summer it is most interesting to see the crowds that throng the shore or indulge in a plunge into the waves. When the tide is half out it makes a most tempting stretch for a bicycle ride.

High Rock is only about fifteen minutes' walk from our church and the view of Lynn and its surroundings from its summit is well worth the exertion it requires to climb up there. Lynn Common, about the same distance from the church, is laid out similar to the sole of a shoe. There are really two commons—one small one for the heel and the large one for the sole.

Our Forest Park is something that all must go to. It is about twenty-five minutes' ride by electric car from the church and contains many interesting natural features. Here are to be seen the lakes from which Lynn gets its water. From the summit of Mount Gilead the view of the surrounding country is simply grand. On a clear day mountains in New Hampshire, Vermont and the central part of this State loom up in the distance. But Dungeon Rock, to my mind, is the most interesting sight in the Park. This is a cavern one hundred and fifty feet long chiseled out of the solid rock by a man by the name of Marble who spent twenty-five years working under the direction of spirits of the other world trying to get private treasure supposed to be hidden in this vicinity. His son continued the work after Marble's death. The wildness of the scenery at this point is thrilling.

One can spend many pleasant days, starting out from Lynn as a center to view the surrounding country. A trip to Nahant by barge, or by steamer down the harbor would make a pleasant afternoon's voyage. There one can see Swallow's Cave, Pulpit Rock, Spouting Horn, Henry Cabot Lodge's residence, the Longfellow cottage, where the poet used to spend his summers, and other interesting places.

One of the excursions that will be taken after the Convention is a trolly ride through Swampscott to Marblehead, thence to Salem, where time will be given to see the various points of interest in that historic town, thence to Peabody, Lynnfield, Wakefield and home.

The hotels at Nahant and Salem Willows are noted for their fine fish dinners. There will be a chance for those who wish to have a clam bake to do so, I am told by the Chairman of the Food Committee.

It only takes seventeen minutes to go to and from Boston on the express trains, which bring the many attractions of that noted city within easy reach. One must not forget to go to see Bunker Hill Monument, Old South Church, Faneuil Hall, State House, New Public Library Building and Boston Art Gallery, if they have never seen them before.

Many trips by boat can be taken from Boston. There is a steamer running to Provincetown, another to Gloucester and Plymouth, another to the Salem Willows, Isles of Shoals, Nantasket Beach and other famous watering places.

The bicycling around Lynn is very good and one can see a great deal more of the surrounding country on his wheel than in any other way.

Lynn.

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PROGRAMME

THE DECENNIAL JUBILEE CONVENTION

LYNN '99

JULY 12th---19th

WEDNESDAY EVENING. JUBILEE NIGHT

7:30 P.M. Singing of "Coronation." Rally Songs.
8:00 P.M. Scripture Reading, Rev. A. J. Cardall.
Prayer.
Address of Welcome, Mr. C. Neal Barney, Chairman of Local Committee.
Response, President Fowler.
Addresses:
Our History, Miss Clara B. Adams, of Lynn.
The Work of the Young People's Christian Union, Rev. James M. Pullman, D.D., of Lynn.

THURSDAY, JULY 13th

8:45 A.M. Devotional Meeting, Rev. George E. Cooley, of Vermont, Leader.
9:45 A.M. Organization of the Convention.
President's Annual Address.
Appointment of Committees.
Reports:—Executive Board, Secretary, Treasurer and Southern Missionary.

RECESS

2:00 P.M. Report of Christian Citizenship Superintendent and Congress, Rev. C. A. Knickerbocker, of Maine.
3:00 P.M. Report of Junior Superintendent and Congress Mrs. Mary Grace Canfield.

RECESS

7:30 P.M. Song Service.
8.00 P.M. Rev. George B. Rogers, of Michigan, Presiding.
Addresses:
Mrs. Anna M. Tillinghast, of Pennsylvania.
Rev. A. R. Tillinghast, of Iowa.

FRIDAY, JULY 14th

8:45. Devotional Meeting.
9:45. Business.

RECESS

2:00. P.M. Greetings from Fraternal Delegates
. . . . from the General Convention.
Roland W. Boyden, from the Unitarian Young People's Religious Union.
2:45. P.M. Devotional Congress and Meeting.
Rev. Vincent E. Tomlinson, of New York, Leader.

RECESS

7:30. P.M. Song Service.
8:00. P.M. Mrs. Rose Budd Stewart, Indiana State President, Presiding.
Addresses:
Our Watchword. Mr. Louis Annin Ames, of New York.
The Post Office Mission. Mr. Robert J. Kerr, of Illinois.
Our Motto: "For Christ and His Church."
Rev. Fred L. Carrier, of New Hampshire,

SATURDAY, JULY 15th

8:45. A.M. Devotional Meeting,
9:45. A.M. Business.
Election of Officers.

RECESS

Rest and Sight Seeing.
7:30. P.M. Song Service.
8:00. P.M. Rev. L. Ward Brigham, of Minnesota, Presiding.
Address by . . . . . .
8:30. P.M. Illustrated Lecture. Japan.
Rev. Almon Gunnison, D.D., of Massachusetts.

SUNDAY, JULY 16th

9:15. A.M. Devotional Meeting.
10:45. A.M. Sermon by Joseph K. Mason, D.D., of Pennsylvania.

SPEECHES

2:30. P.M. Consecration Meeting.
Three Minute Addresses by State Representatives.
Presentation of Banners.
Induction of New Officers.
7:30. P.M. Song Service.
Closing Sermon by Rev. C. R. Tenney, of Massachusetts.
Holy Communion.

MONDAY, TUESDAY and WEDNESDAY, JULY 17th—19th
Excursions and Sight-Seeing.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

MAY 21. THE HEROES OF OUR FAITH. Rom. 8: 31–35.

SCRIPTURE LESSON—Heb. 10: 23–25.

PRAYER:

Oh Thou who art the only Good, as we gather around Thy altar, we ask that our souls may be so touched with a sense of the divine realities, that we may truly worship Thee in spirit and in truth. We remember with gratitude the numberless sincere and honest prayers that have gone up to Thee from the consecrated hearts of the heroes of our faith. Dear Father, we would not forget to thank Thee for the loving, prayerful hearts of the heroes of all faiths. We thank Thee for all the good deeds that have been done in the Master's name by His followers in all ages. We thank thee that in the simple love of Jesus we can find the type of the true hero of every faith. Our Father, we cannot always tell who wrestles longest with the angel; we fail to know whom Thou dost count as the hero on life's battlefield. May we all seek for the spirit of self sacrifice, consecration and devotion, that will make us, not heroes, but humble followers of Him who is the Way, the Truth and the Life. Amen.

SUGGESTIONS

I. How are people heroes for their faith?

II. Why was St. Paul a hero for his faith?

III. What debt of gratitude do we owe to the heroes of our faith?

IV. Tell some things of—1. John Murray. 2. Hosea Ballou. 3. Thomas Streeter. 4. Sebastian Streeter? 5. Sylvanus Cobb. 6 George Rogers. 7. I.D. Williamson.

V. Tell something of these heroes of our faith—E. Fisher, Thos. J. Sawyer, E. H. Chapin, Israel Washburn, Horace Greeley, the Cary sisters.

VI. How can we sacrifice for the faith we love?

DAILY SCRIPTURE READINGS

MONDAY. Eph. 2: 19–22.
TUESDAY. Acts 2: 23–26.
WEDNESDAY. 1. Cor. g: 1, 2.
THURSDAY. Acts 9: 10–22.
FRIDAY. Rom. 11: 33–26.
SATURDAY. Acts. 12: 1, 7.
SUNDAY. Heb. 10: 1, 2.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

MAY 21. WHAT THE JUNIORS CAN DO FOR OUR MISSION WORK. Hag. 2: 8; Acts 3: 6; (first clause), Josh. 6: 10; I. Kings 15: 15; 2 Cor. 6: 7, 8; Isa. 61; 1; 2. Cor. 4: 5.

When Mr. Yoshimura, our Japanese Missionary, was in this country last year, he made use of a most beautiful illustration to show how mission work builds up and strengthens those who participate in it. I wish it were possible for me to give you the quaintness of his speech and convey the earnestness of his manner as he spoke, but I can only give it in my unpicturesque English. He said in substance: You have all seen the beautiful chrysanthemum flower, whose native soil is Japan, where the plant attains unto large proportions and the flowers, a rare exquisite beauty. In order to have the most perfect development of plant and flower, it is necessary to dig at some distance from the roots, trenches, into which water is poured; this is done that it may gradually reach the roots, the water must not be poured directly upon the roots. And then he made the application, and how it stirred our hearts. He said, The Universalist Church of America is the beautiful chrysanthemum plant, the Mission in Japan, is the trench, put your momey into the trench and the influence of it will reach again the Universalist Church in America and it will grow strong and blossom into flowers of great beauty.

Our Japanese brother emphasized by this illustration a great truth. In helping others, our own lives are blessed, our capacity for doing and giving is increased. We have long since noted the fact that the churches which do the largest missionary work are stimulated to ever increasing activity at home. We want the Juniors trained to be real, live missionaries. Some day some of them will be our missionaries to Japan and who knows but to India and China.

And what can we do now? I know of a Junior Union which in the early part of the winter gave an entertainment for the Japan Mission and is now planning another. Every Junior Union can give the proceeds of one entertainment to the Japan Mission, and every Junior Union can have the Two Cents a Week envelopes and thus help our Southern work. Where there are eager hearts and willing hands, much can be done, and our Juniors possess them. To the work then.

BLACKBOARD EXERCISE

Across the top of the board write "God loveth a cheerful giver," under it draw a mission box, some flowers, some fruit and a book.

Application. Juniors can help our mission work by saving their pennies to put in a mission box, by carrying flowers and fruit to poor and sick people, thus helping the flower mission and by sending their books and papers to children in the hospitals and other places and so be useful in the Post Office Mission work.

Our Young Folks

Contributed

GUESS

BY H. S. B.

What is it down in the dark deep earth,
We all so soon shall see;
You're very anxious to know I'm sure,
What the wonder will prove to be.

It lies there hidden within the ground,
Now, an unlovely thing;
But soon 'twill be ready to grace the courts
Of the highest and proudest King!

The casket now hidden far out of sight,
Containeth a gem, (tho' small);
That's coming up daily, and hourly at
The glad Spring's cheery call.

The soft, sweet rain is wooing it too,
Up to the balmy air;
The sun's warm kisses on its cheek,
Will give us a fragrance rare.

Ah! you have guessed it! the seeds we sow,
In spring's bright sunny hours,—
Maturing bring to us all at length,
Beautiful—beautiful flowers.

Norridgwock.

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HOW THE UNION SENT ITS DELEGATE

BY MR. O. N. WARD

"Mr. President, it is impossible to think of sending even one delegate to Lynn, in the present condition of our treasury and in the face of the needs of our home church, and I therefore move that the matter be laid on the table."

It was a very sorrowful but very earnest voice in which these words were spoken, and every member was giving keen attention. The president waited a moment and then said:

"I hear no second to lay on the table, what further action is to be taken?"

There was quite a period of silence, so long in fact some of the members began to get restless, and the president, being new to the office, got a little red in the face and wished most heartily that some one would speak and relieve the strain, and then suddenly he realized that they were all waiting for him; that embarassed him all the more, but being a manly young man he "rose to the occasion," and discovered before he knew it that he had made a speech, and there was the sound of applause all around the room. And this is what he said:

"Fellow Unioners, by our failure to act we show that we are quite sure of two things: first, that we want our Union represented at the great Jubilee Convention, and second, that we don't know how to get what we want, and to some of us it seems impossible. Now what are the facts? The greatest meeting in the history of the Young People's movement is to take place in July. Our Union is one of the strongest in the State and yet in view of the facts that it will take sixty dollars to send a delegate, and we not only have not one cent in our treasury after paying our assessment, our Church is in special need of funds. As loyal members of our Church we should pay at least forty dollars to our trustees, as loyal Unioners we should send a delegate to Lynn, and that will cost sixty dollars; in short, we want one hundred dollars and we have not a cent towards it. Now, I do not believe in laying questions on the table when we should settle them. I look over the list of members and I find there are eighty-seven on our roll. Are we to think that if we go about it in the right way, and in deadly earnest, that there is one of us who in the next two weeks cannot earn one dollar? Why, if you were hungry you would earn more than a dollar every week. Now, *I* am hungry to do something for our Church and our Union, and I stand ready to pledge myself to earn and contribute to the Union treasury one dollar towards the one hundred we need, within the next two weeks. I don't know now how I am going to accomplish it, but I am going to find a way and I am going to do it, and I want to know right now, how many of you will follow me?"

And then came the applause, and out of the forty-two members present thirty-four stood up and gave their names, and then a committee was appointed to see every absent member and to "labor with" those who hesitated. In less than ten minutes the scene had changed from one of doubt and gloom to one of hope and gladness, just through the force of leadership suddenly developed in the young president.

What a "buzz" there was on adjournment. "How are you going to get your dollar?" "What is your plan?" "I know something I should have done long ago that I can get a dollar for doing." And so confident did some become that they began to speculate as to the name of the lucky "delegate." In the history of the Union there had never been such a period of activity and all because they had *something to do*, and *they wanted to do it*, and they had *a plan for the doing*.

The young boy who had so sorrowfully made the motion to lay the matter on the table was transformed, full of enthusiasm and confident of victory; and yet on no one would the burden of earning an extra dollar fall more heavily. George Severance, through the death of his father, had been obliged to leave school at the age of fourteen and was employed in an office where he earned only four dollars a week, which was about all the "ready money" that came into the home to support his mother and little sister, and yet there was no one in the Union or in the church that did his part and paid his portion more promptly and cheerfully; for from early childhood he had been educated to believe that his church was worth something and must be paid for. His mother was very particular to teach the children that the church was not a charity but was just as necessary to their growth as bread, and they were to pay for it just as they paid for their bread. But to get an *extra* dollar! "Well, mother, I'm stumped," he said, when he told her of the plan, "but I shall fetch it, or something is going to break!"

George went to his room and rummaged over his "traps;" everything from a foreign postage stamp to a broken fishing rod, but, "not a thing to put on the market,' he said. "But I think I'll invest in a good night's sleep, and see if that will not yield an income?"

In the morning he found he had "a little more strength and courage in the bank," as he put it, but he "could not get any one to cash his check for it." A hearty breakfast increased the "deposit in the bank," and he started forth to business whistling like a capitalist. And he kept on whistling all the week, and yet had to confess at the end that he "could not raise the wind."

The Sunday night meeting of the Union took on irresistably a financial aspect, for some of the members had their dollars ready to turn in and the "round up" Committee reported informally that they had secured a pledge from all but seven members, so the Union could feel sure of eighty dollars. But how about the other twenty? The second week George had a little harder work whistling; some way things did not seem to be coming his way. He had tried for every small job he could think of, but no one seemed to want anything done that they were willing to pay for, and so when Friday night came George sat up in his room and thumped his head with his fist to make it think faster, and while he was thumping and thinking he heard the new minister come in down stairs and at once begin an apology for not coming before, because he had such hard work getting the addresses of the people, and then George hit his head a blow that nearly raised a phrenological lump and shouted, "I have it!"

When the minister went home George walked with him, and they had a long and earnest conversation of which they said nothing to any one; but the next Sunday the minister gave out a special notice about some cards to be found in the seats, and for the next two weeks the minister and George were in frequent consultation.

But the time was up. On Monday night the Union met, and seventy-nine members paid in their dollar, and George Severance rose, and in a manly way said he had been unable to get his dollar and must ask for an extension of time. This was granted him by vote, and the Union settled down to the work of getting the other twenty dollars, and all sorts of schemes were proposed and voted down until the time of adjournment came, and they all went home fully convinced it was harder to get twenty dollars than it was eighty! The next business meeting came in two weeks, and when George went into the room he carried a big bundle, and when the order of "unfinished business" came, he took the bundle up to the desk of the president, and said:—

"Mr. President, I am a little late in paying in my dollar, but I have tried to make amends by adding some interest which I trust may help the Union to do its duty. You will find the result of my work in this package, and I ask that a committee be appointed to distribute the contents among the members."

The committee was appointed, the package opened and found to contain very handsome little church directories, giving the name and address of every attendant at the church; the names occupying every other page, and advertisements filling the balance.

After they were distributed and greatly admired, George handed the president a large envelope containing the net proceeds of his advertising enterprise, amounting to twenty-one dollars.

It broke the meeting up. The president lost all control, and George was smothered in congratulations.

But a greater surprise awaited him when the minister called for order, and said he had a motion to make, but before doing it he wanted to read a note from George's employer, which he had secured that day, and then he read, that in consideration of faithfulness to duty George Severance was granted a vacation of ten days in July with full pay. "And now," said the minister, "I want to nominate as our delegate to Lynn, '99, Mr. George Severance."

And was he elected?

Well, you just listen to the Roll Call at Lynn, and see if he does not answer, "Here!"

THE TOPIC SERMON

BY REV. F. W. BETTS

Topic, May 21. Romans 8: 31–35.

THE HEROES OF OUR FAITH

When we think of religion, of the life of God in the souls of men, we must be careful not to separate and tabulate too accurately the different gifts or virtues. Heroism and sainthood are not opposites, but variations. They are the masculine and feminine of one deep, rich experience of life. Sometimes the Spirit reveals itself in strong outlines; the beetling brows, deep-set eyes, firm jaws, and pose of majestic power which Michael Angelo has portrayed in his statue of Moses. Sometimes the gentler elements shine forth. The lion heart is tempered unto tenderness. All the elemental qualities of life are mellowed and enriched until over all the quality of mercy reigns, and in the soul is peace. In a few rare souls, as in St. Francis or in Jesus, strength and tenderness, hero and saint, are wedded, and the union brings an almost perfect moral beauty into being. Circumstances guide the great soul's development toward heroism or sainthood. When God has some new truth to utter, some old falsehood to destroy, when a voice is called for to cry out in the wilderness, some great word which shall prophesy the ruin of an old order and the establishment of a new earth in which dwelleth righteousness, only heroes may answer the call. God asks for strong men for this work. He who goes before Pharaoh, or faces David in his sins, or runs beside Ahab's chariot to denounce him, or makes Felix tremble, or meets his accusers in Pilate's judgment hall, must be made of sterner stuff than ordinary mortals.

To such work as this God called the men who first preached Universalism in the wilderness of 18th century theology. They were persecuted for righteousness' sake. They fought with beasts at Ephesus. It was no child's play to challenge all the suspicion and bigotry of the Christian world of a hundred years ago. Washington Gladden says he remembers that when in his boyhood "certain preachers, greatly suspected," began to preach God's Fatherhood, they were obliged to go to school houses and barns, for the churches would have none of them. Away beyond Washington Gladden's youth stretches a half century whose every year increases the passion and hatred which met those who dared to question the horrible dogmas of the popular theology. Nor does it lessen their heroism and devotion if we remember that dungeons and the arena were banished. Progress and civilization sometimes only refine cruelty. Martyrdom is a perpetual possibility. Our fathers were scorned and hated and cursed and exiled for the love of God. What sustained them was that old, old faith, that faith which is as old as human hope, as eternal as the open vision. "If God be for us, who can be against us?"

Deep rooted here in this simple, grand conviction of God's Fatherhood and love, Universalism grew a generation of virile, uncompromising, devoted men and women. Theirs was a direct, unsophisticated, splendid faith. Its power then was, as it ever will be, in the tremendous protest of strong men against a brutal dogma of everlasting misery, and a dogmatic confidence in God's eternal goodness. When these convictions stir the depths of men's souls as they stand face to face with the narrowness, the cowardice, the bigotry of the world, there again the hero wages the battle which our fathers fought. In many a quiet neighborhood or city of to-day this old story is re-lived. Our fathers walked with God. They served their generation as the prophets of a better day. Neither contempt, nor scorn, nor hatred, persecution, famine, or nakedness, could separate them from the Gospel of the Love of God in Jesus Christ. The centuries to come will surely crown the heroes of our faith with immortality. Humanity will sometime bless them for the battle which they fought for everlasting truth. Their dogma of God's Fatherhood is the rock on which all theology, all worship, and all religion must, soon or late, be built.

Syracuse, N. Y.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

For Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

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TO THE RESCUE OF THE ANTI-CANTEEN LAW

We are glad to give place to the following communication from Dr. Wilbur F. Crafts, together with a cordial endorsement of his suggestions. The Young People's Christian Union took an honorable part in securing the passage of the Anti-Canteen bill. Our young people should be equally earnest in their advocacy of its honest enforcement.

EDITOR OF ONWARD:

"Let every Union adopt, publish, multiply the following:

"'*Resolved*, that we hereby authorize our presiding officer, in our behalf, to appeal to President McKinley to carry the Anti-Canteen Law of Congress into full force and effect in accordance with the natural meaning and the intent of Congress by issuing an order as Commander-in-chief of the army and navy, suppressing all liquor selling on premises used for military purposes by the United States, at least until the Attorney General's opinion can be finally tested in the courts.'

"This resolution in substance has been adopted by the Boston Association of Universalists, also by leading bodies of Baptists, Methodists and Congregationalists in connection with recent addresses of Dr. W. F. Crafts, who advises this method of redress."

Fraternally,
W. F. CRAFTS.

A WORD WITH OUR OLDER UNIVERSALISTS

When the scheme of consolidating ONWARD with THE UNIVERSALIST LEADER was brought before the Chicago Convention, one of the strongest arguments in favor of the plan was, that it would be the means of bringing the Union and its work to the attention of many of the older people in the church who had hitherto been poorly informed of the aims, methods and spirit of the young people's movement. The suggestion was a good one, and we trust there are many who never read ONWARD, "the Journal of the Universalist Young People," that are now enrolled among the regular readers of ONWARD, "the Department of the Universalist Young People."

But it is certain that there are others who pass it by entirely or scan its columns but hastily. We quite often come in contact with well-informed church people—well-informed, that is, regarding all other denominational activities—whose knowledge of what the Christian Union is doing is lamentably meagre. As a natural consequence of their lack of information, they utterly fail to appreciate the services and increasing influence of this new force in our denominational life. In some instances, parents who are themselves active in the performance of parish duties do not encourage their children to identify themselves with either the Junior or the Senior Unions.

To all such as these, we say, Read ONWARD! We claim no merit for the editorial page, except that it reflects in some measure the spirit and life of our young people. But the editorial page is only a small part of the paper—or "department." Read the reports of what our young Universalists are doing. Get in touch with the young life of our church. Study their methods; they are enthusiastic and enterprising, and may have ideas which would be found useful in other branches of church work. Their missionary zeal is great, and they are doing much to broaden our denominational boundaries and carry our distinctive faith into new fields.

It should be remembered that the young people whom ONWARD represents are to be the pillars of the future Universalist Church and the society of which ONWARD is the organ is training them for the larger duties which must sooner or later devolve upon them. In consideration of these facts, surely the fathers and mothers of our Universalist Israel should be interested in them and in their enterprises, and should extend to them the heartiest sympathy and assistance. There are no more loyal Universalists in the denomination than are the twelve thousand active Unioners. It is possible to make them even more loyal than they are now. Let the older people, particularly those who stand high in the councils of the local churches and the denomination, but show that they have faith in them and are interested in their activities, and the strong cords which bind our young men and young women to the Church of their fathers will become as bands of steel.

There are unions—we think, happily, that they are comparatively few in number—which receive only the most prefunctory recognition from the officers and older members, and even the pastors, of the parishes with which they are connected. Wherever such conditions prevail the young people cannot fail to notice and lament, or possibly resent, the lack of interest in their work on the part of their elders. "As in water face answereth to face, so the heart of man to man," said some wise old Hebrew; and his apt simile is conclusive proof that he understood human nature well. Indifference invites indifference, just as sympathy begets sympathy and love.

To every mark of appreciation, every token of sympathy, every sign of interest and every word of encouragement from the older workers in the church, the young people will respond with an increased loyalty to the church, redoubled energies in its behalf, and a deeper consecration to the cause it represents.

CHIVALRY AND "CHIVALRY"

That type of "Southern chivalry" which has recently found expression in the murder of inoffensive men and innocent women and children, and in the infliction upon criminals of tortures so diabolically brutal as to horrify the civilized world, will hardly commend itself to the respect and regard of brave men and refined women. The plea, in one instance, that the men who took part in the outrage were goaded to madness by the crime of the negro whom they lynched, would be more readily accepted were it not for the fact that a white man who committed a similar offense at about the same time was unmolested. If this country was under obligation to put an end to Spanish atrocities in Cuba, and is now responsible for the establishment and maintenance of a stable government in the Philippines, it would certainly seem to be its duty to bring under subjection the savage mobs which, under the pretence of stamping out criminality, set the laws of the land at defiance and violate the spirit of our American institutions. Although lynching is seldom, if ever, justifiable, it is sometimes difficult not to sympathize with those who, in the heat of righteous anger, take the enforcement of the law into their own hands and summarily dispose of some fiend in human form, the atrocity of whose crime places him almost beyond the pale of mercy. But a white man who is equally guilty should receive the same penalty as a colored man. And under no circumstances could there be found the slightest shadow of an excuse for the barbaric acts of mob violence recently committed in certain sections of the South.

THE "CENTRAL UNION" AND "GENERAL OFFICERS"

Since the re-incorporation of the Union, when the word "National" was dropped from the name, there has been some confusion in the designation of the general body. Many have continued to speak of it as the "National" Union, while others have applied to it the term "General Union." For the sake of uniformity, the members of the Executive Board, while recognizing the fact that they are not authorized to decide the matter for the Union at large, have agreed among themselves to use the terms "Central Union" and "Central Executive Board" and "General Officers," and the recommendation will be made at Lynn that these designations be adopted officially by the Convention. There is some objection on the part of our Canadian Unioners to the word "National" in the title, and it is entirely justified. The Young People's Christian Union is more than a national organization, and the title should be sufficiently comprehensive to include our Canadian and Japanese brethren.

THE CZAR'S treatment of his Finnish subjects, to which reference is made by Miss Orrman in her article, "A Visit to Finland," is hardly in keeping with the sentiments expressed by him in the invitation he has sent to the rulers of the great nations of the world to unite in a great international peace conference. This would seem an inopportune time for the Russian emperor to begin the oppression of an inoffensive and loyal people. Perhaps Kipling's estimate of the true character of the Russian is more nearly correct than most Americans had thought. Doubtless the Finlanders can well appreciate the force of his warning to "Beware of Adam-Zad the Czar."

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WE WISH to extend our heartiest congratulations to the successful competitors in the Prize Song Contest, and to express our thanks to the many others who showed their interest by sending in their contributions.

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OUR SPECIAL article this week is a description of a visit to Finland, written by Miss Olga M. Orrman, of Stockholm, Sweden. We are sure our readers will be interested in this bright sketch of the characteristics and customs of a people little known to most Americans.

A VISIT TO FINLAND

BY OLGA M. ORRMAN

It was my good fortune to spend Christmas of last year on a large estate near Borga, Finland; and Christmas in Finland, especially if it be celebrated in a big house filled with a large company of people, is sure to be a merry one indeed. The day before Christmas was spent in wrapping, sealing and addressing the presents, and in decorating the rooms and the tree, on the latter of which candles are kept burning thirteen nights, the length of the festival, including Christmas and New Year's. There is no Santa Claus for the little folks; he is represented by the Yule buck.

Christmas morning dawned cold and with clouds threatening snow. As we were not to have our presents until evening we decided to take a sleigh-ride. The sleighs are low and clumsy, and the ones we saw had such small dashboards that they did not at all prevent the snow from flying in our faces. The drivers are dressed so queerly that I am sure a sight of them would greatly amuse any American. The costume consists of a shaggy fur cap as big as a cheese-box, a blue coat, a gathered or quilted skirt sewed on to a tight, plain waist, and a bright colored sash. From a back view he looks like an immense woman. In a front view he has the appearance of a man out of his sphere.

At the Christmas dinner, first came the "Smörgásbord" (bread and butter table), which is well described in the Guide Book of the Tourist Club. The "Smörgásbord" is a purely Swedish institution, and consists of a special table standing at one side, or in a room adjoining the dining room, upon which are placed all kinds of sliced cold meats, preserved and pickled fish, and several decanters of Swedish corn brandy. It is customary to take a piece of bread and butter, with a thin slice of cold meat or cheese or a couple of sardines on it. Then, as an appetizer, a glass of brandy is taken, with one or more slices of bread and butter and meat, or cheese, together with a small portion of omelet and boiled or pickled fish, all of which are eaten from a small plate held in the hand, while one stands or walks about. Some people even take one or two glasses of brandy after this and then, with a slice of bread and butter with cheese on it, they repair to the dining room to begin the real dinner with soup. The most prominent feature of many American Christmas dinners, the turkey, is left out. Among the characteristic dishes of the dinner of which we partook were Lute fish, Yorkshire ham, Stilton cheese and boiled rice with almonds. The first is a white, jelly-like looking mass which we found sickening. To find an almond in one's rice is a sign that one is to be married within a year. After each meal the host kisses his wife, the children of the house kiss and thank their father and mother, and the guests shake hands with their entertainers, thanking them for their dinner. Then, as a sign of good will, the guests give each other "mat-claps" (meal claps) on the back.

The behavior of Swedish children is perfect. are brought up in the straight and narrow way, never speak until spoken to, are always the last to be noticed, and are sometimes forgotten entirely. The games are played by young and old, and the dances are the prettiest I ever saw. A friend once wrote me he was glad Christmas is not celebrated for so long a time in America as it is in Finland, for then he would have no money left for the Fourth of July. But the Finnish children have no "Glorious Fourth." They are obliged to have their fireworks out in the snow at Christmas and New Year's.

The Finnish bath is a national institution. We visited a bath house and found that the bath process includes steaming, heating, scrubbing, rinsing, soaking, rubbing and napping. The beating is done with birch twigs with the leaves left on, and the scrubbing with raveled Manilla rope.

The Swedes are sometimes called "the Frenchmen of the North," and the Finlanders equal, and perhaps excel, the Swedes in hospitality and politeness. Like the Swedes they are very fond of singing and dearly love their beautiful folk songs. Such accomplishments as riding, hunting, swimming, dancing and entertaining they cultivate almost to perfection.

The steamers that ply between Stockholm and Finland are ice breakers. Sometimes, when nearing the shores, they plow through ice eighteen inches thick. It is exciting to stand in the prow while the ship goes crunching through the ice and watch the big cakes slide away from her sides. As the vessel nears Abo, the former capital of the country, people often drive along on the ice beside the steamer.

The inhabitants of Finland are not all people of the same nationality. The Finns are the natives of Finland and speak Finnish. The Finlanders are descendants of Swedish immigrants and speak Swedish. These are sad times in Finland now. By a late manifest of the present Czar, it is threatened that many of the laws and privileges granted and approved by five of his predecessors, may be taken away, and by his order the Russian language is being introduced. The ladies of Helsingfors wear deep mourning, and only black and white are displayed in the store windows. The statue of Alexander II. who was liberal in his dealings with Finland, is kept heaped with flowers. When Bobrikoff the Russian Governor-General, went to the Chief of Police at Helsingfors and asked, "Isn't there some way of stopping all these demonstrations?" the Chief replied at once, "Yes, certainly." "Well," inquired Bobrikoff, "how is it?" "Let the emperor make another manifest," answered the Police Master. A friend of mine who wore dark blue attracted so much attention in Helsingfors that she ordered a black dress immediately. When we see how the American papers sing the praises of the Czar, we wish they might hear of his treatment of Finland.

After New Year's I was reminded of another Finnish custom by being invited to celebrate a namesday. Every day of the year is named, and when the day comes whose name one bears it is quite like a birthday.

Stockholm, Sweden.

TO OUR JUNIORS

A NEWS LETTER

The Juniors at *Attleboro, Mass.*, gave an entertainment recently, and cleared over eight dollars, and at once bought twenty copies of the "Junior Star." The Juniors of *Spencer, Mass.*, carried flowers to all the aged and sick of the church one Sunday, and were warmly welcomed everywhere. The Juniors at *Palmer, Mass.*, cleared over twenty dollars at an entertainment, "An Evening with Miss Alcott." They hold work meetings every Thursday. The little secretary at *Leroy, New York*, writes me about their meeting on the 22d of February, when they had their place of meeting beautifully draped. Different members read about Washington. They built a castle of character. She tells, also, about the serious illness of one of their members. We hope she is well once more. The Juniors at *Norway, Maine*, have just given an operetta called "Dorothy's Birthday." Forty-one children present at a Junior meeting is a goodly number. This is the report from the Congress Square Church of *Portland, Maine*. The Union at *Northfield, Vt.*, is doing finely. They have just given the "Sunflower Chorus." They cleared eight dollars, and bought the "Junior Star," with which they are delighted. The Juniors in the Church of Good Tidings, *Brooklyn, N.Y.*, was one year old on Easter Day. What a beautiful time on which to organize a Junior Union.

Junior Unions have been organized at *Felchville* and *St. Johnsbury, Vt.*

The Juniors of Brooklyn, N. Y., on Easter Sunday, went to a children's hospital and carried flowers, pictures, books and games, which the children themselves distributed. What a beautiful service to perform!

The Junior at *Williamsville, Vt.*, is made of courageous stuff. On a stormy Sunday (and haven't we had many such up in these northern States!) two little girls, who live out in the country, persuaded their father to take his team and take them and several others to their superintendent's home, when they gave her a delightful surprise and held their meeting.

The children at *Orono, Me*, hold meetings, but have not yet organized a Junior, which we hope they will soon do.

Interesting reports have been received from the superintendents of the Metropolitan District and the State of Vermont. Mrs. Harmon succeeds Miss Rose as superintendent of the New York District.

JUNIOR HONOR ROLL

HONOR ROLL, NO. 1

Two months:—*Attleboro, Mass.:* Edith Shaw, Nellie Alden. *Palmer:* Pearl Fish, Ella Webster, Louise Converse, Alice Shaw, Harry Schneider, Annie Barber, Fred Barber, Sarah Trumble, Sadie Thompson, Grace Thompson, Grover Goodes, Lizzie Chalp, Addie Coles, Clayton Maxwell. *Charlestown:* Edna Pilsbury, Sadie Reeves, Florence Fleck, Malcomb Lamkin, Harold Coburn, Raymond Davis, Leslie Davis, Grace Preble, Winnie Preble. *Hingham:* Mabel Hersey. *Dover, Maine:* Edith Burrell, Lizzie Brown, Hubert Canfield, Vinnie Cross. *Deering:* Mary Crowley. *Lewiston:* John Childs, Earl Mace, Davis Winship, Melvina Golder, Hazel Howard. *Portland:* (Congress Square) Harris Bishop, Arthur Ellwell. *Claremont, N. H.:* Perley Walker, Alden Hurd, Earl Benjamin, Don Hasson. *Barre, Vt:* Florence Slayton, Philo Bruce, Esther Fitts. Leah Webster. *Northfield:* Bessie Bullock, Eugene Parker, Ruth Parker, Frances Wells. John Dole, Eva Swan, Katie Swan. *Brooklyn. N. Y.:* (Church of Good Tidings) Tracy Vincent. *Philadelphia, Penn:* (Church of the Restoration) Edna Blau, Marion Babe, Gladys Meredith, George Grier Lewis Grier, Effie Edwards, Edna Macauley. *Reading:* Fred Miller, Annie East, Dellie Bard. *Woodlawn Park, Ills:* Eugene Morehouse, Richard Morehouse, Albert Little, Leo Hogle. *Argentine, Mich.:* George Granger, Mary Granger. *Akron, O.:* Stella Olin, Ethel Roach. *Hamilton, O.:* Blanche Overbeck, Lottie Stahl, Stanley Stahl, Larsh Menche, Lutie Bast, Myrna Downey, Nettie Schorr.

Three months:—*Northfield, Vt:* Bessie Bullock, Eugene Parker, Ruth Parker, Frances Wells, John Dole, Eva Swan *Williamsville:* Beulah M. Timson, Belle G. Timson. *Barre:* Natie Benedict. *Deering, Me.:* Harold Blake. Agnes Hall, Lora French. *Portland:* (Congress Square) Willie Stallard, Myrtie Stallard. *Lewiston:* Melvina Golder, Maude Robbins. *Claremont, N. H.:* Perley Walker, Alden Hurd, Earl Benjamin, Don Hasson, Alice Colbath, Mildred Benjamin, Elsie Benjamin, Ethel Benjamin, Flora Flasson, Aggie Hurd. *Spencer, Mass.:* Ernest Potter, Nettie Taber. *Charlestown, Mass.:* Grace Cookson. *Palmer:* Pearl Fish, Ella Webster, Louise Converse, Alice Shaw, Harry Schneider, Annie Barber, Fred Barber, Sarah Trumble, Sadie Thompson, Grace Thompson, Grover Goodes, Lizzie Chalp, Addie Coles, Clayton Maxwell. *South Boston:* Milly Emery. *Akron, O.:* Blanche Olin. *Hamilton:* Helen Bast, Coralie Merner, Blanche Overpeck, Stanley Stahl, Mabel Dowrey. *Reading, Penn:* Maud Baum, Edith Graeff, Helen Graeff. *Woodlawn Park, Ills.:* Richard Morehouse, Eugene Morehouse, Helen Valdis, Ruth Holten, May Little.

Four months:—*Woodlawn Park, Ill:* Sadie Kemp, Viola Hunt, Marie Valdis, Dolly Alvord, Rea Alvord. *Palmer, Mass.:* Pearl Fish, Ella Webster, Louise Converse, Alice Shaw, Harry Schneider, Fred Barber, Annie Barber. *Hingham:* Mabelle Murphy. *Claremont, N. H:* Perley Walker, Alden Hurd, Earl Benjamin, Alice Colbath, Mildred Benjamin, Elsie Benjamin, Ethel Benjamin. Flora Hasson, Aggie Hurd. *Williamsville, Vt:* Aaron White, Carrie L. Steadman, Lottie Williams. *Portland, Me.*, (Congress Square): Mabel Brickett, Elizabeth Rogers, Arthur Libby, Dana Bishop Ralph Hunt, Elmo Robinson, Malcolm Hardacker. *Herkimer, N. Y.:* Mabel Winn. *Brooklyn*, (Church of Good Tidings): Mabel Miller, Jessie Clark.

Five months:—*Palmer, Mass:* Fred Barber, Annie Barber, Harry Schneider, Alice Shaw, Louise Converse, Pearl Fish. *South Boston:* Herbert Elliott, May Lockhart, Ethel Whiting, Abbie Moulton. *Claremont, H. H.:* Alice Colbath, Mildred Benjamin, Elsie Benjamin, Ethel Benjamin, Flora Hasson, Aggie Hurd. *Barre, Vt:* Beulah Briggs. *Herkimer, N. Y.:* Daisy Jordan, Nettie Heirholzer.

Six months:—*Claremont, N. H.:* Alice Colbath, Mildred Benjamin, Elsie Benjamin, Ethel Benjamin, Aggie Hurd. *Palmer, Mass:* Pearl Fish, Ella Webster, Louise Converse, Alice Shaw, Harry Schneider, Annie Barber, Fred Barber. *Hingham:* Chester Stewart, Annie Stratton, Benjamin Lincoln. *South Boston:* Herbert Elliott, Arthur Lockhart, Abbie Moulton. *Brooklyn, N. Y.*, (Church of the Good Tidings): S. Vincent, Albert Hosking, Eva Mullen, Grace Clarke. *Woodlawn Park, Ill.:* Helen Cuthbert.

HONOR ROLL, NO. 2

Two months—*Oak Park, Ill:* Duke Banks, Lawrence Beye, Robert Heald, Howard Beye, Helen Pembroke, Marian Bryant, Faith Morris, Elizabeth Heald. *Woodlawn Park:* Katie Cobb.

Three months:—*Oak Park, Ill.:* Duke Banks, Lawrence Beye, Robert Heald, Howard Beye, Helen Pembroke, Marian Bryant, Faith Morris, Elizabeth Heald. *Woodlawn Park:* Alice Dolling.

Seven months:—*Barre, Vt:* Florence Whittier, Stella Brooks, Grace Brown.

MRS. MARY GRACE CANFIELD,
National Superintendent.

Dover, Me

THE LYNN '99 COMMITTEE

The Central Committee on the approaching Convention at Lynn is composed of the following persons: Chairman, Charles Neal Barney; Vice Chairman, Miss Martha M. Larkin; Secretary, Miss Ida M. Oliver; Treasurer, Mr. Louis M. Winslow; Chairman of the Committee on Registration and Accommodation, Mrs. Frances E. Ryder; Chairman of House Committee, Dr. John L. Farquahar; Chairman of Decorating Committee, Miss Addie Mansfield; Chairman of Music Committee, Mr. Joseph D. Keene; Chairman of Excursion Committee, Mr. Fred Miller; Chairman of Committee on Food, Mr. George W. Conway; Chairman of Reception Committee, Miss Ethel Fogg; *Ex Officio*, James M. Pullman, D.D., and Mr. Jerome Ingalls. Any communications intended for the Committee may be addressed to the Chairman, at 103 Green St, Lynn, Mass., or to the Secretary at 8 Fayette St., Lynn, Mass.

WITH OUR WORKERS

WINTER HILL, MASS.—During the year we have gained two in the average attendance at business meetings, we have added seventeen new members, of which two were graduates from the Junior Union, and have lost five by removal from the city, leaving a total membership of eighty-five. Six of our members have united with the church during the year. We have contributed to the church forty dollars for repairs, to the Atlanta building fund, thirty dollars, to the Christian Citizenship movement, about three dollars, to Post Office Mission work, eleven dollars, and our dues in full to the State Central Unions, as well as several donations which cannot be measured by dollars and cents to charitable purposes. We have supplied the pulpit every Sunday with flowers which have afterwards been taken to the sick and shut in of our parish. We have held devotional meetings every Sunday evening, except during the summer vacation and on nights of the Sunday school concerts, at which the spirit and the attendance has been good. We have held two Union devotional meetings in our own church and one at Arlington, and were represented by twenty-two members at the sunrise prayer meeting Easter Sunday morning in the Congregationalist church. The latter was a union meeting of the young people of the various denominations of Winter Hill. This is the fourth consecutive year of such a meeting on Easter, and all have been very helpful. Three delegates were sent to Chicago, who brought back good reports, and some of the splendid enthusiasm of that great Convention. Also five delegates were sent to the State Convention at Salem. We have nineteen subscribers to ONWARD, and forty-three sets of Two-Cents-a-Week envelopes are taken.

PORTLAND, MAINE (Congress Square).—During the month of April we voted to hold our services at 7:30 P. M. instead of 6:30 The meetings so far have been well attended and much interest is manifest. After our devotional meetings we have had short addresses on Union topics, which have been great helps. One address was by our president, Miss Trefethen and a second by Rev. Manley B. Townsend of Woodfords.

RHODE ISLAND.—The Union of the Church of the Mediator gave a very successful and pleasing entertainment recently, whereby over $40 were added to the treasury. The program consisted of tableaux, illustrating "The Hanging of The Crane," "The Courtin'," and "The Witch's Daughter," interspersed with tamborine, violin, piano and vocal solos and readings.

PHILADELPHIA, PENN. (Church of the Messiah).—The Post Office Mission Committee during the month of March distributed twenty-one copies of the UNIVERSALIST LEADER among persons living in the States of Virginia, Georgia, Arkansas and Nebraska. The committee will purchase several copies of books giving an exposition of Universalism, to be placed upon the shelves of the Philadelphia Public Library. They feel that this should be done at an early date, as there are no books in the Library which are distinctively Universalist, and a person desiring to know something of our faith, calling for such books, is unable to obtain them.

SOUTH BOSTON, MASS.—The Union had an exceptionally good meeting April 9. There were forty-one persons present. A larger percentage than usual took part and two vocal solos helped to give variety to the service. The collection for the evening was $1.45.

ST. JOHNSBURY, VT—This Union earned seventy-five dollars last month, and April 22 they cleared nearly twenty five dollars at "Everybody's Birthday Party." The proceeds will go toward lighting the church by electricity. Forty-two sets of mission envelopes are in use.

MALDEN, MASS—Our devotional meetings are well attended and are interesting and strengthening in tone. Only a few read; the majority of the speakers express their own ideas, and prayers are offered by different members. Our pastor has been helped many times by thoughts given out at these meetings. You do not hear from us often as we are striving for the cultivation of a religious spirit, not to foster a desire for pleasure by entertainments and dances, and consequently it is a little difficult to make frequent report of our work.

MILFORD, MASS—On the evening of April 16 we enjoyed a fraternal visit from four members of the South Framingham Union, the meeting being led in an able manner by a young lady from that city.

CANTON, MASS.—This Union has recently tried the "talent nickle" plan, with the result that they gained about eighty dollars. They have paid all bills up to the first of July, and have deposited twenty-five dollars toward the one hundred dollars they have pledged toward the building of a parish house, which we expect will be commenced before very long.

PENNSYLVANIA.—The annual State Convention of our Church will be held this year at Athens, on June 13 to 15 inclusive. The afternoon and evening of the last day have been set apart for the Young People's Christian Union. This will be a record-breaking Convention in point of attendance, at least. Bradford County is full of Universalists, and they're all going to be present, so we have heard. Every Union in the State should have its full representation of four delegates in attendance. Get up an entertainment and pay their expenses. It will more than repay you in the amount of work which they will be able to do after their return, fired by the zeal which a Convention always kindles. And if you have not paid your twenty cent assessment yet, just send it along with your delegates. The State needs the money for the work to be done now and in the near future. Don't forget the date, June 13 to 15. at Athens. We shall look for you there.

TO ILLINOIS UNIONERS

The Illinois Executive Board has arranged for a dinner to be held in Chicago at the Lexington Hotel, Thursday evening, May 18th, at seven o'clock. As the Illinois Woman's Association is to be in session at St. Paul's Church at that time, it is hoped we may have a representative gathering from all parts of the State, both from our Unions and churches. Some of our best speakers will respond to toasts, and these with other attractions, cannot fail to insure an evening of pleasure to all who attend.

ADELAIDE R. DOLLING, *Recording Secretary.*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

MAY 28. MEMORIAL SUNDAY. WHY THEY DIED.

SCRIPTURE LESSON—John 15: 13; Eph. 6: 10–19.

PRAYER:

Our Father in Heaven; the memories of this day speak to us of losses that have cast a shadow over many a life; they speak to us of crosses that brave and true souls have borne for the sake of liberty, truth, and Thee. At this time it is borne into our minds anew, the wonder and the marvel of the love which gladly gave up life, for the sake of home, country and religion. In the deep places of our hearts we treasure the memory of our heroic dead.

Our dear Father, may all the horrors of war sink so indelibly into our minds, that from the love we bear our heroes we will shun the dark shadows of war and strive earnestly to live in the sweet sunlight of peace.

We lament, dear Father, that war with its horrors should mar the close of the century. If our boys must fill the soldier's grave, may they die fighting only for human liberty, and freedom, for truth and right which Thou dost love. May the principles of humanity rule in the hearts of our people and all thoughts of revenge be laid aside as unworthy and un Godlike. We ask it in the name of the Prince of Peace. Amen.

SUGGESTIONS

I. How do the dead speak to us?
II. What survives a man?
III. How can man show the greatest devotion to a cause?
IV. What is the first instinct implanted in man?
V. What did Christ say of self-sacrifice?
VI. Why is it more natural to honor our dead heroes than our living ones?
VII. Patriotism and Religion near akin—Why?
VIII. How can we best honor our dead heroes?

DAILY SCRIPTURE READINGS

MONDAY. Luke 17: 33.
TUESDAY. Heb. 12: 1, 2.
WEDNESDAY. St. Mark 15: 1–9.
THURSDAY. Romans 12: 1.
FRIDAY. Psalms 67.
SATURDAY. 2. Cor. 4: 16–18.
SUNDAY. Luke 9: 24.

QUOTATIONS

The greatest gift a hero leaves his race
Is to have been a hero.
George Eliot.

What makes a hero? an heroic mind,—
Expressed in action, in endurance proved.
Taylor.

The bravest are the tenderest.—*Bayard Taylor*

Your silent tents of green
We deck with fragrant flowers;
Yours has the suffering been;
The memory shall be ours.
Longfellow.

Still with each day's new birth
Great deeds are dawning;
Still in the silent earth
New graves are yawning,
So, at the season's call,
Our tribute giving,
Think we of heroes all,
Sleeping or living.
Frances H. Tabor.

"Thank God for Liberty's dear slain; they give
Perpetual consecration unto it."

We bring
With throbbing hearts and tears that still must flow,
In full-heaped hands, the opening flowers of spring,
Lilies half blown, and budding roses, red
As their young cheeks, before the blood was shed
That lent the morning bloom its generous glow.
Holmes.

At his feet they placed the flag he loved
At his head a flowery cross;
As if to say that liberty
Meant sacrifice and loss.

The flowers lost their sweetness
The stars began to fade;
And doubting hearts the lesson read
In vain the fight was made.

But through the years the fragrance
Of duty done endures;
And floats the flag, with added stars,
Above my dead and yours.
George T. Packard.

"So nigh is grandeur to our dust;
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

Gone? In a grander form they rise;
Dead? We may clasp their hands in ours;
And catch the light of their clearer eyes,
And wreath their brows with immortal flowers.
Wherever a noble deed is done,
'Tis the pulse of a hero's heart is stirred;
Wherever Right has a triumph won,
There are the heroes' voices heard.
Edna Dean Procter.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

MAY 28. (MEMORIAL SUNDAY). OUR UNITED COUNTRY. Rom. 12: 5; 1. Cor. 12: 4; 1. Cor. 5: 6; 1. Cor. 5: 6; 1. Cor. 12: 26, 27; Rom. 13: 7; Psa. 133: 1; Lev. 26: 2–6.

"Our Country is America,
Our flag red, white and blue,
To this the land of Washington,
We ever will be true.

So wave the flag
And wave again
And now three loud huzzas,
For our beloved America
Its glorious stripes and stars."

Long ago, a war was fought by our ancestors which was the war for Independence, and a famous paper was written and signed by some patriots of those days, which was called the Declaration of Independence, and it meant that the people who live in this land, shall be free and independent.

A generation ago, another war was fought here in our own land and among our own people. Another famous paper was written by a great and good man, which was called the Proclamation of Emancipation. This meant that all people who were slaves were to be free, for in those days, the black people were owned by the white people and were bought and sold.

These wars were fought that we might have freedom and a united country, but freedom and unity can only be kept by constant vigilance. In order to be free it is necessary for every person to be free, from bad habits, free from prejudices, free from every vice. It is also necessary for all persons to realize that they are dependent upon each other, that each needs the other. No man lives to himself, but all live for one another.

Our boys and girls must be even better patriots than their fathers and mothers have been, and now while they are young, they must learn the lesson of personal purity and integrity, of honor and mutual helpfulness. Let us ever do honor to our flag by living honorable lives. Let our boys and girls be honest in their daily experiences now and then when they are men and women, let them ever be honest as citizens and true to every thing which is pure and of good report.

SOME SUGGESTIONS

All Junior Unions should furnish the veterans with flowers and plants for Memorial Day. Decorate the place of meeting with pictures of Grant, Lincoln, Sherman and others. Drape white bunting around and tie with purple ribbons.

If any of our ministers are buried in local cemetaries, do honor to their memories on Sunday by placing flowers on their graves and singing. Make the day significant with thoughtful and reverent deeds.

BLACKBOARD EXERCISE

In the centre of the board draw an American flag and a Christian Union flag, having their sticks crossing each other; at the top above the flags draw a star and beneath them draw a wreath. Across the top of the board write, "Honor to whom honor is due," and at the bottom write, "United we stand, divided we fall."

Explain to the children that the Junior Union is like an army, that they march under a flag the same as an army and that each Junior like each soldier must do his part and stand up for his faith in order to have a strong union, for where there is union there is strength. To-day we place American flags and wreaths on the soldier's graves and on the graves of the early heroes of of our Faith we place Y. P. C. U. flags and stars thus giving "Honor to whom honor is due."

QUESTIONS

What does the word united mean?
Do you know of how many parts our nation is made?
How is our nation united?
How did our nation become nearly broken?
How is our united nation, like our body, of head, trunk, heart, brain, etc.?
How does our nation aim to treat all its people, rich or poor, black or white?

DAILY HELPS FOR JUNIORS

SUNDAY. Make life a ministry of love and it will always be worth living.

MONDAY.
If you've work to do,
Do it with a will;
Those who reach the top
First must climb the hill.

TUESDAY. Little kindnesses giveth happiness and peace.

WEDNESDAY. If you intend to do a mean act—wait till to-morrow.

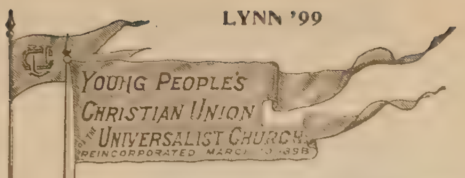
THURSDAY. Give of thy love, a suffering world hath need;
Christ gave to thee that thou his lambs might feed.

FRIDAY. Christians should never speak un-Christian words.

SATURDAY. It is always wrong for us to do what we believe to be wrong.

SONGS AND SERVICE

SERVICE—Litany No. 1.
SONGS—Pages 31, 30, 60.



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

AN APPEAL

Dear Friends:

Your Executive Board, after looking over the receipts and expenditures very carefully, finds that in spite of the great reduction in expenses we shall meet at Lynn with an indebtedness of about $1,700. A part of this will be due the Publishing House on the old ONWARD account and a part on the expense of publishing ONWARD from July to November of this year, during which time receipts barely cover editorial expenses, and a part of it due to the Atlanta Building Fund on our pledge made at Detroit on the four to one plan.

We desire that the Lynn Convention may be a jubilee in every respect, and to make it so we must have the indebtedness paid.

Will you please present this matter to your Union at as early a date as possible and ask them to make an appropriation, either from the treasury or arrange to have a social for the benefit of the Central Union, or by using coin cards secure as large an amount as possible towards this indebtedness. The following Unions have already made appropriations:

Church of the Redeemer, Chicago	$25 00
St. Johnsbury, Vt.	10 00
Racine, Wis.	5 00
Woodlawn Park, Chicago	5 00
Cleveland. Ohio	10 00
Pawtucket, R. I.,	50 00

The amount received from each Union will be published in ONWARD each week as received. Individual pledges from anyone, anywhere, will be gratefully received.

Let us make an earnest, united effort to raise the necessary amount, so that we can go to Lynn free of debt. and have the grandest Convention ever held by the Union. Send all money and pledges to Rev. A. J. Cardall, Secretary, 30 West St., Boston. Mass.

H. M. FOWLER,
GEO. F. SEARS, *Committee.*
OMER G. PETRIE,

April 25, 1899.

THE BANNER CONTEST

TO LOCAL SECRETARIES, COLLECTORS AND STATE SUPERINTENDENTS.

Fellow Workers:—

A growing interest in the contests for the State and Local "Two-Cents-a Week" banners is being manifested as the Convention year draws to a close. It is very encouraging to note the efforts that are being put forward in this our Mission Work. That there may be no misunderstanding as to the conditions of the contests I wish to call your attention to the recommendation as adopted at the Chicago Convention, to wit:—'

"(*a*) That the original Two Cents a-Week banner be awarded at each National Convention to the State Union reported by the National Secretary to have actually, before July 1st preceding said Convention, a number of Two Cents-a Week pledges representing the largest percentage of its membership. Pledges paid through a Union by those who are not members shall be recognized in reckoning the percentage.

"(*b*) And that the new Two-Cents-a Week banner be awarded to that local Union fulfilling the above conditions."

You will notice that the condition is not the number of sets of envelopes *taken*, but the amount of money actually *paid in* by the subscribers, and sent to Headquarters before July 1.

With our souls alert to the magnitude of our possibilities, we may yet accomplish the grandest work that may be done by our movement in behalf of our Church.

ALFRED J. CARDALL, *General Secretary.*

Additional receips at Headquarters from "Young People's Day" for the Atlanta Building Fund, since last reported, by Unions.

Previously reported		$310 98
April 4, New Bedford, Mass.	$2 20	
" 6, Eaton, Ohio	.60	
" 10, Cambridgeport, Mass.	2 88	
" 14, Canton, N. Y.	7 50	
" 24, Reading, Pa.	6 00	19 18
Total		$330 16

Receipts at Headquarters April 24th to 29th 1899

General Fund.	State Assessment	24 13	
	Junior Dues	——	
	Post Office Mission	1 00	
	Supplies and Miscellaneous	7 56	
	Total		32 69
Mission Fund.	Two-cents-a-Week	$18 31	
	Aunty Brown	——	
	Atlanta Building	6 00	24 31
	Total		$57 00

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

Contributed.

SMALL BEGINNINGS

BY C. M. G.

A wingèd seed blown by the wind,
Lodged in a furrow by the way,
And soon was covered, out of sight,
And lay in darkness many a day.
But sunshine from the smiling sky,
And rain that crossed its April blue,
Awoke the seed, and from the mould
A sturdy little maple grew.

It grew in beauty and in strength,
A blessing to the passer by,
And through its crown of leafy boughs
The zephyr sang a lullaby.
It sang a song of hope and cheer,
To all in doubt, to all in need,
And told the story of its birth
From out the tiny little seed.

And if we listen as we go
By forest, hillside, or the sea,
Full many a song like this we'll hear
In nature's ceaseless minstrelsy.
The greatest and the best in life,
The finest and the noblest deeds,
In small beginnings have their birth
And spring from very little seeds.

Stevens Plains, Me.

MEMORIAL DAY

What shall our fit memorial be?
What added lustre may we shed
Upon the sacred memory
Of our beloved and honored dead?
Not martial strain nor fairest flower
Are worthiest tokens we may give;
They die as dies the passing hour;
Some tribute seek we that shall live.

Some heart made light by gift of love
In memory of a dear one's name—
May this not worthy tribute prove
E'en to a hero's cherished fame?
Then pause not long by flower-strewn grave;
On human shrines our emblems lay;
So shall we render to our brave
Fit tokens of "Memorial Day."

—*New England Kitchen Magazine.*

A MITE SONG

Only a drop in the bucket,
But every drop will tell;
The bucket will soon be empty
Without the drops in the well.

Only a poor little penny—
It was all I had to give;
But as the pennies make the dollars
It may help some cause to live.

A few little bits of ribbon
And some toys; they were not new,
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
When they never give at all?

—*Toledo Blade.*

Contributed

THE BIRTH OF OUR FLAG

BY MR. O. N. WARD

The long procession filed by the Grand Stand into the square with a great burst of music from the combined bands of half a dozen regiments, all playing the "Star Spangled Banner," and as they finished amid thunderous cheering and the roar of cannon, willing hands pulled at the halliards and high up from the new flagstaff there floated out on the breeze "Old Glory" in all its glory, to wave above the High School, a perpetual object lesson to the coming citizens of our country.

It was "Flag Day," and though not a legal holiday so intense was the patriotic interest recently awakened that all business was suspended in the town, all schools closed, and the Grand Army of the Republic, some of the State Militia and a returned Cuban regiment turned out in parade in honor of the "Flag Raising" in the public square, upon which faced the pride of the village, the new High School building. A Grand Stand had been erected on the steps of the High school and here were assembled all the school children too young to march in the parade.

Following the unfurling of the flag, there was an oration by a great man from a near-by city, and a poem by one of the teachers of the High School. The oration was, of course, too long, and a good deal above the heads of the children, and the poem could not be heard twenty feet from the platform; but the children cheered and applauded vigorously every chance they had, whether they heard or not, for they could hear the music, they could see the bright uniforms and the brilliant decorations, and they could see the splendid flag waving so magnificently from the new flagstaff, and some way, every time they looked at it they wanted to shout, whether it was the right time or not; they did not know why, but they knew they did, and shout they did at such unexpected times as greatly to disturb the orator of the day.

On the very top seat of the Stand were two boys, just between the single figures and their "teens," dressed, one as a sailor and the other as a soldier, and armed with flags about as big as they could manage. They were fine, sturdy little fellows, who wanted to know the whys and wherefores about everything, and being so high up they caught a little more of the oration and even a few words of the poem. So when it was all over and several hundred very tired children carried their flags home to decorate their rooms, and tumble into bed to dream it all over again and awaken themselves cheering for the old flag, the young soldier and sailor, all arrayed in white, sat on the edge of two little beds and wanted to know what it all meant anyway? Why was our flag made of red, white and blue rather than some other color? And who made the first flag? And where was it made? And whys and whens and wheres and whiches came so fast that a a wise mother said:

"Now, Harold and Horace, you cannot learn everything in one day, so go to sleep and to-morrow I will take you to the birthplace of the American flag."

The next morning early, Mrs. Houghton with Horace and Harold took the train for Philadelphia, only an hour's ride, and from the Terminal walked down Market Street to Sixth and then to Chestnut, where they found themselves facing the old Independence Hall, restored so that it looked just as it did on the day when the Declaration of Idependence was made and the old bell "Proclaimed Liberty throughout all the World" so vigorously that it was cracked, and has since hung silent, one of the most sacred relics of our country.

The visitors went through the building, pausing to look at a few of the many marvelous things in the Museum, at the row of chairs once occupied by the heroes of our early history, and stood beneath the old bell silent for so long after its proclamation of Liberty.

"Here is where our Government was founded," said Mrs. Houghton, "and as soon as it was founded it wanted a symbol of its life in the form of a flag, that wherever it was unfurled it should stand for Liberty. Of course we can imagine there were many suggestions of designs but it appears that the one that was accepted came from the hands of a woman who lived not far from here and we will now go and visit the house."

Leaving Independence Hall, they walked up Fifth Street to Arch, pausing at the corner to look through the iron palings at the grave of Benjamin Franklin, and then going down Arch until they came to Number 239, where in the midst of the great buildings of a modern commercial city stands still the old two and a half story house in which Betsy Ross lived and where she made the first American flag.

Mrs. Houghton and the boys entered, and there on the very spot heard the story of how Betsy Ross made the flag with the stripes of red and white, with the blue square in the corner, upon which she sewed in a circle thirteen stars, one for each State; and then when a committee, consisting of President George Washington, Hon. George Ross and Robert Morris, came, she spread it out before them and secured their approval and afterwards the approval of the Congress on June 14, 1777, and excepting as we have added stars as we have added States it remains the same unto this day, the most beautiful flag in all the world.

Harold and Horace also had the honor to write their names in the big book, and by the payment of a little fee to be used in preserving forever the historic building, they were enrolled as members of "The American Flag House and Betsy Ross Memorial Association" and "Subscribers to the fund for the purchase and preservation of the Historic House in which the First Flag of the United States of America was made, and for the erection of a National Memorial in honor of Betsy Ross."

A beautifully illustrated "Certificate of Membership," showing the old house and "The Birth of the American Flag," was given to each, and now there hang in the boys' room these certificates tastefully framed, just under the two flags they carried on that glad Flag Day.

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We get to thinking sometimes that heroes are found only in battle. We imagine them as belonging to some other state, some other country, some other church, or some far off age. Whoever would see a real hero of the type of St. Paul, let him study the life of John Murray. Or, coming a little closer to our own time, let him read the life of Alonzo A. Miner, who fought for the cause of Universalism and for the cause of social and individual righteousness, fought for more than forty years one of the bravest possible battles. Or, to mention a hero still living, let him read the story of the life of Thomas J. Sawyer, now more than ninety years old. Thank God we have had and still have heroes in the Universalist Church!—*Rev. George L. Perin, D.D.*

THE TOPIC SERMON

BY REV. WM. H. TRICKEY

Topic, May 28. John 15: 13.

WHY THEY DIED

Memorial Sunday.—The American volunteer in the War for the Union died as Christ died, that humanity might live its grandest life.

They died because thus far in God's providence human blood has been demanded as the price of the highest civilization, the loftiest moral standards and truest religious liberty. The most marked epochs in human progress have usually been first sounded forth by the "loud tocsin of war." Christ came, not with peace, but with a sword. To firmly establish his principle of life the direst conflicts were waged. The sacrifice of Calvary set the guage of devotion to human liberty. Not that the Prince of Peace would have had it so, but that men could not, or would not, otherwise learn the lesson.

But *specifically*, For what did the heroes of Sixty-One give the last full measure of their devotion? *First*, we suggest, to perpetuate the true grandeur of our free institutions; institutions founded in the character of Washington and his compeers; who were first in war, when that meant national honor; first in peace when by valor bought; first in the hearts of their countrymen through an absolute devotion to their welfare. They were institutions founded in a Declaration and a Constitution, which, though emanating from the heart and brain of unknown colonists, by a boldness and defiance as though from out the fire of Sinai, Old Europe was startled to its centre. They were institutions which planted the school and church side by side, that intelligence and truth might guide men to real freedom.

Secondly, they gave up life that patriotism, ever the distinguishing characteristic of our people, might be still further intensified, and remain untarnished. When the crisis leading to the most sanguinary passage at arms of modern times was on, scarcely had the bugle blast of liberty sounded the "call" ere thousands were rushing from hillside and valley, from hamlet and city, too rapidly even for proper formation, drill and equipment.

Thirdly, they fell that the spirit of sacrifice might teach a still loftier devotion to human welfare. The volunteer of Sixty-One very soon realized that a conflict must be faced in which many thousands must go down to rise no more,—save in immortal glory. Yet the storm thereof was unflinchingly faced during four terrible years. He measured steel with a foe of his own blood and of equal valor.

A few years ago a young man was overheard saying that he was getting a little weary of this annual talk about the sacrifice of blood and treasure in our Civil War. If he will carefully note, as he becomes absorbed in his *foreign* history, he may be surprised to discover that very few of the great European battles compare in magnitude with our own. At Waterloo, Wargram, Wersburg, Coutras, Marengo, Austerlitz, Magenta, Solferino, Gravelot and Sedan, the percentage of losses was less than half that of Shiloh, Antietam, Chancellorsville, Gettysburg, Chickamauga, Mission Ridge, Spottsylvania, Cold Harbor and Petersburg.

During our four hundred years of history, not as many men fell on American soil previous to 1861 as fell in each of several single engagements of our Civil Strife.

Finally, their sacrifice should increase and sanctify our devotion to the *living heroes*. Those gone on, and those remaining, faced a common peril. For what the living *are* we may honor them—and let it be *now*, for the privilege will not long be ours. A whole army corps is passing beyond life's picket lines each year.

In honoring the living and the dead we commune with character as true as that of a Bayard or a Sidney, as loyal as a Regulus, as able as a Hannibal or a Napoleon.

Claremont, N. H.

ONWARD
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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

THE TEST OF CHRISTIAN LIVING

THE ESSENCE OF RELIGION

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Thus did Jesus, in a single simple but incisive sentence, give to his disciples and to the world a test of Christian life and action. So all-inclusive in its application is this brief formula that it might have been fitly introduced with the words in which the writer of the Ecclesiastes once summed up the duty of men: "Hear the conclusion of the whole matter." For, after all, the essence of true religion is to live rightly, to manifest the spirit of Christ in all things. Theories may be piled on theories, creeds on creeds, theologies on theologies, but if they do not generate in the human heart an unselfish desire to minister to the wants of one's fellows, as well as to keep one's self pure, they are all but as sounding brass and a tinkling cymbal. Theology itself is subject to this test. That doctrine which is not in accord with the generous, loving spirit of the Master is irreligious and harmful in its influence.

SOME THINGS ALL BELIEVE

Every thoughtful, conscientious man must tremble at times lest, with so many religions making such strong claims to supremacy, he may have been misled into becoming an adherent and teacher of error. Among so many differing theories, all of them championed by sincere and godly men, the danger of being led astray is indeed very great. But there are some doctrines which admit of only one interpretation, and one of them is contained in this commandment, commonly and fitly known as the "The Golden Rule." Through the mist of theologies and creeds this beacon light shines bright and clear, a safe guide into the harbor of righteousness and salvation for weary and confused souls.

True religion is not so much embodied in belief as in life. What if we do fall into error in our Christological dogmas? What if we do become lost in the maze of speculation concerning the relation of God's sovereignity to man's free will. What if we cannot accept this, that or the other dogma of the atonement? What if Arianism, and Antinomianism, and Calvinism, and all the other isms which have vexed and divided the Christian world during the past eighteen centuries are to us but empty names? We can, at least, all agree that Jesus was a divine messenger of light and truth, for his acts showed him to be such. We all acknowledge that God is Creator, Ruler and Father of us all. We all know that Jesus was sacrificed because men are sinners, and that he both lived and died for them. And, above all, we may all show the honesty of our faith in the Father and the Son, and our love for them, by ordering our lives in accordance with their commandments.

BLOTS ON THE ESCUTCHEON

But let there be no mistake. This short and simple rule of life sets forth no light task for our performance. Plain as it is men have tried to explain it away. Definite as it is in its statement of the requirements of Christian discipleship, it has failed to check the passions of multitudes who have professed allegiance to Christ. With the name on their lips of him who gave this commandment, men have dyed their hands in the blood of their brother men. With their eyes upraised to his cross they have crucified him afresh in acts of lust and hatred and persecution and selfishness. Under pretence of devotion to his church they have violated laws of conscience which even heathen and atheists respect. Many chapters in the history of the Christian Church are written in human blood. Many a sacrifice upon the Church's altar has been a human sacrifice, and the bells in her steeples have rung out the death-knells of martyrs slain by her command. All this because Christians—nominal Christians—have failed to be obedient to this simple rule of Christian faith.

Just consider for a moment the significance and application of this test of our actions, as Christians, in our relation to our fellowmen. Whatsoever we would have them do unto us is our duty toward them. There is no room for philosophical theorizing here, no room for theological sophistries. There are no relaxations, no exceptions, no favoritisms allowed by this law. It is written without an "if" or a "but", and as if the Master would make sure that it should be broad enough he prefixed the universally inclusive "all"—"*All* things *whatsoever.*"

THE APPLICATION

Now this rule has both a negative and a positive application. Negatively, it affirms that one must refrain from doing unto others that which he would not that others should do unto him. Confucius is said to have laid down a similar law. But how often is even this negative precept broken! How many times do we disregard the rights of our fellowmen, trample upon their feelings and wound their hearts without cause? Those persons who call in question the characters of others, who speak unkindly and spitefully and sit in judgment upon others, would hardly think it just if they were treated in the same way. They would not want their own sins and failings exhibited and exaggerated as they exhibit and exaggerate the sins and failings of other people.

Then there is the positive application of the rule: "Do unto others as ye would that others should do unto you." What a world of duties this lays upon us all! We would have others speak kindly and pleasantly to us. We would have them help us up if fallen, assist us to take our rightful places in the world, and manifest toward us good will under all circumstances. And Jesus declares that whatsoever we would have them do, that is within the bounds of reason and right, those things are we under obligation, to the extent of our ability, to do for them. In other words, we are not to have one law of obligation for ourselves and another for our neighbors.

THE ALL-INCLUSIVENESS OF THE LAW

To forgive an enemy is, to the sensitive, proud, strong-willed person, the most difficult thing in the world. But Jesus makes no exception of enemies. "Do ye even so to them." To whom? To all men, whoever, whatever and wherever they may be. And herein, in showing lovingkindness, though requited by ill will, is the highest manifestation of the Christian spirit. As says a quaint old preacher, in words which we reverse in order somewhat, though not in thought: "To render evil for good is devil-like; to render evil for evil is beast-like; to render good for good is man-like; to render good for evil is God-like."

Such are some of the thoughts suggested by this great law of Christian living. Whoever consistently observes it is not far from the kingdom of heaven. No creed need disturb him, no fears alarm him, no threats or anathemas make him afraid. The heresy against which Jesus thundered denunciations was not heresy of the head, but heresy of the heart and life.

> "Call him not heretic whose works attest
> His faith in goodness by no creed confessed.
> Whatever in love's name is truly done
> To free the bound and lift the fallen one,
> Is done to Christ. Whoso in deed and word,
> Is not against him, labors for our Lord.
> When he, who, sad and weary, longing sore
> For love's sweet service, sought the sister's door,
> One saw the heavenly, one the human guest,
> But who shall say which loved the Master best?"

A PRESENT DAY PROPHET

Those people who are wont to declare that the pulpit has lost its power because preachers, fearing to say anything which may make them unpopular, are nowadays guided by, rather than guides of, public sentiment, reckoned without the Rev. Dr. L. G. Broughton, of Atlanta, Ga. Dr. Broughton is pastor of the Baptist Tabernacle, one of the largest churches of his denomination in the city. When he heard the news of the horrible torture and lynching of the negro, Sam Hose, he promptly denounced the barbarities of the acts committed by the mob and the following evening he denounced in no measured terms the instigators of the disgraceful affair. Of course his bold stand aroused the bitterest resentment, and he immediately became the recipient of scores of anonymous threats, some of them accompanied by grewsome relics of the crime. Nothing daunted, Dr. Broughton again took up the subject the next Sunday and paid his respects to those who had attempted to misrepresent his stand in the matter. That he spoke in no uncertain tones is evidenced by the following extract from his address:

"The attempt to make me sympathize with the awful crime of the negro was born in hell. But hear me further. The shame of the howling mob that perpetrated the fiendish deed of last Sunday afternoon with all of its attendant evils was equally as deplorable. And I said and still say that every man and woman who actively participated or who gave sympathetic audience to this diabolical spectacle, stands before God charged with murder of the most savage character. I know what it may mean to say this. Last Sunday night fifty people got up and went out when I spoke along this line, some making faces as they went. Some said they'd never come back. I have been placarded and threatened with all sorts of vulgar threats. But I want to say that I'm not afraid of every howling devil in Geogia and in hell. I'm master of my pulpit and if you don't like it you may go out. And further, if I'm to be boycotted because I stand up for the majesty of law in Georgia, let it come. I'm pleading for the cause of our people, the voice of every hot-headed mob to the contrary. The good people of Georgia shall not, with my help, be slandered by the foul deeds of a howling mob of assassins!"

A few days after Dr. Broughton preached the sermon of which the above is a part, the Tabernacle was broken into and desecrated, the walls being daubed with paint, the pew and pulpit cushions torn in pieces, and many other acts of vandalism committed. But, evidently, the brave Southerner is made of stern stuff, for he refuses to retract his statements or alter his opinions. The ancient Hebrew prophets, inveighing against the Godlessness of Israel, and Savonarola exposing the corruptions of Florentine life, were hardly more heroic than is this present day prophet in standing for law and order and righteousness, in a section of the country where sympathy with the mob is very strong. All honor to Dr. Broughton! Every true man will sympathize with him in the brave and determined stand he has taken for law and order and civilization. We are glad to see that our Southern paper, The Universalist Herald, is following his example.

THE POST OFFICE MISSION Committee has been unusually active this year. Two new tracts were issued last winter—Dr. Sweetser's "Dives and Lazarus" and Dr. Mason's "Universalism a Practical Religion"—and recently five more have been added to the list. These are: "The Mission of Christ," an excellent eight-page tract by Dr. Shinn; "Did Christ Teach the Doctrine of Endless Punishment," a strong and able discussion of an important doctrinal question, by Dr. Sweetser; "Ten Plain Questions," a very practical four-page leaflet by Dr. Perin; "What Universalists Believe," by Rev. Carl F. Henry, and "What is Universalism?" by Rev. George H. Ashworth, the two latter being two-page leaflets containing concise and clean-cut definitions of Universalist doctrines. Dr. Sweetser's and Dr. Perin's articles were first printed by the Publishing House, but had got out of print, and Dr. Shinn's was, we believe, published in the South. The other two leaflets are new. They are all good additions to the General Union's stock of Post Office Mission literature.

* * *

THE THIRD in the series of articles on the young people's organizations of the country appears elsewhere in this issue. It treats of our namesake, the Young People's Christian Union of the United Brethren in Christ, and will be, on that account, especially interesting to our readers. We note that we were nearly a year ahead of our United Brethren friends in choosing our name. That they showed good taste in selecting the same name for their society that we had adopted for ours, goes without saying.

* * *

THE REFERENCE to Kipling's poem, "The Truce of the Bear," in one of the brief editorials in last week's issue, was intended to read, "Beware of Adam-Zad the Bear," not "Beware of Adam-Zad the Czar."

* * *

AS FAST as State transportation agents are appointed will the State secretaries please report their names to General Secretary Cardall, and also send them for publication in ONWARD. The appointments should be made as soon as possible. Lynn '99 is not far away.

* * *

THE MORE generous a man is, the more he does to help his fellowmen, the less he will say about it.

* * *

NEXT WEEK'S issue of ONWARD will be a Junior number, devoted exclusively to the interests of the Junior Union.

THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNITED BRETHREN IN CHRIST

BY REV. H. F. SHUPE

Editor of The Watchword and Corresponding Secretary of the Y.P.C U.

The United Brethren in Christ was among the first of the churches to adopt the now popular name of Young People's *Union* for its denominational Young People's organization. This was in 1890. The Baptists adopted the name a year later and the United Presbyterians soon thereafter. It is a good name.

The first Young People's society in the United Brethren Church was organized in 1871, and was called the Young People's Association. Similar societies were organized later, and when the Christian Endeavor movement began to make itself felt in the churches, a number of Endeavor societies were organized. The awakening to the importance of this form of church activity led the leaders of the church to see the necessity of promoting and directing the work in the denomination. It was believed that this could be done best under properly organized denominational agencies.

A general convention of representatives of Young People's societies and pastors was called to meet at Dayton, Ohio, June 4-5, 1890. More than two hundred delegates, from nine states, and representing fourteen conferences, met, and an enthusiastic convention was held.

In the convention two divergent views were represented. One party insisted on adopting the Christian Endeavor constitution for the local society, while the other demanded a distinctly denominational form of organization for local societies. After full discussion, and in harmony with the history and spirit of the United Brethren denomination, mutual concessions were made, and a two fold form of constitution was adopted. One form provides for an organization with the usual features of a Young People's society, but without a pledge, and it is called, "Young People's Christian Union. The other is the regular Christian Endeavor Constitution. The choice as to which form of organization shall be adopted is left to the local church.

As to the character and name of the general organization there was no difference of opinion. Accordingly the name "Young People's Christian Union" was adopted at once. This Union embraces all Christian Young People's societies of whatever name, whether Y.P.S.C.E., Y.P.C.U., Y.M.C.A., Y.W.C.A., or any other name, connected with the United Brethren Church.

The General Union is officered with the usual officers, who serve without pay. Its affairs are managed by an Executive Council consisting of nine persons, two of whom are the president and secretary of the Union. Of the remaining seven members of the Council, four are elected quadrennially by the General Conference of the denomination, and three by the General Convention of the Union. The Union is a properly authorized department of the denomination. General conventions are held biennially in the month of June.

To further the work, Branch Unions are formed in each Annual Conference territory of the Church. These Branch Unions are organized similarly to the General Union. There are forty-four Branch Unions.

At the organization of the Union a department in The Religious Telescope, the denominational organ, was given to the Young People's Christian Union. In 1893 the General Conference authorized the publication of a young people's paper and The Watchword, a weekly illustrated paper, was issued as the organ of the Union, and Rev. H. F. Shupe was elected its editor.

The Young People's Christian Union, as planned in 1890, was at once heartily and generally approved by the Church, and it has had a continuous growth ever since, exerting a wide influence on the denomination. In 1891 there were less than 300 societies, with about 8,850 members. Now, nine years later, there are 1,971 societies, including 251 Junior societies, and 80,243 members, including 9,226 Juniors. Junior societies are multiplying rapidly. Rev. W. A. Dickson is the General Junior Superintendent.

Soon after the organization a mission was projected in Los Angeles, California, to which the anniversary offerings of the societies were given. More than seven thousand dollars was contributed to this now prosperous church. Last year a similar work was begun in Chicago. Many local enterprises have received financial aid from the Y. P. C. U.

Besides promoting Bible study, missions and Christian citizenship, the Union has a vigorous Christian stewardship department and a young people's reading course.

The young people's work and the interests of the United Brethren Church have been greatly promoted by this organization, while at the same time its broad, fraternal character has kept it in close touch with the Christian Endeavor and all other young people's societies.

The present general officers are: President, Prof. J. P. Landis, D.D., Ph.D.; Corresponding Secretary, Rev. H. F. Shupe; Treasurer, Mr. E. Jay Rogers. Headquarters are at Dayton, Ohio.

Dayton, Ohio.

ASPIRATIONS

BY MISS BERTHA DRAPER NEWCOMB

Aspirations—how many little corners of our brains are filled with them! As Unioners we aspire to have the Universalist Church an ever growing Church, we strongly desire the betterment of all social conditions, we devoutly wish for a deepening of the spiritual life of our human brotherhood,—in fact, we must of necessity long for all that is highest and best. In George Eliot's words: "It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we *must* hunger after them."

But aspiration alone accomplishes little, except that one's life is always uplifted by good thoughts and desires and harmed by evil ones. But to reap a visible harvest from our aspirations we must "do noble deeds, not dream them all the day."

To come down to realities, we are all of us looking toward Atlanta with the hope of having a church there in 1900. Are we doing all we can to make the realization of that hope possible? Are we working to inspire every member of the Union with the same hope? Until we make earnest endeavor go hand in hand with aspiration we cannot bring our hopes to fruition. We should not waste our time in aspiring to the unattainable, but Atlanta 1900 is a possibility,—even a probability.

Perhaps some of us, however, have been indulging in aspirations that are entirely beyond reason. Some of my readers may have heard of the story of the elderly couple who were taking their first ride on the steam cars. As the train moved onto a high trestle bridge the old lady assumed a horror stricken expression and when the cars rolled onto *terra firma* again she sank back into her seat gasping, "Thank goodness, she's lit again!" If any of us have been flying rather high, and have come down, perhaps painfully, to a common sense level again, we should, like the old lady, be thankful we have "lit again," and try hereafter to be content to perform faithfully the duties best fitted to us.

"Noble deeds are held in honor, but the wide world sorely needs
Hearts of patience to unravel this—the worth of common deeds."

One most worthy aspiration is a desire for a greater unity among the various denominations of Christians. In my home city, Springfield, Mass., this is being brought about. Recently, members of our two local Unions attended, by invitation, a reception given by the Epworth League Union at one of the largest Methodist churches. All the Young People's societies of the city were included in the invitation, and about four or five hundred young people, members of the Christian Endeavor, Baptist Union, Epworth League and Christian Union, mingled in the most friendly way in the festivities. It was a truly delightful occasion. From the President of the Epworth League, I learned that we are to be invited to co-operate with the other societies in a branch of charitable work which they are about to take up. Such a meeting would have been impossible a few years ago; but the walls of prejudice are gradually crumbling, and they will continue to disappear until they will present no obstacle to the existence of the warmest friendship between denominational neighbors.

It occurs to me, that as an aspiration is simply an eager desire for anything, it is possible to aspire to wrong or foolish things as well as to high things. But it would be rank heresy to suppose such a thing to be possible of Unioners. Their motto, we must believe, is expressed in Shakespeare's noble sentiment: "Let all the ends thou aimest at be thy country's, thy God's and truth's.

Springfield, Mass.

CHRISTIAN CITIZENSHIP WORK IN WISCONSIN

A copy of the following letter has been sent to the Secretary of every Union in the State of Wisconsin. The idea is a good one and might profitably be adopted by Christian Citizenship Superintendents in other States:

La Crosse, Wisconsin, March, 1899.

Dear Friend:

I write to inquire what your Union is doing in the line of Christian Citizenship work. Our Union observes Christian Citizenship Day and has done some work in sending petitions to Congress bearing upon reform measures now before our law makers as bills. We shall be diligent during the summer months getting ready petitions to send to the next Congress. I think it a good plan to get all the names possible to one of each of the different petitions sent to each house, and after that send reminders to our senators and representatives frequently in the shape of little slips designating the petition and the number who petitioned for it. If a vote be taken at any meeting the number will not be so large as can be obtained by a persistent canvass for names.

We shall also work for the Curfew Ordinance in our town. We shall try to get the Woman's Clubs, Women's Christian Temperance Union, and all other organizations of the kind, to work with us. We shall save newspaper clippings bearing upon the subject and make a business of working for it.

I suggest that your Union work for any local cause that seems worthy and neccesary to you. To my mind, this is one of the most important branches of our work, and one in which we can do most good.

Your Union may become an associate member of the Reform Bureau by paying a dollar. This entitles you to considerable literature bearing upon the subject.

Hoping to hear from you soon, I am,
Yours for the cause,
Eunice L. Schellenor,
Christian Citizenship Superintendent.

Contributed

FAITH

BY ALICE M. GROSSTUCK

Up through the mists of former years,
Our trusting hearts are borne;
And to a victory, holy, grand,
Faith leads us on! Faith leads us on!

The eyes of faith can look and see
The new day's glorious dawn,
And so, triumphant over doubt,
Faith leads us on! Faith leads us on!

Yes, we will follow in the path
Where earnest souls have gone;
For to a nobler, truer life
Faith leads us on! Faith leads us on!

Portland, Me.

EXPENSES OF THE CHICAGO CONVENTION

To the Editor of Onward:

As it may be of interest in connection with the preparation for the Lynn Convention to have knowledge of the expenses and receipts at Chicago '98, I send you statement of same for publication:

RECEIPTS

Church of the Redeemer Union	$100 00
Oak Park Union	100 00
St. Paul's Union	50 00
Woodlawn Union	25 00
Englewood Union	25 00
Church of Our Father Union	10 00
Blue Island Union	8 50
	$318 50
Miscellaneous sources, buttons, badges, excursions, etc.	154 42
Total,	$472 92

EXPENSES

Registration Committee	$ 30 23
Entertainment Committee	8 60
Reception Committee	25 55
House Committee	66 22
Decoration Committee	50 00
Publicity Committee	106 21
Music Committee	31 75
Miscellaneous: Postage, buttons, badges, etc.	35 56
	$354 12
Gift to Central Union; profits of Racine excursion	78 52
Total paid out	$432 64

After paying all expenses and turning $78 52 over to the Central Union, the Chicago District Union had $40 28 surplus, which was distributed *pro rata* among the various local Unions contributing to its funds.

R. F. Johonnot,
Chairman of Finance Committee.

Chicago, Ill., April 1899.

WITH OUR WORKERS

Keene, N. H.—The Keene Y. P. C. U. has commenced to hold meetings again, the evening preaching services having been discontinued. Four new members were received at our last meeting.

Hartford, Conn.—The Hartford Union is using sixty-two sets of Two-Cents-a-Week for Mission envelopes this year. The members are now planning to give an operetta May 18–19. Miss Miller, the "State visitor" for Hartford, is to visit the Union in June.

Monroe, Wis.—The devotional meetings are interesting and well attended. The Union has offered its services to the W. C. T. U. of Monroe in carrying on successfully an Industrial School which has recently been organized here. The Union enjoyed a social a short time ago at which a drawing contest was the principal feature. Each one drew seven or eight pictures of people present and the most successful cartoonist was given a remembrance.

Penobscot Association, Me.—The quarterly meeting of the Penobscot Association was held at Orono, April 28. In the afternoon the time was occupied by a business meeting, reports from the Unions, a paper written by Miss Trask, of Bangor, on the subject "The Ministry of the Beautiful," and short talks by Rev. Mr. Fraser and the President of the Association, Rev. Mr. Lund. In the evening an address was to have been given by Rev. A. A. Smith, of Belfast, but he was unavoidably detained at home, and the time was well filled by short addresses given by Rev. C. E. Lund, of Orono, Rev. Donald Fraser, of Oldtown, and Rev. E. F. Pember, of Bangor. Although the attendance was somewhat smaller than usual, the meetings were profitable and much enjoyed by all present.

OHIO UNIONERS, ATTENTION!

The Tenth Annual Convention of the Young People's Christian Union of Ohio will be held at Summit Station, on Friday, June 2, 1899. Every Union having a membership of twenty five or less is entitled to two delegates, and one delegate for every additional fifteen members or fraction thereof.

Let us make this the best and most profitable Convention in our history. Every Union in the State should have a full representation at this meeting and there receive the enthusiasm that will place Ohio in the front row at "Lynn '99" and bring back the banner we won at "Chicago '98" and "Detroit '97." Elect your delegates at *once* and forward their names to

Laura Green, *Cor. Secretary.*

Attica, Ohio

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JUNE 4. HOW TO ENJOY RELIGION. Isa. 65: 16. Ps. 34: 1.

SCRIPTURE LESSON—Ps. 16: 6, 11.

PRAYER:

Source of all Life and Light, we earnestly pray Thee to help us, to guide us in the paths of pleasantness and peace. We would draw near to Thee in the spirit of devotion and worship. We thank Thee for the joy that pervades the world. We thank Thee that the birds sing and all nature is filled with a joy ecstatic. We thank Thee for the great throb of gladness which is common to all that hath life. The reason of this happiness, dear Lord, we realize must be because Thou art good and dost love all the works of Thy hands with a love that is infinitely tender. We pray Thee, that the thought of Thy great love may be so burned into our hearts that we may enjoy our work for Thee and Thy children here on the earth. Make us to rejoice in our religion. May the simple Gospel story sink deep into all our hearts and wake in all our lives, a joy and peace. We ask it in the name of Him who rejoiced with those who were joyful in Cana of Galilee. Amen.

SUGGESTIONS

I. Is joyousness the normal condition of mankind?

II. For what did Jesus especially rebuke the Pharisees? Why?

III. Is gloominess an education of a devout spirit?

IV. What is religion?

V. Contrast the Psalms and Ecclesiastes. Under what different conditions were they written?

DAILY SCRIPTURE READINGS

MONDAY. John 15: 11–15.
TUESDAY. Rom. 12: 10–14.
WEDNESDAY. 1. Peter 1: 6–8.
THURSDAY. Phil. 4: 4–7.
FRIDAY. Heb. 12: 1, 2.
SATURDAY. Acts 20: 24.
SUNDAY. Rom. 14: 17.

QUOTATIONS

"Let us serve God in the sunshine, and then we shall serve Him all the better in the dark, when He sends it."

"Serve God and be cheerful." Religion
Looks all the more lovely in white;
And God is best served by his servant,
When, smiling he serves in the light.

"Serve God and be cheerful." Live nobly,
Do right and do good, make the best
Of the gifts and the work put before you,
And to God without fear, leave the rest.
Newell.

We are actually living to-day far below the life to which we are called. Let's get back to the Christ age. Christ reminded his disciples that theirs was the Kingdom of Heaven, not "going to be." They had peace within, a peace that the world could not give, and the peace which none could take away.—*Rev. G. B. Stocking, D.D.*

"Religion never was designed
To make our pleasures less."

"Doing our best for God ensures joy and casts a wonderful light over God."

There is no Christian duty that is not to be seasoned and set off with cheerfulness.—*Milton.*

Live not without God; however low or high,
In every house should be a window to the sky.
W. W. Story.

"To be good, and do the most good we can now and here, and help others to be and do the same; to seek with all our might the highest welfare of the world we live in and the realization of its ideal greatness and nobleness, and blessedness,—this is religion."

Enthusiasm means "in God" and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year. Any man who goes into business and doesn't throw his heart into it, doesn't succeed. Now why not go into the Lord's work as earnestly as into athletics?—*D. M. Moody.*

If you know that God approves of you, that all day long God is with you and you with God, that His mighty and loving arms are under you, that He has promised to keep you in all ways, to prosper all you do, and reward you in all ways,—If this be not happiness my friend, what is it? —*Chas. Kingsley.*

"Now-a-day, faith is too often a tear-stained, heartbroken affair, going about in sober garb, with flattering step and earthward eye. This, though well-meant, is mockery, illusion, self-deceit. True faith has a quick step, and cheery demeanor, accepts what comes unflinchingly, because able to look through evil into good."

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here, in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not feel content with any mere small finite temporal thing and call that joy; that is merely a selfish impression. In true joy there can be no selfishness. It is delight that comes from consciousness of the nearness of God, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.—*William M. Sinclair.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JUNE 4. TRUE CHRISTIANITY. I. John 3: 23; 1. Tim. 6: 11, 12; Titus 1: 7–9; 3 John 1: 11; Gal. 5: 22, 23; 1. Pet. 4: 16; 1. Cor. 4: 1, 2.

True Christianity is the Christianity of Jesus. It is not always that of the churches, nor that of the creeds. No church and no creed have yet attained to just the simple Gospel of Jesus. Christianity is believing, but it is more than believing. The Christian rule is, "Be ye doers of the word and not hearers only." True Christianity requires first, the proper motive. We should seek education and culture not for their own sakes alone but that we may have better powers to devote to truth, righteousness, and to humanity's highest interests. In what we do, the ruling desire should not be to be seen of others, that we may receive their approval, and be well spoken of by them. What we do should have a nobler purpose; the desire to accomplish good through our efforts. A little boy once did a kind act, but he afterwards boasted of what he had done and thus showed that he had not been prompted by the best motive and his act lost much of its merit.

Another requirement of true Christianity is "Doing." Jesus is loved and followed not simply because he talked and taught but because he lived the doctrines which he proclaimed. If history did not proclaim to us a record of the work which he performed the teachings would have been of little moment. It is easy to give advice, to tell other people how they ought to live, it is more difficult, but it is a great deal better, to practise what one preaches. God measures us by what we are, not by what we profess we ought to be.

Christianity is truth at work; it is living its belief; it is bearing about the spirit of Jesus, love, and from unselfish motives doing what we know we ought to do.

QUOTATIONS

LESSON SONG

Do you know there are many children
In this broad land of ours,
Shut away from the blessed sunshine—
Do you know it you human flowers?

Shut into the tall, bare houses—
The sick, the sad, the lame;
Dear little suffering children
For whom the Christ-child came,

Some to lie there weary months,
Stretched on those beds of pain;
Some soon to go out in the sunshine,
Strong and well again.

Some to go out suffering, crippled,
Through all the rest of life—
Life such a weary struggle,
Seeming hardly worth the strife.

And some to go out only
With the failing of the breath,
In the arms of the beautiful Angel,
The Angel whom we call death.
THE PANSY.

June 4.

DAILY HELPS FOR JUNIORS

SUNDAY. "How far that little candle throws its beams!
So shines a good deed in a naughty world."

MONDAY. Not what I have but what I do, is my kingdom.

TUESDAY. I live for those who love me
Whose hearts are kind and true,
For the task my God assigned me,
And the good that I can do.

WEDNESDAY. Your simple, daily duties faithfully performed, are preparing you for greater work.

THURSDAY. Be true to thyself, to thy friend, and to the world.

FRIDAY. Let every word and act be perfect truth, uttered in genuine love.

SATURDAY. All that you and I are responsible for, is doing our duty.

SONGS AND SERVICE

SERVICE—No 3.
SONGS—Pages 22, 50, 46.

JUNIOR UNIONS ATTENTION

The following Junior Unions have paid their 50ct. dues to the National Union. The books of the National Union close July 1. We want every Junior Union to be paid up before that time. Last year 84 Juniors paid their dues. We want a better record this year. Do not neglect this matter.

Ohio:—Hamilton, Akron, Flint, Milford, Blanchester, London, Mt. Carmel, New Madison.

New York:—Herkimer, Brooklyn, 1st, 3rd, 4th, 5th. Springville, Friendship, Leroy, Watertown, Middletown Webster, Natural Bridge.

Massachusetts:—South Boston, Every-Day Church.

Wisconsin:—Lodi, Neenah.

Kansas:—Seneca.

Illinois:—Blue Island, Clinton, Oak Park.

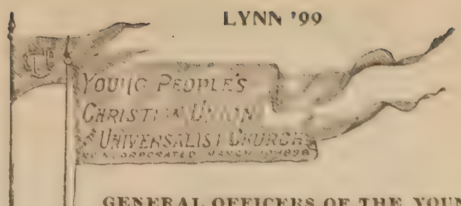
Minnesota:—Rochester, Owatonna.

New Hampshire:—Claremont.

Vermont:—Barre.

Maine:—Waterville, Portland, (Congress Sq.) Portland (Church of Messiah), Dixfield, Oakland, Westbrook, Lewiston, Bangor, Norway. M. G. C.

LYNN '99



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., A. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

THE RALLY SONG AND JUBILEE HYMN

The prize Convention song and hymn has been published by the Central Union as a four page folder, printed on fine paper, with a cut of the Lynn church as a frontispiece. Price, 50 cents per hundred at Headquarters, 30 West St., postage prepaid.

A TESTIMONY FROM A STATE SUPERINTENDENT

"I rejoice in the success of "The Junior Star." I hear praises from it everywhere. *It is one of the special joys of our own local Union.*"

REMEMBER that the *full* amount received from their sale is credited to the Junior department for the building of the church at Atlanta, the purchase thus serving the double purpose—increasing the interest of the Junior meeting, and helping on our missionary work to their credit. Price, 20 cents each book, to which add 2 cents per copy for postage, or $2.40 per dozen, purchaser to pay expressage.

FOR ALL SUPPLIES SEND TO HEADQUARTERS

And make remittance by check, postoffice order or registered letter to Rev. Alfred J. Cardall, Sec., 30 West St., Boston, Mass.

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

Receipts at Headquarters May 1st to 6th 1899

General Fund.	State Assessment	4 05	
	Junior Dues	4	
	Post Office Mission	——	
	Supplies and Miscellaneous	5 09	
			13 14
Mission Fund.	Two-cents-a-Week	$55 73	
	Aunty Brown	——	
	Atlanta Building	50	69 37
	Total		$69 37

Additional to the above as remitted to treasurer to the credit of the Junior Department, for the Atlanta Building Fund, by sale of Junior Star Song Book, March 14–April 29, $32.60.

THE BANNER CONTEST

TO LOCAL SECRETARIES, COLLECTORS AND STATE SUPERINTENDENTS.

Fellow Workers:—

A growing interest in the contests for the State and Local "Two-Cents-a Week" banners is being manifested as the Convention year draws to a close. It is very encouraging to note the efforts that are being put forward in this our Mission Work. That there may be no misunderstanding as to the conditions of the contests I wish to call your attention to the recommendation as adopted at the Chicago Convention, to wit:—'

"(*a*) That the original Two Cents a-Week banner be awarded at each National Convention to the State Union reported by the National Secretary to have actually, *paid* before July 1st preceding said Convention, a number of Two Cents a-Week pledges representing the largest percentage of its membership. Pledges paid through a Union by those who are not members shall be recognized in reckoning the percentage.

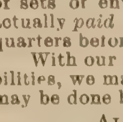
"(*b*) And that the new Two-Cents-a Week banner be awarded to that local Union fulfilling the above conditions."

You will notice that the condition is not the number of sets of envelopes *taken*, but the amount of money actually *paid in* by the subscribers, and sent to Headquarters before July 1.

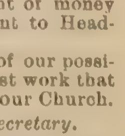
With our souls alert to the magnitude of our possibilities, we may yet accomplish the grandest work that may be done by our movement in behalf of our Church.

ALFRED J. CARDALL, *General Secretary.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold *$1.00*
Senior Y.P.C.U. Pin Gold Plated *.50*
Junior Y.P.C.U. Pin Sterling Silver *.15*



◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

Contributed

PARENT AND CHILD

BY LIZZIE A. L. TIBBETTS

It grieves my mother-heart to hear
  My little children fret
For things I must deny them now,
  And answer still, "Not yet!"

It pains my mother-heart to see
  Their faces wet with tears,
Because the task I give to them
  Too difficult appears.

Since I have ever in my mind
  My children's highest good,
I claim their true obedience
  As the right of motherhood.

Does it not grieve the Father when
  Impatiently *I* plead?
Or shed rebellious tears because
  My task seems hard indeed?

Should I assert my weaker will,
  Or question the commands
Of Him whose love prepared for me
  "A house not made with hands?"

Do I not know He keeps in view
  His children's highest good?
Should I refuse to recognize
  The right of Fatherhood?

A BATTLE WITH AN EAGLE

Brave deeds are not always done by men. Courage is not masculine. It knows no sex. Could man or woman be more brave than this fair daughter of Pennsylvania?

Two years ago, Anna McDowell, of Quakake Valley, while walking a short distance from her home, was startled by the frightened cries of a child. Answering the voice, Miss McDowell climbed the fence and ran toward a little trout stream which purled through the valley. Near this stream the Hinckles had their home, and Nettie, their three-year-old daughter, loved to play "fishing" in its waters. It was this child who now cried for help, and as Miss McDowell burst through the bush and ran toward the stream she realized that there was cause for the little one's outcries. A great bald-headed eagle was fiercely clawing at the little girl. While busy paddling in the water, Nettie had been surprised with a whirr of wings, and before she could rise and run, the great bird had pounced upon her and dug his beak and talons in her flesh.

Screeching with terror, the little one sought to run toward home, but the bird fought her back, and it was thus Miss McDowell found her. The brave young woman—for Anna was but 19—did not hesitate an instant. Rushing forward, she grasped the child, tore her from the eagle, and cried for help. But help did not come, and the eagle, rendered furious by the intrusion of a third party, turned with a screech to fly at Anna. Before she could pick up the wounded child and run with her, the great bird had made the circular sweep which gave him impetus, and, with all the fierceness of his tribe, threw himself on the young woman. Deep into her neck he drove his beak, while his talons dug out great chunks of flesh from her arms and shoulders; but bravely Anna covered the child as best she could, and fought off with her hands the terrifying onslaughts of the aroused monarch of the air. More and more ferocious grew the eagle, and more fierce became his swoops upon the heroic girl. She was now too weak from the intense excitement, loss of blood, and the pain of her wounds to fly. She continued to call for help, but none came. She must fight the battle alone, and she realized that it was really for her own as well as for the child's life that she fought.

In the struggle her hat, torn from her head, dropped at her feet. Her eyes caught sight of her hat-pin, and as eagerly as ever a knight reached for his sword, she put forth her hand for this truly feminine weapon. It was just an ordinary steel pin, but with it she pluckily defended herself, and plunged the sharp point many times into the feathered body of her foe. But her hope of winning victory by this tiny weapon soon fled, for the pin-thrusts appeared only to still further enrage the savage bird. Anna felt her strength failing. She prayed for help, and wondered why none came, and realized that she could not much longer continue the desperate battle.

She had a moment's respite as the eagle soared above her head. He seemed preparing for a fiercer swoop upon her. Then down he came. Anna longed to close her eyes and shut out the hideous sight, for his bloody beak was open, and the cruel talons from which shreds of flesh dangled were poised for deadly digging. But she dare not shut her eyes. She must master him now or never. Down he came. As his beak plunged into her head and his talons dug into her shoulders, she caught his neck in one hand, and gripping him with all the strength left her, held him while she plunged the pin again and again through his head. It was a sickening task, but it was performed. The great wings flapped in death about her, and releasing her hold, the dead bird dropped to the ground—and Anna, completely overcome, fell senseless upon him. Nettie Hinckles, protected by this living shield, was safe, and ran screaming to call the neighbors.

Unconscious they found the eagle fighter, her face and head and body torn by the battle. Some of her wounds were terrible to behold, and the doctor when he dressed them, said: "She will bear the marks of this fight as long as she lives." The eagle, stuffed and mounted, Anna McDowell keeps as a memento of this deed which tells of the heroism of the common daily round.—*Rev. George T. Lemmon, in The New Voice.*

WHAT HAPPENED TO THE GOOSE

"Why is the goose silly?" repeated Grandpa Longbow, putting down his paper. "Do you know that the goose was once the wisest of all creatures? You don't? Then it might be well for little boys and girls to hear the true story of what happened to the goose:

"Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seeds, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of, in spite of its waddling; and by asking questions of every one it learned all that was really to be known about the dry land.

"But the learned goose was still unsatisfied.

"'Why!' it exclaimed, 'the world is more than three-fourths water; and though I know all that is to be known on and about dry land, I am ignorant of everything in the water.'

"So the goose set about learning how to swim and dive, and after many years of study and questioning it learned all about the water and the creatures that live in it. But still it was not satisfied.

"'I know very little about the air,' said the learned goose. 'I must now learn how to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks.'

"After much practice the goose learned to fly, and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered, its mind was affected, and it couldn't tell whether it belonged to the sea like the gull, the dry land like the hen, or the air like the eagle. And ever since it has been wandering about, a homeless, witless, foolish bird, and all because it asked too many questions and learned too much.

"No; I will not tell you how the rabbit lost its tail and the eagle became brave and fierce. Remember the fate of the goose and don't try to learn too much."—*Independent.*

A PROPHECY

It is said that one day, when Cromwell was but a mere lad, as he was lying on his bed in a melancholy mood, a gigantic spectre appeared to him and said, "Thou shalt be the greatest man in England!" Heath says it was a dream; Lord Clarendon and Sir Philip Warwick speak of it as a vision. But whether dream or vision it made a profound impression on the youth, so much so that his father requested Dr. Beard—Oliver's schoolmaster—to flog him severely for "persisting in the wickedness of such an assertion." The flogging only deepened the impression. He told his uncle Stuart of the prophecy, and was warned that it "was traitorous to relate it." But when he had seated himself upon the throne of England he frequently spoke of the occurrence, and was fully persuaded in his own mind of its prophetic and supernatural character.—*From "Cromwell and His Court," by Amelia Barr, in Harper's Magazine for April.*

A KING AT SCHOOL

King Oscar of Sweden, who takes much interest in education, dropped into a school *incognito* not long since, and asked some questions in history. A request for the names of the greatest kings of Sweden brought out the answers: "Gustavus Adolphus," "Charles XII.," and "Oscar II." The last answer amused the king; and, turning to the little one, he said: "Can you mention any celebrated exploit of his reign?" The child turned red, showed signs of coming tears, and faltered forth: "I don't know any." His majesty kindly patted her on the head, and remarked: "There is nothing to cry about, my dear, I don't know any, either."—*Springfield Republican*

* * *

The heroes of our faith like those earlier heroes of whom we read in the eleventh chapter of the Epistles to the Hebrews having obtained a good report through faith, now form a part of the great cloud of witnesses who look upon us from on high; and we should be stimulated to be equally faithful and heroic, not only by the thought of their heroism in the past, but also by the thought of their present interest in the cause for which they toiled so nobly and in us as their successors in carrying on the great work. Let us be incited by the thought of that interest to

"Do noble deeds, not dream them all day long,
And thus make life, death and the vast forever,
One grand sweet song."

E. C. Sweetser, D.D.

THE TOPIC SERMON

BY W. W. SWEET

Topic, June 4. Is. 65:16; Ps. 34:1.

HOW TO ENJOY RELIGION

It might seem that if one be truly bless-ed, or happy, it matters little by what means or in what name. Why, then, bless himself or regard himself happy in the God of truth? Must man refer his happiness, of whatever kind and degree, to only one source?

We may note our experiences in a general way as physical, mental, or spiritual, although we may not be able to draw a hard and fast line between one set of experiences and another.

Whatever estimate we may put upon physical well-being, and however great the range of our physical sensations, they are all in their very nature fleeting and unworthy of being regarded as the end and aim of life. The more earnestly one demands gratification of the senses, the more certainly may failure be predicted and the more emphatic must be that failure.

Even if we regard only those senses which afford experiences most allied to the mental—those of seeing and hearing—and join with their gratification perfect freedom from pain and discomfort—the ease which stands over against disease—we may not rest there. We must go higher.

The delights of music, the charm of extended vision, appreciated to the full by a cultivated intellect, lie perhaps almost out of the domain of the physical, and yet birds love music, and the noblest of the inferior animals look abroad upon the landscape with evident satisfaction and an apparent degree of appreciation to which some men are strangers.

As we learn to love that which presents itself to our higher senses, we also learn that there is a region of our being in which we may live with closed eyes and ears, thinking God's thoughts after him and creating for ourselves new worlds. Reaching this stage, how can we fail to note that there is a quality of thinking that differentiates itself from purely mental experience?

In that thought region where hope and faith and love reign, and truth becomes intuition, all the good of all the past is ours. In that region which we call soul, life and love and truth once ours are recognized as ours forever.

Religion is sometimes defined as a restraint. It is a restraint from making our abode with the senses, a restraint from measuring that which has neither metes nor bounds. It is a new alliance with that from which our thoughts have strayed, a seeking again the mark which we have missed. It is a restraint from all allegiance to or acknowledgment of any God or good but One, a restraint from any belief in a real evil, or any agency not a part of the great ideal, the Creator's idea.

Religion does not consist in the mechanical performance of irksome duties. The praise that is to be continually in our mouths is not to be measured and counted as so much performed and so much earned of future reward.

Until we regard ourselves as recipients of overflowing blessedness and are conscious that the outflow of life and love that knows no limit and no failure is making us its channel, we have not reached the summit of being, the full enjoyment of religion, the at-one-ment with the Lord and Giver of Life.

Onward, upward, a true life tends. As we stand physically at the foot of an ascent, dark woods, frowning hills, shadowy recesses surround us. As we advance along the upward pathway light increases, beauty presents itself, we look over the tops of towering trees, our vision extends, we see the broad landscape and forget the foothills and the gloomy sentinels of the valley. We forget even the rugged pathway beneath, along which we have come.

So, in the everywhere presence of the God of Truth, the former troubles are forgotten and are literally hid from our eyes, not in a far-off imaginary heaven but here and now.

Thus may we enjoy religion, rising, developing from physical and mental kinships to the soul life that is hid with Christ in God, the life that cannot know fear of harm or of loss or of defeat.

Hightstown, N. J.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, MAY 26, 1899. No. 21.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

* * *

"HONOR TO whom honor is due." Many kind words of Mrs. Canfield's work as junior superintendent, are heard from those who are in positions to know of it and the results therefrom, but it is doubtful if the Unioners at large appreciate the service she has rendered to the Junior Union, and through it to the church at large, in her capacity as National Junior Superintendent. While many had earnestly labored in this field before her, the large increase in the number of the Unions, the widespread interest in the movement, and the important and fully-recognized position it now occupies as a legitimate and necessary department of denominational work, are largely due to her consecrated and indefatigable labors since she became the head of the Junior department.

GREETING FROM THE NATIONAL SUPERINTENDENT

DEAR COMRADES:—

The Editor of ONWARD has asked me to send a word of greeting and cheer to you in this Junior issue of our paper. I gladly comply.

You will be glad to know what cheer there is for us in this department. There will never be a phenomenal growth in the Junior work, but there is a constant and steady growth. Quite a number of new Unions have been organized this year, the majority of which received their impetus at the Chicago Convention. It has been one of the real gratifications, one of the compensations for much hard work, that so many have written me, saying, "I became greatly impressed with the Junior work at our last Convention, and so we have organized."

In these five years of service in behalf of this cause, it has become very dear to my heart, in fact it has become a part of me. Every superintendent I regard as my personal friend, and each one is held in affectionate regard. The names of many of the children have become familiar, especially through the Honor Roll, and for each one I feel a personal interest.

I am not quite able to appreciate the attitude of mind of some of our Christian Unioners, church people and ministers who are indifferent or unfriendly to the work of the children of our church, especially in these days when so much attention is given to child study and culture. But if we who do believe, are faithful and stick fast to our work, some day all will believe and help. In every work there must be those who must go first, who must alone blaze the way. No more hopeful cause was ever undertaken than that of the children. No church is absolutely sure of its future which neglects its children. In caring for the children now, in training them in ways of righteousness, we are educating the future citizens of our nation. We are making patriots, Christians, home makers. Let us be faithful to our duty as we see it.

MARY GRACE CANFIELD,
National Superintendent.

JUNIOR WORK

The Promise of Childhood

BY MRS. E. L. CONKLIN

The kindergarten has become a great factor in the sure advancement of mankind. It may seem strange after so many ages of struggle in the endeavor to solve its problems, that the world still finds it necessary to turn back to the first page and study the elementary lesson of life. Christ set a little child in their midst and said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Thus has the Master described *Junior Work* and set forth the *Promise of Childhood.* To-day a little child is set in our midst and we are beginning to learn that, since the Kingdom of Heaven is a present possibility, here in this child's life is the key to that imperial manhood and womanhood which alone is fitted for heavenly delights. Froeble has caught, may it not be, the most important lesson Christ taught, and in the institution which perpetuates his memory he teaches us that it is the child, its nature and possibilities, the promise of childhood that must be studied. This is the work of the Junior Young People's Christian Union. At least the work is to make a study of the child's higher nature and the development of that side of its life which will enable it to realize to their fullest extent those possibilities its Maker has set before it.

Of all church work it is easy to say that the work of the Junior Union, together with that of the Sunday school ranks first in importance, for the very reason that the first step of any work must be done right or all that follows is certain to feel the evil effects of a wrong beginning.

It was a masterly sermon that Dr. Lyman Abbott once gave upon this subject of childhood. You may have read it and remember that he said: "I repudiate utterly the conception of the child as depraved. The child is a beam of sunlight from the Infinite and the Eternal, with possibilities both of virtue and of vice, but as yet unstained. In this babe in the cradle there may be a hero or a coward; lips that shall be eloquent with truth or shall pour forth corrupting lies; a fresh breeze from the eternal word sweeping disease and pestilence away, or a new form of corruption bringing new disease. He may be a Moses or a Pharoah, a Luther or a Torquemada, a William the Silent or a Duke of Alva, a George Washington or a Benedict Arnold. Every life is a March of Innocence, through temptation to virtue or to vice. There is no way in which virtue can be won save by battle. There is no way in which battle can be fought without possibility of defeat. And so in this child there is neither virtue nor vice. Not courage yet, nor truth, nor purity, nor love nor faith; but the possibility of all." And, I add, the promise of all. In conclusion he said: "You were a child once. What have you done with yourself? You have gained something since you were a babe in the cradle; and you have lost something. What have you gained? What have you lost? You are stronger in muscle, stronger in intellect, stronger in body and in mind; but what of the higher nature? Have you gained or have you lost? Consider Paul's catalogue, faith, hope, love. You remember the time when you kneeled at your mother's side and bowed your head in her lap, and repeated your prayer, 'Now I lay me down to sleep.' Is it easier to pray or harder now? Has the experience of life brought you nearer to God and made him seem more to you, or carried you further from him and made him seem more shadowy and unreal? You remember the time when you looked out into life, on all its future, with a great hope. Has hope grown greater or less? brighter or dimmer? You remember the time when you were not ashamed to put your arms around your mother's neck and kiss her, when love did not seem a thing to be ashamed of. Has love grown dearer to you and sweeter to you, and friends more to you, or less? You and I were in the cradle once. What have we done with ourselves? Such a retrospect causes us, I am sure, to see the importance of child culture. So much depends upon it, if the "beam of sunlight from the Infinite" is to shine steadily on, ever increasing in brilliancy toward the perfect flame which it is destined to be."

Childhood is the period of life most susceptible to surrounding circumstances, the period of mobility, and as the iron must take its shape when it is hot, so manhood and womanhood must be shaped in the years that admit most readily to the moulding. Studying nature we learn that seed must be sown at the proper season if the result is to be, "Some one hundred fold, some sixty, some thirty." If the seed time is delayed to the time when the harvest ought to be, then the plant grows but a sickly thing, never developing the promise that was in the heart of the seed. Occasionally we see children go astray who have been watched over with the greatest tenderness and schooled in all noble ways by honorable parents. The causes are doubtless deep-set and difficult to understand. But this is not usual. God's universe is governed by well defined laws, and man, in general, is bound by them, as are all things else. Prodigal sons and daughters, then, are not the result of careful training, but rather the opposite, either the lack of oversight on the part of parents, or of training that comes too late, after the seeds of evil have already found their way into the child's nature and begun to sprout into unseemly forms of character. Prodigal sons may serve to show the never changing love of the Father, but they do not reveal his likeness. It is the Christ-children who are the revelators of the Father's person.

The Junior Union and the Sunday School

Our topic is closely related to Sunday school work. The two are in many respects the same; but there are differences. I have said that together they are the most important of all church work. The question is frequently asked, "Does not the Sunday school do the work which the Junior Union aims to do?" Is not the maintainance of two organizations merely a multiplication of machinery and, therefore, an addition to the burdens of the faithful few who do the work of the church?" From all the experience of my work in both organizations I answer, No. Not that in advancing the importance of the Junior I would value the Sunday school less but the work is different. The Sunday school is without age limit. The Junior Union deals with the child. In the Sunday school the superintendent has the teachers between himself and the children. In the Junior Union the superintendent gathers the little ones near to her heart. The Sunday school deals with lessons. The Junior Union takes up topics, and is far more instrumental in developing independence in thought. There are no questions and answers cut and dried. The little ones learn to speak and think for themselves. The lives of David and of Solomon, the books of Jonah and Job, Higher Criticism and Evolution, are important subjects. They must be studied and discussed, and can be, doubtless, nowhere more properly than in the Sunday school. But the Junior Union deals with subjects of more vital importance to the child life. It deals with things they are interested in, their games, their school life, the characteristics of noble men and women, and their coming duty to their church. But were the methods of each the same, did he one but repeat the work of the other, there would still be ample reason for the existence of the Junior Union. Think of the number of hours in each week, and of the influences and examples that surround the average child. Then think of the few hours that are given to religious instruction. How much time will it take to counteract the example of parents and friends who never go to church at all, and of those who never give up one single pleasure or outside duty for the sake of the church? Is the extra hour too much?

The relation of the Junior to the Senior Union is a very close one. There is sometimes a feeling, manifested by a lack of interest on the part of older ones, which seems akin to jealousy. Before sending our boys and girls to college we give them the full benefit of the preparation of the academic course. Let the logic follow in our methods of religious instruction. Here we see the great need of the church. Give the children the same care in preparing them for the kingdom of heaven that we do in preparing them for the kingdom of this world.

The Child Heart

The methods of the Junior Union are, to some extent, determined by circumstances. They vary with the fertility of brain and skill of the superintendent. The aim must be character building. Then she may use a wide range of material; anything, indeed, which will interest, illustrate and hold.

> "The child heart is so strange a little thing,
> So wild, so timorously shy and small;
> When grown up hearts throb, it goes
> Scampering behind the wall,
> Nor dare peep out at all.
> It is the veriest little mouse that hides in any house,
> So wild a little thing is any child heart.
> Child heart, mild heart,
> Ho, my little wild heart,
> Come up there out of the dark
> Or let me come to you."

Thus has Eugene Field, with mother-like instinct, portrayed these little ones that are given into our keeping. His words should find their echo in the hearts of every superintendent of a Junior Union. What a precious charge she has! What sensitive negatives on which to develop the image of the Perfect One! How much love thought she must give to the meetings in which she is to get each little heart to come up to her out of the dark, or else gain permission to go to it. Nowhere else can that freedom of thought and expression be found which prevails in the Junior meeting. Let one older one intrude, and especially a stranger, and the bright eyes cease their dancing, the little arms lose their enthusiasm and spring up no longer in eagerness to respond to the questions of the superintendent. Even the most enchanting story seems to fall upon ears that have shut their doors.

A Word Picture

But let us turn for a moment to a picture of a Junior meeting. It is Sunday afternoon just at sunset. The children come with happy faces. They gather in a cosy corner of the church. One takes the place at the organ, another behind the desk. All is silent while the organist plays a few strains of music. The children rise, and with bowed heads repeat: "The Lord is in his holy temple. Let all the earth keep silence before him." Then follow a few moments of silent prayer, closed by the Lord's Prayer. The children sing, "Onward, Christian Soldiers." The leader rises, conducts her opening exercise, which is followed by Scripture reading and prayer and whatever thoughts her little mind may have to express on the topic for the evening. Then the superintendent seeks to draw out the thoughts of each one present. Songs and stories to interest and illustrate the truths she would teach keep the children interested and alert. The hour draws to its close and with song and benediction all go to their homes, having promised to weave some pure thoughts and deeds into their lives during the coming week. This is one picture; others vary with the artist's taste.

The Question of Results

The question presents itself: What results shall we achieve if we thus place the child first in our thought and church work; if we throw for a few years to come the full force of our energy into Junior work? The answer, in general, may already have been intimated: Larger, better, stronger churches. We should achieve all of this because the first result of Junior work is dignity and decorum, a reverence for things sacred. And I feel that as a denomination we need, as was the need of old, to be born again, to be filled with a new spirit of reverence. It is no difficult matter to find churches where some sit bolt upright during the prayer, where others study the hymn-book throughout the sermon, or where, in some aggravated cases, even after the minister has taken his place in the pulpit, people in the vestibule or in the rear of the church may be heard conversing so loudly that one is reminded more of a theatre or a fair than of Sabbath worship. Not that I would speak a word against the bright smile of recognition, the warm hand clasp of brother and sister, the pleasant word of greeting. I hope we shall never lose the distinction of being a social people. There are churches at the other extreme where the members pass in and out with no sign of recognition.

True Reverence

There may be forms of reverence that stand in the same ratio to true reverence that a Chinese praying machine does to "the soul's sincere desire." There's many a religious cloak that cloaks no religion. But the genuine article is not so rare but that we have all seen it to know and love it. How inspiring it is to see a congregation on Sunday morning quietly and promptly take its place at the appointed hour. The organ sounds a "sweetly solemn thought" and all unite in the opening service. With one accord every head is bowed as the pastor lifts the voice of prayer, listening ears catch the gospel message that is spoken, and when the service is ended a kind word of appreciation is spoken to the pastor, there is a quiet exchange of greetings, a broadening of the at-home-in-our-church feeling, an hour in the Sunday school follows, and then it is time to depart. Such a service causes one to repeat with new fervor and meaning: "How amiable are thy courts, O Lord of hosts!" It is to prepare the little ones to enjoy such a service that the Superintendent of a Junior Union spends her life and exercises her patience and skill. And further, have we not such faith in the power of the good news of Universalism that we are assured of the new spirit of loyalty that must inevitably spring up as a result of this careful training of our young?

An Appeal

Oh, members and friends of the Universalist Church, let us awake to the importance of this work. Let us see that the promise of childhood stops only at perfection. Let us realize that it belongs to us to have a part in making the boys and girls of to day, who are to be the men and women of to-morrow, stronger, purer, nobler than the present or any past generation of men. The work may not all be easy. There will be perplexities, trials, and doubts. Little trifles are always in the way to check and annoy. But "For Christ and His Church" we can keep steadily on, looking for strength, in hours of darkness and encouragement, to Him who knoweth our every need.

Junior Union, Junior Union,
  Is the place where children go,
Is the garden where God's flowers
  Bud and blossom as they grow.

Every garden's in a kingdom
  Where the light comes from above,
Beams and beams upon the blossoms
  And the sun that shines is love.

And every bud of love and beauty,
  In each garden sweet and fair,
Will give back its best of fragrance
  To the hearts that hold them there.

LeRoy, New York.

REPORT OF THE VERMONT JUNIOR UNIONS GIVEN AT THE MID-YEAR MEETING

MARY GRACE INGALLS

State Junior Superintendent

There are at the present time seven Junior Unions in the State, with a membership of 154, exclusive of the North Montpelier Union. I had no report of the Union in my possession and did not know until it was too late that there was a Union there.

The *Springfield* Union has a membership of forty with an average attendance of thirty. This Union was organized January 30, 1898, with eight members. Since September 1st they have received fourteen new members. They hold their meetings every Sunday afternoon. They march, carrying flags and a banner, paste colored stars on a card opposite names at roll-call, answer roll-call with quotations, have a report of the morning sermon by a Junior, use the blackboard, have stories to illustrate the subject by members and superintendent. The leader has a short paper on the topic. They have done quite a little special work, bought a blackboard, Junior Song Books, paid $8.00 for general expenses of church, sent toys and books to children's hospitals at Christmas, sent presents to children of several poor families, and carried fruit and flowers to the sick. Twelve children have been on the Honor Roll.

The *Williamsville* Union was organized Oct. 23, 1898, and has a membership of nine with an average attendance of seven. They hold their devotional meetings every Sunday using special methods. Having been organized only a short time they have done no special work yet. Two children have been on the Honor Roll.

The *St. Albans* Union was organized Oct. 2, 1898, and has a membership of eleven with an average attendance of five. They have held their meetings every Sunday afternoon, but have been obliged to discontinue them for a time, expecting to resume them as soon as they can.

The *Bellows Falls* Union has a membership of 20, with an average attendance of 9. They hold their devotional meetings every Sunday. I was unable to obtain a satisfactory report from this Union owing to the illness of the Superintendent.

The *Northfield* Union has a membership of 34 with an average attendance of 17. They hold their devotional meetings every Sunday. They have roll call, responded to by a verse of Scripture and sentence prayer, followed by the Lord's Prayer. They discuss the topic and close with the Mizpah. Last year they gave $20 toward the debt. At a sale given at Christmas they took $35 and they voted to pay $25 towards the pastor's salary and to give $5 to the Ladies' Circle.

The *Barre* Union has a membership of 40 with an average attendance of 20. The first Sunday in each month is observed as Consecration Sunday and an offering is taken. This meeting is held at the close of the devotional meeting on the last Sunday in the month, when reports are read of all the committees. Miss Wheelock, the superintendent, finds these meetings very helpful in holding the children's interest in the organization.

The topics in the ONWARD were not used by this Union at first, as they seemed unsuited to the age of the children; but they have been followed for the last six months, and they now have topic cards printed for the first half of this year. The funds received from the monthly contributions have been used for the expenses of the Union, and for the use of the Sunshine or Flower Committees. Their special work has been performed entirely by the Mite Society, which is composed of members of the Junior and Intermediate Unions.

Two of the Unions use the "Junior Star," and others intend to do so. Those who use the "Junior Star" find it a great help, and earnestly recommend it to other Unions.

Only one Union uses the Two Cents a Week envelopes.

As the Junior Union is a part of the Senior Union, and as the future strength of the Senior Union depends largely upon the Juniors, it is of great importance that the little ones in all the churches be trained aright *now*, and I earnestly urge that I may have the co-operation of the officers of every local Union where there is no Junior branch, in organizing a Junior Union. Children can be found in every parish where there is no Junior branch, who are ready to organize if there is some one who stands ready to gather them together into a Junior organization.

THE METROPOLITAN DISTRICT JUNIORS

BY MISS LOUISE D. ROSE

Junior Superintendent

It is with considerable pleasure that I present the first annual report of the Junior Union work in the Metropolitan District. In my opinion, there is no branch of our Union work so full of pleasure to those participating in it.

This report will cover the reports submitted by superintendents of Junior work connected with the Church of Our Father, Prospect Heights and Brooklyn 3d churches, and Church of the Good Tidings.

These four societies report a membership of eighty-eight, of which twenty-seven are boys and sixty-one are girls, ranging in age from five to sixteen years.

That you may know they appreciate their business obligations, let me state that each of these Unions has paid the annual assessment for the current year.

It is a difficult matter to make a satisfactory report of this department of work from the fact of the variety of methods employed. For instance: no two Unions hold their meetings on the same day—one meets on Monday, another on Thursday, another on Friday, and still another on Sunday.

These four Junior Unions report that there has been given to the

Home Church,	$32.80
Atlanta Building Fund,	6.50
Japan Mission,	51.00
Missions (through Two-Cents-a-Week envelopes),	16 02
And for other purposes,	25.35

All of this money, except, of course, the Two-Cents-a-Week for Missions, was raised by gifts, entertainments and regular collections.

The committees reported are, Sunshine, Missionary, Devotional, Lend-a-Hand, Visiting and Flower and Entertainment. In answer to the question, "Are your committees active?" each superintendent replied "Yes," except one, and she said, "Very."

Among the special work reported we find that two Unions sent letters of congratulation to Dr. Sawyer on his 95th birthday; there are classes in cooking, sewing, and general home duties in one society; one gave a satin Bible mark to the church as a Christmas gift; fruit was sent to sick members; Thanksgiving baskets were provided in some instances; the little people at the Church of Our Father entertained the children from the Howard Colored Orphan Asylum at a Christmas party, and on New Year's Day were in turn invited by the matron of the Asylum to visit her flock and participate in their celebration. Both these last mentioned occasions are reported to have been very enjoyable. On Young People's Day two of the Junior Unions united with their respective Senior societies at the services of the latter.

And now of our devotional work, for this is the chief object of our organization. Each superintendent reports regular devotional meetings; all but one use the national junior topic card, and three out of the four use "The Junior Star," the children's own song book, prepared for their use by their National Superintendent, Mrs. Canfield. Three Unions are using the Honor Roll, which requires that the members be present at, and take some part (singing not included), in each meeting during a certain specified time. One Union reports nine members on the Roll for two months, nine for three months, four for four months, and four for five months. The devotional meetings are very helpful, and many are the kind words said of them by visitors.

In closing, I have a confession to make. Whatever of success there has been among our Junior Unions, no credit is due to your District Superintendent of Junior Work. I can readily see the many, many instances where this or that should be done, and many are the plans always outlining themselves in my mind. But, alas, for the accomplishment of my purposes! Most of you know how fully occupied my time is, and for that reason only I relinquish the honor (for such I consider it) attached to the work with the children.

May the junior work prosper to the end that through its influence the Young People's Christian Union of the future may be stronger, and the work of our beloved Church be carried on in the coming century by workers trained from earliest childhood.

New York City.

TO OUR JUNIOR WORKERS

Junior Dues

Only a small number of our Junior Unions have paid their fifty cent dues to the Central Union. It is time that every Junior Union paid up. The amount is fifty cents. It is only a little over two months until the Convention meets in Lynn, and we want to be able to report that every Junior Union has paid its dues. The amount is small but when all pay the total covers the expense of carrying on the Junior cause. Several thousand leaflets had to be printed this year for the Junior Department and we want to have the dues meet the expense. So when you pay your dues, you are helping to carry forward the work we have in hand.

At Lynn '99

We shall have a Junior Demonstration at the Convention this year at Lynn and are planning to have a large number of children particpate. Wouldn't you all like to be there and see so many happy Juniors?

Reports in ONWARD

Since the space of the Junior Department is necessarily limited in some degree in ONWARD, you must not be disappointed if all the nice things you write me about your Unions do not appear, for there is not room for them. In preparing a report, I have to take items from many letters and so I am compelled to use but little from each Union. But bear in mind that I am glad to hear all about your work even if I cannot report it, and many of the ideas I receive from you are passed on to others through correspondence.

Report Blanks

Be sure to fill out your report blanks promptly and return to your State Superintendents, who will send them to me. Do not delay at all in this matter, after you have received the blanks, and be sure to give *definite* answers to every question, not merely generalization. Let us be prompt in all these business matters.

Our dear Miss Stevens, State Superintendent, Maine, has been in ill health all winter, and now her eyes have failed her, so she is not able to do any work at all. She has been one of our truest helpers and staunchest friends. I hope that many of our workers will write her. Her address is 80 Walnut St., Lewiston, Maine. I know that the love and sympathy of you all are with her.

MARY GRACE CANFIELD,
National Superintendent,

Dover, Me.

MEMORIAL SERVICES

District 5, Y.P.C.U., will hold services at Mount Auburn, Massachusetts, at 3 P. M. sharp, Sunday May 28, at which time graves of the Universalist Fathers will be decorated. This is in accordance with the unanimous vote of the convention at Detroit. To prevent trespassing upon lots no procession will be formed, but at the close of the exercises in front of the old chapel, opposite the sphynx, two delegates from each Union escorted by a marshal, will proceed to the graves assigned them, and strew them with flowers.

The service will be as follows: Singing from "Praise and Thanks," prayer, singing response, eulogy, singing page 23, "God Be With You." Benediction.

The graves of John Murray, Hosea Ballou 1st, Hosea Ballou, 2nd, Lucius R. Paige, Sebastian Streeter, Thomas Whittemore, J. G. Adams, Henry Bacon, Otis A. Skinner, C. R. Moor, T. B. Thayer, Eben Francis, B. F. Bowles, Wm. Bell, Wm. A. Start and Henry S. White. A flag will mark each grave. The pastors are especially invited to attend with their Unions and as many friends of other districts as possible. And as this was the best arrangement that could be made with the cemetery trustees, it is hoped that a large number of our young people will help to carry it out.

T. F. HADLEY, *Chairman.*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JUNE 11. (CHILDREN'S SUNDAY) A LITTLE CHILD SHALL LEAD THEM. Mark 10; 13–16.

SCRIPTURE LESSON—1. Samuel iii. chapter inclusive.

PRAYER:

O Lord: We praise Thee and bless Thee for Thy great goodness to the children of men. Like the wise of old, we would render to Thee our gratitude at the lonely cradle in which the Christ child lay when he came to earth to bless the world. We thank Thee for young life, its abounding joy, its hopes, its ideals, its ambitions. We thank Thee, O God of love that He who walked and talked in Galilee, showed his love and appreciation for child life by blessing the little children when His disciples thought that there were weightier matters demanding the attention of the Son of God. We thank Thee that the simple Gospel story comes not alone to the wise and learned, but can be as easily understood by the little child. May we all accept the teachings of Christianity as trustfully and confidently as the little ones of earth, for of such are the kingdom of Heaven. Amen.

SUGGESTIONS

I. What is the hope of the Church of the future?

II. How can we interest the children in the Church?

III. Tell something of the childhood of Jesus.

IV. What are the lessons from child-life?

V. What can the Senior Union do to help the Junior Union?

VI. How can the Union help to make the Sunday school more interesting and profitable to the children of our Church?

DAILY SCRIPTURE READINGS

MONDAY. Matt. 19: 13–15.
TUESDAY. Isa. 11: 6.
WEDNESDAY. Luke 2: 52.
THURSDAY. Matt. 18: 1–6.
FRIDAY. Matt. 7: 11.
SATURDAY. Eph. 6: 1–14.
SUNDAY. Luke 18: 15–17.

QUOTATIONS

The custom of setting apart a special time each year, as "Children's Day," was probably instituted in our denomination by the writer during his pastorate in Baltimore in 1841. It was on the 2nd or 3rd of these anniversaries that sixty-one children were baptized! This was doubtless the largest number of children ever christened on one occasion by a clergyman of our Church.

At the time of its occurrence a correspondent of The New York Herald reported the affair as "sixty-one heretics baptized!" During my pastorate in that city of nearly nine years, a day was always set apart in June or July for that service.—*Rev. James Shrigley.*

"All posterity stands before us in the presence of the children now in their cradles."

"Heaven lies about us in our infancy."

"It is not for us to make our children great, but we all can do a great deal towards making them good."

"Teach your child to take care of himself; many people use their children as a sort of spool to reel off their own experience."

Lying in its cradle, or running through your house is a being bearing in its life a human and divine nature together; that is your child and the child of God; treat it as it becomes you to treat a being holding such glorious inheritance, believe in the treasure that has come to you in this earthen vessel and value it as it deserves; then that will be to receive the child in the name of Christ.—*Robert Collyer.*

A beautiful page is childhood's lovely face
Whereon sweet innocence has record made
An outward semblance of the young heart's grace
Where truth and love and trust are all portrayed.
Shillaber.

Only a tender flower,
Sent us to rear;
Only a life to love
While we are here;
Only a body small,
Never at rest;
Small, but how dear to us,
God knoweth best.

"Sow beside the clear, bright waters
Of the infants stainless mind,
There the seeds will bud and blossom,
Lasting memories leave behind,
There thy labor yields its richest,
Rarest harvest, fruit most pure,
And it traces toward yon heaven,
Thro' the skies a pathway sure."

God hath his small interpreters,
The child must teach the man.
John G. Whittier.

I'd rather be a bright-haired boy
Than reign a gray-beard king.
Oliver W. Holmes.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning out-mastered the meter.
Richard Realf.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JUNE 11. (CHILDREN'S SUNDAY). WHAT THE FLOWERS TEACH US. Matt. 5: 28–30; Solomon's Song 2: 11, 12; Psa. 103: 13–27; Matt. 13; 31, 32; Psa. 1: 3; Psa. 23: 1–2; Matt. 13: 4–9.

In what beautiful little brown coats many of the flowers sleep all winter, and when the sun grows warm in the springtime, and the soft winds blow, then they lay aside their brown coats and put on their holiday dresses, and how lovely they are, some blue, some yellow, others pink, red, white, and all the colors we can imagine. How they beautify all the earth, and bring joy to all the people. We are so accustomed to seeing flowers and enjoying them, we take them as a matter of course, and we often fail to think how wonderfully their life is kept, and cared for from season to season.

For the past week some pink and blue hyacinths have filled my parlors with their fragrance. What dainty little things they are, and so ambitious, they stick their little heads through the ground in the early spring. Sunday, the church was beautiful with white cherry blossoms, pansies with their bright faces, dear little modest violets and the wild flowers of the fields.

Later we shall see the always beautiful roses and many sorts of flowers—all the summer long the earth will be a bower of beauty.

And what is the lesson which the flowers teach us? Who is it that gives them life? Who sends the radiance of the sunlight, and the rain? Who has ordained the laws of their growth so that their life continues from year to year? Who has taught them to bloom and then sleep?

What a wonderful lesson of constant care and thoughtfulness is manifested in plant and flower life? From them we learn that He who has made the earth and clothed it in beauty, has not left it alone, to be ruled by chance, but has established it in law and order, and if God so cares for the flowers of the field, much more does He care for us, His own dear children.

So then, the lessons we learn are the constant care of the Heavenly Father for us all, His overshadowing and abiding love. We also learn that if we would grow into beautiful life, we must obey God's law of life. Earth flowers can only bloom into beauty when they are obedient to the laws of plant life which God has fashioned, earth children can only bloom into beauty of character when they too are obedient to the will and law of God. May all the children as gladly and willingly obey as do the flowers.

BLACKBOARD EXERCISE

Draw a link of a chain, then ask the children to give the name of a flower that teaches something, such as the modest little violets teaches humility; write the word humility in the link. Draw several links, in one write purity, from the lily; another innocence, from the innocent daisy; another thoughtfulness from the pansy, etc.

QUESTIONS

What do seeds become?

What do children become?

What advantage do children have in growing which the plants have not.

Can a seed choose to be a weed or a useful plant?

Can we choose to be useful or harmful people?

Flowers bear fruit, some are eatable, some are not. What are the fruits of our thoughts?

QUOTATIONS

FLOWER VOICES

The sunny little daisy,
With yellow gold to spend,
And heart so warm and kindly,
Is everybody's friend.
"Look up," it says, "and do not fear,
For Jesus loves you, children dear."

The gentle, queenly lily
Swings softly to and fro,
So fair and pure and lovely,
In garments like the snow.
"Look up," it says. "Oh! seek and find,
For Jesus is so good and kind."

The precious little pansy
Is thinking all day long;
We see it sad and sorry,
Or happy as a song.
"Look up," it says. "Be brave and true,
For Jesus always thinks of you."

The dainty, tender violet
Peeps out beneath our feet,
So tiny and so humble,
And yet so fair and sweet.
"Look up," it says, "and do not fret,
For Jesus never will forget."

The royal rose is monarch,
Arrayed in princely dress,
With thorns to punish evil,
With happiness to bless.
"Look up," it says, "look up and live,
For Jesus offers to forgive."
By Rev. Charles I. Junkin, S. S. Times.

DAILY HELPS FOR JUNIORS

SUNDAY. The happiest people in life are the unselfish ones, those who are always going about bringing sunshine into other lives.

MONDAY. Be like Jesus in obliging your parents.

TUESDAY. Thoughtless words have broken hearts.

WEDNESDAY. Fortunately what God expects of us is not the best but *our* best.

THURSDAY. He who does his work well is truly religious.

FRIDAY. Blessedness is not to be found in false pride but in true humility.

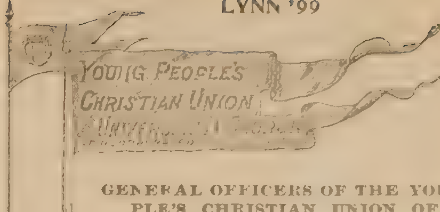
SATURDAY. Be sure you are right before going ahead.

SONGS AND SERVICE

SERVICE—Litany No. 2.

SONGS—Pages 54, 50, 45, 40.

LYNN '99



GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
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Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

THE RALLY SONG AND JUBILEE HYMN

The prize Convention song and hymn has been published by the Central Union as a four page folder, printed on fine paper, with a cut of the Lynn church as a frontispiece. Price, 50 cents per hundred at Headquarters, 30 West St., postage prepaid.

A TESTIMONY FROM A STATE SUPERINTENDENT

"I rejoice in the success of "The Junior Star." I hear praises from it everywhere. *It is one of the special joys of our own local Union.*"

REMEMBER that the *full* amount received from their sale is credited to the Junior department for the building of the church at Atlanta, the purchase thus serving the double purpose—increasing the interest of the Junior meeting, and helping on our missionary work to their credit. Price, 20 cents each book, to which add 2 cents per copy for postage, or $2.40 per dozen, purchaser to pay expressage.

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

THE BANNER CONTEST

To LOCAL SECRETARIES, COLLECTORS AND STATE SUPERINTENDENTS.

Fellow Workers:—

A growing interest in the contests for the State and Local "Two-Cents-a Week" banners is being manifested as the Convention year draws to a close. It is very encouraging to note the efforts that are being put forward in this our Mission Work. That there may be no misunderstanding as to the conditions of the contests I wish to call your attention to the recommendation as adopted at the Chicago Convention, to wit:—

"(*a*) That the original Two-Cents-a-Week banner be awarded at each National Convention to the State Union reported by the National Secretary to have actually, *paid* before July 1st preceding said Convention, a number of Two-Cents-a-Week pledges representing the largest percentage of its membership. Pledges paid through a Union by those who are not members shall be recognized in reckoning the percentage.

"(*b*) And that the new Two-Cents-a Week banner be awarded to that local Union fulfilling the above conditions."

You will notice that the condition is not the number of sets of envelopes *taken*, but the amount of money actually *paid in* by the subscribers, and sent to Headquarters before July 1.

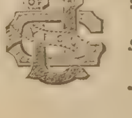
With our souls alert to the magnitude of our possibilities, we may yet accomplish the grandest work that may be done by our movement in behalf of our Church.

ALFRED J. CARDALL, *General Secretary.*

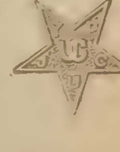
Receipts at Headquarters May 8 to 16th 1899

General Fund.	State Assessment	170 00	
	Junior Dues	——	
	Post Office Mission	——	
	Supplies and Miscellaneous	4 31	
			174 31
Mission Fund.	Two-cents-a-Week	$95 20	
	Aunty Brown	——	
	Atlanta Building	16 25	
	Total		$111 45
Special Appeal	New York, N. Y. (Ch of our Father,)		$5 00
	Total		$290 76

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold *$1.00*
Senior Y.P.C.U. Pin Gold Plated *.50*
Junior Y.P.C.U. Pin Sterling Silver *.15*



Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

SALUTE THE FLAG

Off with your hat as the flag goes by!
  And let the heart have its say ;
You're a man enough for a tear in your eye
  That you will not wipe away.

You're man enough for a thrill that goes
  To your very finger tips—
Ay ! the lump just then in your throat that rose
  Spoke more than your parted lips,

Lift up the boy on your shoulders high,
  And show him the faded shred ;.
Whose stripes would be red as the sunset sky
  If death could have dyed them red.

Off with your hat as the flag goes by !
  Uncover the youngster's head ;
Teach him to hold it holy and high
  For the sake of the sacred dead.

—H. C. Bunner.

Contributed

ALLEN, THE DRUMMER BOY

A TRUE STORY OF THE WAR

BY MRS F. S. LOVEJOY

Shiloh will ever hold a place in the history of our Nation, for there one of the most fearful battles of the late Rebellion took place.

It was in this battle that General Johnston was killed. General Prentis, with the remnant of his division, was taken prisoner. General Sherman had many hairbreadth escapes. His bridle was cut off by a bullet, within two inches of his fingers. As he was leaning forward on his saddle, a ball whistled through the top and back of his hat. His metalic shoulder cape warded off another bullet and a third passed through the palm of his hand. Three horses were shot down under him. He was the hero of the day and was promoted to a major generalship dating from that battle. Five bullets penetrated the clothing of an officer on McClernand's staff but did not break the skin. No other battle during the war gave indications of such deadly conflict as the Shiloh ridges and ravines, everywhere covered with a thick growth of timber. The ground was thickly covered with the dead and dying. It was long after the battle before all the dead were buried. The wounded were taken away as fast as possible but it took ten days to remove them. Nineteen long steamers crowded with them passed down the river.

On the long rows of cots which filled their cabins and crowded their guards, Union and Rebel soldiers were lying side by side and receiving the same attention. Scores of volunteer physicians aided the regular army surgeons. Hundreds of volunteer nurses, many of them wives and mothers, came from every walk in life to join in the work of mercy, and thousands of hearts, wrung with the tidings that loved ones were gone, found comfort in the knowledge that their last hours were soothed by those self-denying and blessed ministrations.

A young man, taken from the battlefield mortally wounded, was lying on a cot in one of these steamers. His face was strangely beautiful. Thick clusters of short golden curls covered his head and nestled about his temples. His earnest eyes of deepest blue were lifted to the face of the nurse who sat beside him. With one arm she supported his head, which was resting against her bosom, while with her hand she was smoothing his brow and trying to soothe him into rest, but in vain. The terrible fever was raging through his veins and burning out his life. The surgeon who attended him felt a kindly interest in him and did all in his power to ease the pain and comfort him, and the nurse took him right into her empty heart.

A few months before, her only son had been killed in the battle of Millspring and left her all alone in the world, so she closed up her home and went into the hospitals to nurse and care for the sick and wounded soldiers, and many a poor fellow blessed her from the bottom of his heart for her kind and tender care.

This blue-eyed boy received from her a mother's tender devotion. Something in his looks and ways reminded her so forcibly of her own lost son that all unconsciously she had given him that place in her heart.

While she sat smoothing his temples he fell into a troubled sleep, and watching him she prayed most earnestly that he might wake up refreshed and that his young life might be spared to his mother in her far-away home; but in vain, for it was only the prelude to that sleep which knows no earthly waking. In a short time he started up with a cry of pain. After a season of mortal agony it died away and looking up into the nurse's face he said:

"The pain is all gone and I feel almost well now. Oh, how glad I shall be to get home again. While I slept I dreamed I was there. How cool and shady it was in the woods back of the house, and how the little brook sung its babbling music under the maple trees beside the way. I used to lead old Prince there to drink with the cattle before turning them into the pasture. The ducks and geese were swimming in the pond on the lawn. Bruno was lying on the steps and my mother was sitting in the hall and Jessie was beside her. Jessie and I are lovers and when I get home again she has promised to be my wife. Oh, how good it will seem to be with them again. I am my mother's only child; I am all she has now. My father was killed in the battle. I saw him fall and know that he is dead, for I watched him where he lay and he never moved. I tried hard to get to him but could not.

"I am tired now, and will you give me one kiss and sing to me a little, while I go to sleep? Hold me in your arms while you sing, just as my mother did when I was a little boy in the old home, and the sleep will be the sweeter."

The kind nurse folded her arms about him and gave him the kiss from her motherly heart, then sung to him softly until he went to sleep. Then she watched him until his breathing grew shorter and shorter, and finally it stopped. She laid the head back upon the pillow and closed the lids over the dull eyes. Sadly and tenderly she robed him for the grave.

His remains were forwarded to his far-away home, and his mother, and the Jessie to whom he had pledged his love, shed bitter tears over the dear one cut down in his early manhood.

They made him a grave in the cemetery near by, and on the stone erected to his memory is this inscription:—

Allen.
Only child of
John and Mary Atherton.
Aged 19 years.

He enlisted as drummer boy in Company B, Ninth Vermont Regiment. He was fatally wounded in the battle of Shiloh.

Many years have passed away since the close of that fearful war which spread desolation throughout our land, and cast the dark mantle of sorrow over so many homes.

It is the morning of Memorial Day. The sun is shining brightly, the birds are singing their sweetest songs of praise, and Nature, reawakening from its winter sleep, is putting on its robes of freshness and bloom.

The different Posts throughout our land are forming into line and marching, to the music of fife and drum, to the cemeteries, to place their floral offerings on the graves of their fallen comrades.

In a cemetery nestled down among the green hills of Vermont, two women are sitting beside a lowly grave which is covered with flowers, and our nation's emblem is floating peacefully over it.

One woman is old and feeble, the other is in the prime of life. They are Allen's mother, and his Jessie, still true to her first love—the soldier boy who gave his fresh, young life to his country.

She has made her home with his mother since his death, and by her kind ministrations has done much to comfort her and give cheer to her declining years; and by so doing has made her own sorrow lighter.

By taking up cheerfully the duties of life, bearing and helping others to bear, she has grown into a noble womanhood. By blessing others, she has herself been blessed, and who can say that in the evergreen isles of eternity, far from the ceaseless rush and roar of the stormy ocean of life, where the banner of Peace and Hope and Joy forever floats over the Land of the Free, she may not find her Allen, the loved of her youth again.

THE TOPIC SERMON

BY LILLIAN HOSLEY

Topic, June 11, Children's Sunday:

"A LITTLE CHILD SHALL LEAD THEM"

"God speaks to hearts of men in many ways.—
  Some, the red banner of the rising sun
Spread o'er the sun-clad hills has taught his praise;
  Some, the sweet silence when the day is done;
  Some, after loveless lives at length have won
His word, in children's hearts and children's gaze."

Of the many beautiful pen pictures given us of Jesus, none have greater fascination for old and young, than his tenderness and love for little children. Possibly the fact that infancy is the one stage of existence common to the entire human family, may account in part for the great wave of protecting love that wells from our hearts when we behold these little earth-flowers, so dependent upon us for their every need. With clinging arms clasped around our necks in loving embrace, while trustful eyes of perfect love look into our own, unnatural indeed must be our hearts if there come no thrills of the parental feeling inherent in every true man and woman. Thus when Jesus' disciples rebuked those who brought the children to him, he took them up in his fatherly arms, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Brief answers, but of weighty import, for in them Jesus emphatically contradicted the theory of infant depravity, substantiated the fact that religion is a natural instinct of human nature, and proclaimed the child a leader toward the highest aim of a divine soul-heaven.

Now, believing heaven to be a condition—that condition the right relationship of ourselves toward God—let us consider what characteristics in the children are our guides to Him. Clearly the trend of Jesus' teaching was to illustrate this, by means of the earthly parent and child. Starting with this promise we have first, love; that divine gift which makes even a tiny babe cling closest to its mother, recognizing instinctively the relation between them. This is particularly marked with children left much to the care of a nurse; yet when the mother is near she alone is the favored one. In like manner God would have us know and love Him with a trustfulness that makes Him for all time the one unchanging friend upon whom we may rely. We are prone to think of God as very remote from ourselves and the petty affairs of our lives. We need to take more fully into our hearts the great truth that He is our personal, loving Father.

"Among so many can He care?
Can special love be anywhere?
A myriad homes a myriad ways –
And God's eye over every place?
I asked. My soul bethought of this:
In just this very place of His
Where He hath put and keepeth you,
God hath no other thing to do."

Again, children teach the lesson of faith. To their innocent minds nothing is impossible to their parents, provided trust in them has never been abused. Even in dark days, why should we not have equal faith in our Father. Does not all nature speak eloquently of His care for us? "The cattle upon a thousand hills are God's thoughts in meat; the waving fields of grain His thoughts in bread; the crystal lakes and streams His thoughts in drink." On every hand are evidences of the loving forethought that ages before were provided for our needs of to-day.

Then, child-nature is ambitious. A little lad, following his father through the deep snow, said, "I will walk in your footprints, papa, then I shall be all right." Every boy and girl is ambitious to grow into the likeness of a loved parent or friend. Could we, as parents and teachers, realize more fully that the children in our care are not only fashioning their lives like ours, but that from our characters they are forming much of their conception of God, would we not be more careful in word and deed? Would we not be more ambitious to be like our Father?

Lastly, we have the forgiving spirit. Few children harbor ill feeling. Their elastic natures are too sunny, and merited punishment is seldom resented. Almost without exception, the offender turns more lovingly to the parent than before its infliction. Thus would God have us feel when, with inexorable firmness, bearing no trace of anger, but in love and mercy, He punishes us, that forsaking our evil ways we may walk in the ways of righteousness.

Oh, lovers of little children, let us gather these precious ones closer to us, and we shall learn that the eyes of a child are sweeter than any hymn we have sung, and wiser than any sermon is the lisp of a childish tongue. And as we strive to lead them in paths of truth and right, their love, innocence and simplicity will lead us to a broader recognition of kinship to our Father, and our divine birthright to a place in His home.

"Upon God's throne there is a place for me.
My coming forth from him hath left a space
Which none but I can fill. One sacred place
Is vacant till I come. Father! from thee
When I descended here to run my race,
A void was left in thy paternal heart,
Not to be filled while we are kept apart.
Yea, though a thousand world's demand thy care,
Though heaven's vast hosts thy changeless blessings own,
Thy quick love flies to meet my slow-winged prayer,
As if amid thy worlds I lived alone
In endless space, but thou and I were there;
And thou embraced me with a love as wild
As the young mother bears her first-born child."

Friendship, N. Y.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD for Christ And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, JUNE 2, 1899. No. 22.

Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

THE PRINCIPLE AT ISSUE

Doubtless all our readers understand the present status of the anti-canteen crusade. After a campaign which lasted several months, and was participated in by almost every religious and reform organization in the country, an act abolishing army saloons was passed by both houses of Congress as a section of the Army Reorganization bill and promptly received the signature of the President. It was supposed by all, including the enemies as well as the friends of the measure, that the matter was settled, at least for the present, and that the canteen system was at last abolished; but by an interpretation of the act which is utterly contrary to the spirit, and seemingly at variance with the letter, of the law, Attorney General Griggs has practically nullified its most important provisions. For ourself, we are loathe to believe that a person holding a position so exalted as that of the Attorney Generalship of the United States would so far betray his trust as to deliberately pervert an act of Congress at the behest and for the advantage of the liquor interests of the country. There are, however, many thoughtful and conservative men (among them not a few who are members of Mr. Griggs' own party) who do not hesitate to accuse him of wilfully misinterpreting the act, and it must be confessed that they seemingly have good grounds for their accusation. At best there are few observing people who can avoid the suspicion that Mr. Griggs would have been less diligent in searching out the occult meaning (the intended meaning is very clear) of the measure had his investigation tended to favor temperance reform instead of the liquor interests.

The fact that so many people either openly accuse or privately suspect the Attorney General of dishonesty and hypocrisy in construing the law, suggests to thoughtful people many pertinent and serious questions. If any man has it in his power to pervert, set aside or nullify any law at his own pleasure, who shall say that that power will not sometime be used for the purpose of perverting and nullifying some laws which vitally affects the interests of the great majority of the people? Under such conditions what assurance have the American people that any measure which might be opposed by powerful political or monied interests would not be treated in the same way? If the Attorney General is to be allowed to interpret the acts of Congress to suit his own prejudices and private sympathies why not make him supreme dictator and lawmaker and dispense with Congress altogether as a useless and superfluous institution?

If Attorney General Griggs is conscientious and honest in the stand he has taken, he is to be honored for adhering to a decision which has unmistakably made him the object of popular distrust and disapproval. If he is not conscientious, but has wilfully perverted the meaning of an act of Congress, he has proved recreant to a sacred trust, committed a crime against his country and established a precedent which especially if it be upheld and encouraged by the administration, may in the future lead to a state of affairs more serious and direful than even our most pessimistic social alarmists have ever dreamed of. When those who are sworn to uphold and defend the laws of the land deliberately tamper with and nullify them, not only the ordinary interests, but even the most elementary rights and liberties of the people are threatened: We sincerely trust that Mr. Griggs is being misjudged. If he is not, then the principle at stake is much more important and far-reaching than that of the retention or abolition of the canteen system; and it is a principle which is of vital interest to all good citizens, whatever may be their stand on this particular question.

THE SUREST way to make oneself miserable, is to bring unhappiness into the life of someone else.

* * *

GOD IS handling the scales of justice. All that is required of us is that we ourselves do right. The matter of rewards and punishments for ourselves and others may be safely left with him.

THE YOUNG PEOPLE'S RELIGIOUS UNION

(Of the Unitarian Church)

MISS EMMA R. ROSS, NATIONAL SECRETARY

The Young People's Religious Union, like most good things, is a growth, rather than a finished product. The first general step toward the formation of an organization among the young people of the Unitarian denomination, was taken at the National Conference held in Washington, October, 1895. At this meeting a report was read from a joint committee representing various young people's guilds and societies of different kinds. This report urged upon the conference a closer co-operation of all young people's societies and the adoption of some plan looking to an immediate union. It was emphasized that "The centre about which our young people wish to rally is the religious motive. The Conference passed a resolution urging the churches to start some form of young people's religious societies. A committee of organization was formed, with full powers, to present a plan to the anniversary meetings in Boston, May, 1896.

The meeting for organization was held in the Second Church, Copley, Square, Boston, May 28, 1896. the church being filled with enthusiastic Unitarians interested in the formation of a young people's national religious organization. Every one was enthusiastically in favor of some agency other than that of a social kind connected with the church, which should be universal in its scope and bring the younger class into more intimate relations with the church militant in the progress of the world.

Seventy-six young people's societies of various kinds, and one hundred and ninety six delegates were reported.

The constitution was adopted and officers chosen, Rev. Thomas Van Ness, Boston, President, and Rev. Leslie W. Sprague, Boston, secretary, with a board of directors representing all sections of the country and different existing organizations.

The purpose of the association is well shown in the following extract from the constitution, whose preamble reads,—"We, holding liberal views in religion, and believing that organization is necessary to the most successful conduct of our common work, do hereby form a general confederation of guilds, Unity Clubs, and other similar societies to be known as the Young People's Religious Union, the Cardinal Principles of which shall be *truth*, *worship* and *service*."

The objects were declared to be: 1. To foster the religious life; 2. To bring the young life of our several churches into closer relations with one another; and, 3. To spread personal views of religion, and to put into practice such principles of life and duty as tend to uplift mankind.

The Cardinal Principles of the Religious Union are so broad, so high and inspiring that it seems, as one young man said "as if they came by inspiration, or grew for that special use." But their collection and final grouping together in one rounded, perfect whole was not a matter of chance. It took nearly a year of laborious search just to find the single diamond which should reflect the white light of *truth*, the sapphire to glint with the blue gleams of *worship*, the throbbing tints of the ruby to show forth the rich red glory of *service*. As it was said at the preliminary meeting, this should be "an alliance of head, heart, and hand, for Truth, Worship, Service." It is only fair to say that many of other denominations have said these principles were the very acme of expression and arrangement. Now to bind them about our necks, and make them a part of the thought of each moment of our lives! We send them in small cards in our letters, place them in large letters on the walls, incorporate them in our closing Liturgy, make them the subject of our meetings. Our emblem is a red Maltese cross with a silver star in the centre, surrounded by a circle of blue on which are the words, "Truth," "Worship." "Service." Each of these words is illustrated by two quotations, one scriptural, one from the poets.

Those under "Truth" are:

"Know the truth, and the truth shall make you free." And this from Samuel Longfellow:

> "Revelation is not sealed;
> Answering unto man's endeavor,
> Truth and right are still revealed. '

"Worship" is expressed by

"God is spirit. They that worship Him must worship in spirit and truth;" and by the words of Tennyson:

> "What are men better than sheep or goats
> That nourish a blind life within the brain,
> If knowing God they lift not hands of prayer?"

"Service" appeals to us in:

"I came that they might have life, and that they might have it more abundantly."

The three are summed up in this:

"In the love of Truth, we unite for the Worship of God and the Service of Man."

We have to-day one hundred and ten branches, with a membership of between three and four thousands. These branches are naturally most of them in New England, though all sections of our country are represented, and there are two societies in England. Three years have proved the value of this work, for the young people, to the young people, by the young people. Dispirited churches have been revived, services continued for long seasons in pastorless churches, loyalty to the local church and to the denomination strengthened, and the young people trained in all ways for Christian citizenship. Local Unions are left perfectly free and hold services monthly, semi-monthly, or weekly, with local or outside speakers, their own or the national topics. More and more the Unions are finding the value of the national list. For the past two years we have co-operated with the General Secretary of the Universalist Christian Union in the preparation of the annual topic card.

While the Religious Union is the youngest in the band of Young People's societies, it has been cordially welcomed and generously treated by all. At our invitation representatives of the Christian Endeavor, Baptist Union, Epworth League and Christian Union spoke at one of our meetings, and locally pleasant courtesies have been interchanged, and also, in some cases, federative work done for the public welfare.

We can hardly express our indebtedness to our big brother, the Christian Union, for aid in all ways. The use of a joint topic card is an object lesson of a practical form of unity. Then there have been local and district rallies, fraternal delegates to National Conventions, and a hearty spirit of comradeship. Our friends say the two organizations have done more to bring about a working unity between the two denominations than anything in many years. It needed sermon upon sermon, precept upon precept, to prepare the way, but the Young People's Religious Union and the Young People's Christian Union each dared to advance more than half way, and, meeting, telegraphed the superior officers: "We have met the enemy and they are *ours*." Long may we stand side by side, shoulder to shoulder, singing:

> " May we not divided,
> But united be,
> One in faith and duty,
> One in charity."

Boston, Mass.

CHRISTIAN UNION PRINCIPLES IN PRACTICE

Among the many pleasant news notes that have come to the ONWARD office recently there are several which are of unusual significance and interest. A few of these reports we print herewith as practical illustrations of the many ways in which the Christian Union spirit finds expression.

The Social Side

There was a very pleasant social gathering at the Church of the Divine Paternity, Wednesday evening, May 17th, when representatives of all the Unions in the Metropolitan District, to the number of nearly one hundred, met in the spacious parlors of that beautiful edifice at a reception given in honor of four presidents—President Fowler of the Central Union, Presidents Louis A. Ames and Mrs. P. A. Rumrill of the New York and New Jersey State Unions respectively and President John A. Van Schaick of the Metropolitan District Union. In a few words Mr. James B. Knapp, chairman of the local committee of arrangements, introduced District President Van Schaick who took charge of the program. Mr. Van Schaick made an introductory address, which was followed by brief appropriate addresses by Presidents Fowler, Rumrill and Ames. The program was interspersed by several beautiful selections rendered by members of the quartette of the Church of the Divine Paternity choir, and by a young lady from Brooklyn. At the close of the program refreshments were served and social greetings exchanged. Altogether the occasion was a very enjoyable one.

The Christian Citizen Side

The following petition for the enforcement of the anti-canteen law which was passed at the last session of Congress, but has been practically nullified by Attorney General Grigg's interpretation to its provisions, has been forwarded to President McKinley:—

To the President,
Executive Mansion, Washington, D. C.

Mr. President:—The Reform Legislation Committee of the Young People's Christian Union of the Universalist Church, respectfully but earnestly protest against the interpretation given by the Attorney General of the United States to a recent act of Congress (section 17, Army Reorganization bill) and the subsequent order issued from the War Department permitting the sale of intoxicating drinks in the army and continuing the so-called army canteens, said interpretation and order being, be believe, in direct violation of the provisions of the act of Congress above referred to as understood and intended by the authors of the act and its supporters in Congress.

We earnestly appeal to you to exercise your authority as Commander-in-Chief of the Army to see that this act is duly enforced, at least until such a time as the Attorney-General's decision can be tested in the courts.

The Philanthropic Side

During the year beginning April 24, 1898, the Union at Springfield, Vermont, has distributed among the sick and aged people of the town the following articles: Two hundred bouquets and baskets of flowers; 69 baskets of fruit; 6 glasses of jelly; 1 plant; 1 doll, 1 photograph (St. Cecilia), and considerable food and clothing. Not included in this list are remembrances sent on special occasions. At Thanksgiving time ten baskets were sent out, each containing fancy cakes, fruit and a glass of jelly. At Christmas time six bouquets of holly were distributed. At Easter six boxes containing cake, fruit, nuts and candy were sent to the inmates of the Town Farm. Eight elderly people have been remembered with birthday gifts; six with flowers, one with fruit and one with a book.

The Mission Side

The first service of Maplewood Mission was held in Pythian Hall, Maplewood, Mass., March 5, when Rev. S. G. Spear entered in a most earnest way into his duties as pastor. Although the weather was stormy, seventy-five people were present, twenty-five representing Maplewood, which was considered a most encouraging sign. The lodge altar was converted into a very good pulpit by adding an oak base and slanting desk, upon which now rests a beautiful Bible which has been presented to the Mission. A member of the Malden Union has also donated a set of offertory plates. On Easter Sunday the pulpit was tastefully decorated with potted plants and a quartette rendered several anthems. On April 9 the hall was filled at the service, every spare settee and chair being pressed into service. A Sunday school was formed at the close of the meeting, with a membership of forty, of which Mr. Spear will act as superintendent. A Bible class of twelve members was also formed. Since that date there has been a steady increase of numbers and interest. The Mission is under the auspices of the Malden Union, and a Missionary Committee has been appointed by the Union to look after the interests of the Mission and to assist Mr. Spear in every way possible. As a Mission fund from which to draw for expenses in starting, it has been voted to raise one hundred dollars.

The Malden Union also reports the distribution by its Post Office Mission Committee during the past eight months of 423 ONWARDS, 351 UNIVERSALIST LEADERS and 898 miscellaneous magazines. It has supplied with literature, tables in the home church and the Malden Mission hall, has started a Universalist loan library and has secured several ONWARD subscriptions.

The Devotional Side

Where there is missionary zeal there is almost certain to be found the truly devotional spirit. A union which has shown its earnestness and consecration by such services as those performed by the Malden society must be spiritually alive. We are not surprised, then, to receive such a message as this from the secretary: "Our devotional meetings are well attended, and are interesting and strengthening. The majority of the speakers express their own thoughts, and prayers are offered by different members. We are striving for the cultivation of a religious spirit."

Thus nobly are many of our Unions putting in practice the principles for which the Young People's Christian Union stands.

THE RIGHT INCENTIVE

BY W. W. SWETT

I see a flower or a summer cloud, a fair sunset or a gilded mountain peak, a rainbow or a beauteous landscape, and I call my friend or my neighbor who can appreciate the like, that he also may be delighted.

I hope that the passing stranger recognizes the beauty and shares our delight and is glad that the joy is not to himself alone.

I pity my friend or neighbor or the stranger if one or the other is unappreciative or selfish.

The thought that lifts my life a little above that of the animal, and affords me pleasure, not of the senses, I hasten to give to him that is athirst for it, and I mark with pleasure the token of a child's quickened perception, that recognizes beauty of thought as well as beauty of sight and sound.

If my life and your life is thus made worth living, would we not in like manner have other lives enter more truly into the one, the universal life?

The higher we climb the mountain physically or intellectually, the more eagerly we beckon to those advancing along the lower slopes, or cry aloud to those who sleep in the plain.

There come to us glad tidings of great joy that shall be to all people. Do we fold our hands, assured that some time the tidings will greet all ears and it will forever be well with all men, and there is no need for us to have a care? Not so! If we gladly call our neighbor to share our vision of that which is beautiful in the physical creation, or if we desire to see him reach a higher plane intellectually, how shall we not run to tell him that the summit of human happiness is in sight, and that God even now truly dwells with men; that the kingdom of heaven is not far off in time or in space, but is literally *within*.

If God had provided an external good for man, a greater good than it has ever entered into the heart of man to conceive and then had left it to chance, whether man should realize the sincerity of the offer, so that an inflection of my voice, a careless smile, a petulant mood, a harsh word, a sneer, might shut him out from that good forever, how could I hope to dwell forever, unhaunted by the thought that my neglect had deprived him of that of which he was no more unworthy than I?

Dare we think that the Father heeds not that multitudes of heathen know nothing of his love and never shall know? Dare we believe that we are more solicitous for the world's good than in his boundless love, and that we can snatch from the burning to which he has remorselessly consigned it, even one poor soul?

No! The scheme of salvation is complete. God is omnipotent, all-knowing and everywhere present. He will have all men to be saved. Our little efforts to spread light and love are his efforts. He worketh in us. We, as children, know no will but his. He who is privileged to bear ever so small a part in the great work may know that the word he speaks is Christ's, and cannot return to him void.

Paul Verlaine says,—

> "Nothing can soothe a soul's own pain
> As making glad another's soul."

Even self-love is not unworthy to be named as an incentive to missions—the highest self-love. Why do I wish you to appreciate that which is beautiful and good and true? Our salvation is not complete without the salvation of our brother. We love ourselves too well to see our brother lost.

This self-love is not of the lower, baser sort. *That* would people the nether world with those who are our next of kin,—our fathers, our mothers, our brothers and sisters, our children, so *we* be but saved.

What is the right incentive to missions? What incentive had Christ's mission to the world? Only love! Whether our mission be to those of our own household, to our neighbor on the street, to him who has never heard the message aright though dwelling in the steeple's shadow, to the dweller in the dark parts of the earth, *love* is the right incentive; love of a boundless, universal life, love of an all-embracing brotherhood, love of truth, love of love itself, which is God.

Hightstown, N. S.

CONNECTICUT STATE SONG

BY REV. C. P. HALL

TUNE, "Webb"

We're followers of Jesus,
  Our hearts are in his work,
We'll give our loyal service,
  Our tasks we'll never shirk,
Through shadow and through sunshine,
  Our colors never furled,
Connecticut's sons and daughters
  Will march to win the world.

In Christ we find our motive,
  His love is our reward,
His gospel is our armor,
  His word a two-edged sword.
In faith we'll shout our watchword,
  We'll strive to vanquish sin,
Connecticut's sons and daughters
  In his dear name will win.

OLD MARBLEHEAD

BY REV. F. C. PRIEST

Every Unioner who attends the Lynn Convention should visit the grand old town of Marblehead. Few points of interest in America can compare with this town. It is one of the oldest towns in New England. In picturesqueness it is unequaled. It is full of places and things of rare historic interest. It is the most charming summer resort near Boston. It is only a half hour's ride from Dr. Pullman's church, and a ride, too, that is well worth taking for its own sake. The trolley cars, passing through beautiful Swampscott, afford excursionists a magnificent view of the ocean, sight of many remarkably handsome residences and well-kept farms in Swampscott and Marblehead, and a trip through the very heart of the old town itself. On a warm day the ride to Marblehead is more refreshing than any other that can be taken away from Lynn.

In Marblehead one may see the old Tucker House, built in 1640; the birthplaces of such distinguished men as Gen. Glover and Commodore Tucker, of Revolutionary fame, Elbridge Gerry, signer of the Declaration of Independence and Vice President in 1813–14, and Judge Story, one of America's greatest jurists. The house in which Moll Pitcher was born is still to be seen. The Lee Mansion, built in 1768, and at the time reputed to be one of the most expensively furnished houses in the British Colonies, is an object of rare interest not only as the finest existing specimen of the pre-Revolutionary period style of architecture but also because in it were entertained George Washington and Gen. Lafayette on their visits to the old town. The churches that would prove of most interest to Unioners are the Universalist the most attractive architecturally and theologically in town, and old St. Michael's, Episcopal, built in 1714, of materials brought from England. Abbott Hall, Marblehead's noblest structure, was a gift to the town from Benjamin Abbott, a great-hearted Universalist who sat for years under the preaching of the Rev. A. A. Miner, D.D., of sainted memory. In the reading-room of the building may be seen Willard's famous picture, "Yankee Doodle." From Abbott Hall tower a view of unsurpassed beauty may be obtained. This view includes the whole town of Marblehead, the ocean, Marblehead and Salem harbors, many islands, a dozen lighthouses, sailing craft of every description and many towns and cities.

This brief article only faintly suggests the interesting character of that which may be seen and enjoyed in a visit to Marblehead. A hundred other interesting things cannot here be named. They may readily be seen, however, by any party of Unioners paying the old town a visit under the direction of a competent guide. Remember this, and if you visit Lynn, be sure to take a run over to old Marblehead.

Marblehead, Mass.

NEW UNIONS IN THE SOUTH

Two new Unions have recently come into being in the South, and, as it happened, on the same date, Sunday, April 9. One is at Chickamauga, Georgia. where Rev. Thomas Chapman, the State Missionary, preaches, once a month. The enrolment of names was twenty active members. The second Union is at Hopkinsville, Kentucky. The pastor, Rev. Arthur Roberts, has held a series of meetings, with Dr. McGlauflin of Atlanta to assist him, and one of the results of the meetings is the Union which starts off with eighteen good members.

W. H. MCGLAUFLIN,
Southern Missionary.

Winder, Ga., April 20, '99.

WITH OUR WORKERS

The transportation agent for New York is Charles H. Ballou, 60 Seneca St., Utica, N. Y.

PITTSFIELD, ME.—We have paid our quota in full and will start in the work soon in our handsome new church. Last Sunday the communication from the Central Union, asking for assistance in paying off the indedtedness, was read and $4 00 was raised at once and sent the following day to Mr. Cardall.

OHIO —Miss Laura Green. Corresponding Secretary for Ohio, writes as follows: "The outlook in Ohio is not in the least discouraging. The annual reports are fast coming in, and they show that very good work has been done the past year. We hope to make our coming State Convention one of the best ever held, and that it will beget such enthusiasm that 'Ohio will take her place in the front row' at Lynn '99.

DOVER AND FOXCROFT, ME. — Tuesday evening, May 9. Mr. and Mrs. Canfield opened their home to the Christian Union and all friends of the church for a house-warming. Every one who came left a dime in a little brown jug. The money thus received was applied to State quota of the Union which is now paid in full, the amount being $20.00. "Buds of promise" were in evidence everywhere on the walls of the double parlors. These were the earliest pictures of those present and residents of the villages. All were furnished with tablets and pencils so as to write down the names of the persons whom the pictures represented. Many quaint and curious pictures were in the collection and a delightful time was spent in guessing who they were. The Lynn Convention songs which had been typewritten were sung, also the Boston '95 song; recitations were given, light refreshments were served. Altogether the occasion was a most pleasant one.

SUSQUEHANNA ASSOCIATION, PA.—The Y. P. C. U. of this Association held its regular session at Brooklyn, May 13 and 14. It was well attended and every moment improved.

BRATTLEBORO, VT.—The first semi-annual Roll Call of the Union was held Wednesday evening, May 10. The vestry was trimmed with the Union colors and potted plants. The meeting was led by the President and Vice President, Frank A. Flagg and Miss Mabel Aplin. It opened with a devotional service followed by the Roll Call. Forty-three responded to the names out of a membership of sixty-three. A collection of $4.25 was taken.

DETROIT, MICH.—The Union entertainment, "Aunt Hannah's Quilting Party," was a pronounced success in all respects. The audience was large, while Aunt Hannah and her Yankee friends were gotten up to perfection and carried out the ludicrous situation in fine style.

TECUMSEH, MICH.—Though few in numbers, we are sincere in purpose and are again holding devotional meetings. While not holding regular meetings during the last year, the Post Office Mission work has been carried on with great zeal. Four thousand pages have been sent out.

LIBERTY, MICH.—The Union is doing the same good work and will send two or more delegates to "Lynn '99.

MEDFORD HILLSIDE, MASS.—There was a public installation of officers of this Union, Tuesday evening, May 14. The officers were installed by Mrs. Nellie C. Wadleigh, the Secretary of District 5. Following the installation, an interesting address was given by Mr. C. Neal Barney, of Lynn, President of the State Union. A large number of people were in attendance and special music was furnished. Tuesday evening, May 21, Rev. Anson Titus gave an interesting talk on "The Heroes of Our Faith," before the Union. An entertainment called "The Pedlers' Parade" was given recently by the young people, for the benefit of the Union, which netted $35. The special features of this were a scarf drill and the sale of the pedlers' wares.

NEW MADISON, OHIO. — A correspondent writes: "The following is a report of our Union. Our Union is alive and hopeful. We are not as strong in point of numbers as we should be, neither do our young people take as active a part in the topic discussions as they should. We are not discouraged, however, as so many —in fact, nearly all—of our young Unioners are below the age of fourteen. In a few years New Madison will have a Union second to none, considering there are about fifty of these loyal Unioners. Rev. Sara L. Stoner filled the pulpit here May 15. In the morning she delivered an excellent memorial address. Her evening discourse was "Our Girls." It was fine and was listened to intently by a crowded houseful of young people. One month previous she preached upon "Our Boys." Our young people feel that in Sister Stoner they have a true friend and an enthusiastic helper.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JUNE 18. THE NATIONAL UNION; WHY WE NEED IT; WHAT CAN WE DO FOR IT? Heb. 10: 25 (omit last clause).

SCRIPTURE LESSON—Romans xii.

PRAYER:

Our Heavenly Father. We would render heartfelt praise and homage to Thy dear name. We thank Thee that Thou hast seen fit to choose human agencies and organizations as the instruments by which Thy will may be done on earth. We thank Thee for every life that has lived to Thy glory through a loving service to human kind. We thank Thee for every organization that has helped to spread abroad on the face of the earth that reign of righteousness whereby the kingdoms of this world and the other may become one in spirit and in purpose.

We thank Thee for our own organization, our National Young People's Union. May we ever remember, dear Father, that our Union was organized in Christ's Name and should work in his loving and unselfish spirit. We thank Thee for the good our Union has done in the past. We believe that its organization marked a new era in the spiritual growth of our people. May we all seek for the spirit which loves to do good for its own sake, and may we all prove faithful to every duty and to our God. Amen.

SUGGESTIONS

I. What is the value of organized effort?

II. Why was the National Union organized?

III. Wherein lies the National Union's strength?

IV. In what ways is the National Union a missionary force? an intellectual force? a spiritual force?

DAILY SCRIPTURE READINGS

MONDAY. 1. Tim, 2: 1–6.
TUESDAY. Phil. 4: 8.
WEDNESDAY. Eph. 4: 1–7.
THURSDAY. Gal. 6: 2.
FRIDAY. 3: 8.
SATURDAY. 2. Cor. 7: 5–7.
SUNDAY. St. John 15: 12–17.

WORDS FROM OUR WORKERS.

Why do we need the National Union? Ask the stream why it needs the spring by whose waters it is renewed; ask the tree branches why they need the trunk, through which they receive strength and power to grow; ask the vine why it needs the trellis on which it climbs up into the sunshine and fruitfulness; listen for the answers. When you hear them you have in part found the reasons why the local Unions need the National, and why we should unite to make it increasingly effective.—*Rev. W. H. McGlauflin, Atlanta, Ga.*

The National Union represents united effort in the various lines of Christian work. We (State and local Unions) need to work more in harmony as one body in Christ. National Union, the vine; State and local Unions, branches. The best work cannot come to those severed from the vine. What can we do for it? As we are members of it we ought to God speed its mission and contribute our part as members toward the bringing in of the kingdom. We must support its officers and sanction its work. Pay our obligations in full. Then we shall be able to receive as we give to its work.—*Annie H. Stevens, Lewiston, Me.*

We need our National Union to enlarge our horizon, to show us the greater church, and to impress us with the sense of our responsibilities as children of a Universal Father. We can by our personal loyalty while earnestly laboring in our local Unions, increase its efficacy and make it an instrument unto salvation.—*Rev. Asa M. Bradley, Winthrop, Me.*

We need the National Union for the same reason that the town needs the State and Nation. The local Union is not a separate unit by a member in a living body. We can get something from the others. The National Union exists that strength and sympathy, encouragement and helpful suggestions may be exchanged between the various Unions which compose it, and that larger and better work may be done for Christ and our Church.—*Rev. A. W. Grose, Stoughton, Mass.*

We need the National Union to give unity and dignity to our work, to promote the interchange of successful methods of work and to be our servant in spreading abroad the knowledge of the Gospel of Jesus Christ. We can aid the National Union by making our home Union and and State Unions strong, and by using our influence to see that both promptly fulfil their obligations to the National Union.—*Rev. G. A. Kratzer, Middleport, N. Y.*

We need the National Union that we may in a most practical way manifest our appreciation of the sublime privilege of having been born and reared in the inspiring atmosphere of Universalist Christianity. We can give to it one tenth of our income in money, and of our love, energy and enthusiastic work without measure.—*Rev. H. L. Veasey, St. Johnsbury, Vt.*

We need our National Unions because we need our local Unions. Our local Unions develop in our young people the spirit of loyalty to the principles of our Church, inspire in them a deeper love for truth, and impart to them the courage which makes them true to their religious convictions. We need our National Union Conventions to awaken and develop a community of interests.—*Rev. G. H. Ashworth, Mt. Gilead, O.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JUNE 18. THE COMFORTER OF THE BEREAVED. REV. HENRY BACON, BORN IN BOSTON, MASS., JUNE 12. 1813. 2. Cor. 1: 3; John 14: 18; John 15; 26; John 16: 7, 8; John 16: 13; John 16: 33; John 14: 16.

For a sketch of Mr. Bacon's life, we are indebted to Rev. J. G. Adams, D.D., in his Fifty Notable Years, from which we quote: A man of versatile genius, nervous temperament, indomitable will, constantly alive in his love of Universalism, rooted and grounded in its theology and full of its healthful and hopeful spirit. He entered the ministry in 1834 and was successively pastor of the societies in East Cambridge, Haverhill and Marblehead, Mass; Providence, R. I., and Philadelphia, Penn. He was for many years editor of "The Ladies Repository" an Universalist monthly, and a frequent contributor to its pages.

His preaching gave evidence of his consecration. He was always ready to speak for God's truth. His words were earnest, full and strong, and there was an unction in all he said which gained the sympathy of his hearers. As long as possible he remained in active service, and afterward in his home labored as bravely as he might, passing away from earth in his great tranquility of soul at the age of nearly forty-three years. He was buried in Mount Auburn, Cambridge, Mass.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

BLACKBOARD EXERCISE

Draw a monument of blocks; in the top block write, born June 12, 1813; in the middle block write, Henry Bacon, and in the lowest block write, died March 19, 1856 In the other blocks write different qualities he possessed that the children may select from the story of his life as it is told to them.

QUESTIONS

What do we mean by sympathy?

How should we treat people who are in trouble?

How does being kind and tender affect our own characters?

How can our Juniors be of comfort to the sorrowing?

Can you tell of some one who has been comforted through the ministry of flowers?

Who is the great Comforter?

What did Jesus tell his disciples about the Comforter when he was about to leave them?

QUOTATIONS

THE GOOD SHEPHERD

The gentle shepherd loved the sheep,
And made a pleasant fold;
He gave them drink and food to eat,
And sheltered them from cold.

But one poor lamb was not content,
She longed to get outside;
And so one morn she left the fold
For pathways rough and wide.

The watchful shepherd missed the lamb,
And sought her where she lay,
All bleeding on a rugged rock,
And bore her home straightway.

'Tis thus our Shepherd kind forgives
His children when they roam;
He folds them in his arms of love,
And bears them safely home.

—*Sel.*

DAILY HELPS FOR JUNIORS

SUNDAY. The great thing is not how long we are going to live, but how.

MONDAY. Life is not so short but there is always time for courtesy.

TUESDAY. Little children you must seek
Rather to be good than wise
For the thoughts you do not speak
Shine out in your cheeks and eyes.

WEDNESDAY. The best preparation for the future is the present well seen to, the last duty well done.

THURSDAY. Speak truly, and thy thought
Shall be a fruitful seed.

FRIDAY. Live truly and thy life shall be
A great and noble creed.

SATURDAY. Because of the harmful effects of our example upon others, if for no other reasons, we should refrain from the use of all intoxicants.

SONGS AND SERVICE

SERVICE—No. 1.
SONGS—Pages 8, 17, 25.

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A TESTIMONY FROM A STATE SUPERINTENDENT

"I rejoice in the success of "The Junior Star." I hear praises from it everywhere. *It is one of the special joys of our own local Union.*"

REMEMBER that the *full* amount received from their sale is credited to the Junior department for the building of the church at Atlanta, the purchase thus serving the double purpose—increasing the interest of the Junior meeting, and helping on our missionary work to their credit. Price, 20 cents each book, to which add 2 cents per copy for postage, or $2.40 per dozen, purchaser to pay expressage.

◆

While I have a "thus saith the Lord" for every point of doctrine which I advance, not all the stones in Boston, except they stop my breath, shall shut my mouth or arrest my testimony.—*Murray.*

LYNN '99
YOUNG PEOPLE'S
CHRISTIAN UNION
OF UNIVERSALIST CHURCH
REINCORPORATED MARCH 10, 1898.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

TRANSPORTATION AGENTS, LYNN '99

Western, GEO. F. SEARS, Chicago.
Eastern, A. F. FRAZIER, Lynn, Mass.

THE RALLY SONG AND JUBILEE HYMN

The prize Convention song and hymn has been published by the Central Union as a four page folder, printed on fine paper, with a cut of the Lynn church as a frontispiece. Price, per dozen, 10 cents; 50 copies, 30 cents; 100 copies, 50 cents. At Headquarters, 30 West St., postage prepaid.

PENNSYLVANIA UNIONERS, ATTENTION!

The annual State Convention of our Church will be held this year at Athens, on June 13 to 15 inclusive. The afternoon and evening of the last day have been set apart for the Young People's Christian Union. This will be a record-breaking Convention in point of attendance, at least. Bradford County is full of Universalists, and they're all going to be present, so we have heard. Every Union in the State should have its full representation of four delegates in attendance. Get up an entertainment and pay their expenses. It will more than repay you in the amount of work which they will be able to do after their return, fired by the zeal which a Convention always kindles. And if you have not paid your twenty cent assessment yet, just send it along with your delegates. The State needs the money for the work to be done now and in the near future. Don't forget the date, June 13 to 15, at Athens. We shall look for you there.

H. H. WILKINSON, *President Penn. Y.P.C.U.*

MASSACHUSETTS RALLY

There will be a grand "Lynn '99" Rally under the auspices of the Massachusetts State Union, at the Every-Day Church, Shawmut Ave., Boston, on Wednesday evening, June 7, at 8 o'clock. Addresses by Charles Legal of Winter Hill, Mr. H. A. Hersey of Dorchester and others. There will be good music. This will be the only Boston Rally before the Lynn Convention. It is hoped the attendance will be very large.

Receipts at Headquarters May 15th to 20th 1899

General Fund.	State Assessment	——	
	Junior Dues	.50	
	Post Office Mission	——	
	Supplies and Miscellaneous	3 52	
			$4 02
Mission Fund.	Two-cents-a-Week	$50 23	
	Aunty Brown	——	
	Atlanta Building	——	50 23
Special Appeal.	Concord, N. H.	5 00	
	Pittsfield, Me.	4 00	
	Decatur Mich.	1 00	
	Chicago (Ch. of the Redeemer)	25 00	35 00
	Total		$89 25
	Previously reported	5 00	

THE BANNER CONTEST

TO LOCAL SECRETARIES, COLLECTORS AND STATE SUPERINTENDENTS.

Fellow Workers:—

A growing interest in the contests for the State and Local "Two-Cents-a Week" banners is being manifested as the Convention year draws to a close. It is very encouraging to note the efforts that are being put forward in this our Mission Work. That there may be no misunderstanding as to the conditions of the contests I wish to call your attention to the recommendation as adopted at the Chicago Convention, to wit:—'

"(*a*) That the original Two-Cents a-Week banner be awarded at each National Convention to the State Union reported by the National Secretary to have actually, *paid* before July 1st preceding said Convention, a number of Two Cents-a-Week pledges representing the largest percentage of its membership. Pledges paid through a Union by those who are not members shall be recognized in reckoning the percentage.

"(*b*) And that the new Two-Cents-a Week banner be awarded to that local Union fulfilling the above conditions."

You will notice that the condition is not the number of sets of envelopes *taken*, but the amount of money actually *paid in* by the subscribers, and sent to Headquarters before July 1.

With our souls alert to the magnitude of our possibilities, we may yet accomplish the grandest work that may be done by our movement in behalf of our Church.

ALFRED J. CARDALL, *General Secretary.*

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

Contributed

THE FATHER UNDERSTANDS

BY LIZZIE A. L. TIBBETTS

How hard it sometimes is, to be
Obedient to His will!
To bid our suffering, breaking hearts
Trust in His wisdom still!
When crushing sorrow, sudden loss
Or disappointment keen,
Turns all our day to darkest night.
To walk in Light Unseen!

But when at last we feel the truth,
The Father understands!
What peace it brings our troubled hearts
To trust all in His hands!

How hard it sometimes is, to have
Our motives misconstrued!
Our speech misrepresented
And our actions wrongly viewed!
To do what seemeth best to us,
Walk in our clearest light,
And then hear unkind voices say,
"The other way was right."

'Tis then we need the blessed thought,
The Father understands!
Sweet peace it brings our troubled hearts
To trust all in His hands.

How hard it sometimes is, to learn
The lesson of the day!
Oh, how we try to make it read
Another, easier way!
When we the reason cannot know
Why things that are should be,
How hard it sometimes is, to trust
In Him, implicitly!

But when our spirits feel the truth,
The Father understands!
What joy it is to work and wait,
And trust all in His hands!

◆

Contributed

ON DECORATION DAY

BY ELLEN M. JOHNSON

Joe Barker sat on the rail fence swinging his feet; the feet had been treading the dusty road and were far from clean; his cotton waist and short pants were thin and ragged, his old, well-ventilated straw hat sat back on his head disclosed thick, short, brown hair; he had keen blue eyes and a face rosy with health. He was happy enough, and indifferent to the quality or condition of his clothes.

On a log by the fence Mary Jane sat holding her little sister; a little way from her a slender, pale boy sat, older than the others evidently and not, like them, rugged and healthy; near him were two crutches, ready for his use. In the open shed attached to a small, unpainted house, a woman was bending over a wash tub, and many pieces were already flapping on the clothes line. In a field near a man was sowing grain.

"Bessie's come," said Joe, as a girl of some seven years approached, eating a large red apple.

Baby Meg struggled to free herself from the encircling arms, crying, "Me, Me."

Bessie gave her a piece, but dare not pass by Joe, familiar with his teasing, mischievous spirit. She knew he was ready for a spring and would seize her treasure. So, out of his reach, she enjoyed the remainder of the apple.

"Where did you get that?" he asked.

"Mrs. Brown gave it to me," was the answer. "It's Decoration Day to-morrow. They are going to Collinsville, and, Mary Jane, they say we can ride with them as well as not, but I knew we couldn't go. I told them so; I thanked them and came home. You know we haven't any shoes fit to wear and father says we can't have any till he sees some way of paying for them."

"What is Decoration Day?" asked Joe.

"It is a legal holiday; it is the day to decorate the graves of soldiers with flowers, there is music, the band plays, and some person is selected to make a speech. This is in honor of the brave men who died for their country," explained Kendric. The unfortunate lad had been given all the opportunities to gain an education their limited means would allow, and was quite a Solon in the eyes of his parents and the other children. It had become the custom to question him when desiring information; he was surprisingly ready with intelligent answers.

"We can't go riding any more since old Jack died," said Joe. "The oxen father drives are no good for us. I used to get old Jack up to a fence and climb on his back; he'd always step careful, as if he was afraid I'd fall off."

"Mother could drive him anywhere. She has taken me with her many times. Some tears were shed when we lost him; I saw mother crying and father looked as if he wanted to cry," was Kendric's tribute to their equine friend.

"Lion," said Mary Jane, "was just as good for a dog as Jack was for a horse. He would follow us and help when he could. Once when Bessie was little she got out and crept into the lot where there were some colts and cattle. Lion ran quicker than we could, caught her by the clothes and without hurting her a mite carried her to mother."

"I'll bet," said Joe, "that Jack and Lion were just as good as some of them soldiers. Of course they didn't know so much, they wasn't human, but they did as well as they knew how, and soldiers couldn't beat that."

"Say!" exclaimed Mary Jane. "S'pose we get flowers in the lots and in the woods and decorate their graves."

"And I," spoke up Bessie "will decorate the graves of those cute little kittens near the apple tree. Mother said she couldn't have so many cats around, so they had to be got rid of. I wanted to keep them. I'll run and ask if we can have decoration to-morrow."

Mother was willing and was glad her children were so kindhearted.

"I wish," said Kendric, "that I could go with you to get flowers."

"We wish so, too, Ken," said Joe.

"You know 'nough sight mor'n we do. You can plan for us and make music and a speech, maybe."

"Oh, Ken!" said Bessie, "I wish you'd put up kind of a headstone for my kittens, with something written on it. You did for Jack and Lion."

At the first gleam of sunshine next morning the children were awake and ready to help mother. Joe brought in wood and chips for the day, the girls helped 'do the work,' while Kendric cared for and amused little Meg. Promising to bake something nice for them on their return, the mother gave them baskets, and the three sallied forth in quest of flowers, while Kendric made his slow way with a smooth board and some paint to the apple tree, patiently making the promised inscription, which was just completed when he heard Joe shouting for him. Reaching them he found Joe busy planting cowslips upon Jack's grave, while Mary Jane was strewing ferns and white dogwood blossoms on Lion's resting place.

"Now, Ken, for a speech," said Joe.

"Not prepared!" was the answer. "We all know what faithful creatures they were, and I'd like to believe, as the Indians are said to, that we shall see and know them in another world. I will give you some music, that is all I can do." Taking from his pocket a flute and fitting the parts together, he played the sweet, sad, "Bonnie Doon;" and then the flute wailed, 'Old Dog Tray." Bessie sobbed aloud, while tears were running from Mary Jane's and Joe's eyes.

"Now," said Bessie, "let's go to the old apple tree; my wild violets are for the kittens. Oh, good, the apple blossoms have decorated the grave some, and you did put up a headstone."

"Did you make them verses up, Ken?" asked Joe.

"No, I found them in an old magazine. A man, who now is one of the finest writers in the country, wrote them for his own kittens. They were found and printed, bad spelling and all. He was a little boy then, and wrote the verses on a board. You see, I copied them from this book."

"Three little kittens of our old cat
Were berried this day in this grass plat.
They came to their deth in an old water pale;
And after losing their breth
They were pulled out by the tale.
These three kittens have returned to their Maker,
And were put in the grave by the boy undertaker,"

"If he couldn't spell right, I believe that boy loved kittens as well as I do," exclaimed Bessie.

"Now let's go home," said Joe. "I'm hungry! I'll bet the something nice mother prómised us will be *buns* with raisins in 'em.

Copenhagen, Lewis Co., N. Y.

◆

NOBLESSE OBLIGE

"Here, boy, let me have a Sun."

"Can't, nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard in the city hall."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the furder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, it's a good run on 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in in order to give a weak, halting-brother a chance in a clear field.

THE TOPIC SERMON

BY HARRY ADAMS HERSEY

Topic June 18, Heb. 10: 25 (omitting last clause).

THE NATIONAL UNION; WHY WE NEED IT, AND WHAT WE CAN DO FOR IT

There are three general reasons why we need the National, or Central Union. (1) It is a unifying force. (2) It is an assembling power. (3) It is a representative body.

As a unifying force the National Union brings its members into that closest and dearest of all relationships, save ties of blood and patriotism to which it is akin, brotherhood in a common religious cause.

As an assembling power the National Union brings its members together, in its conventions, from all parts of its territory, in greater numbers, and in closer fellowship, than could be accomplished by any other means. The results are the enthusiasm of numbers, the advertisement of our organization and work among our own and other people, the strengthening of "the tie that binds our hearts in Christian Love."

As a representative body the National Union presents our work as a whole, its interests and its progress, to ourselves and to the denomination. The world looks for results of our work not to the local or State Union but to the National Union. Without the National Union we might possibly do as much work for the local church as now, we might have all the local activities in play, but we would lack the denominational spirit, the larger brotherhood, the encouraging and stimulating ONWARD, and in short all the essential incentives and opportunities for growth into a large and influential religious power, so necessary to "A Growing Church."

"What We Can Do For The National Union." The keynote of helpfulness is co-operation. It is very easy for us to sound that note while the methods and policies adopted by The National Union are those with which we are in sympathy. Toward those with which we are not in sympathy we are too often indifferent or hostile. Our duty, and our privilege, is to work with all possible energy to secure the adoption of such policies as seem to us necessary and wise. But, if we are loyal to the cause, we will be unfaltering in our support of its present policies. Anything less than unqualified loyalty approaches *qualified* support.

We must regard the local and National Unions not as two organizations but as two members of one body.

In business matters, our opportunities for service lie in the prompt payment of assessments, the support of the Two-Cents-a-Week plan, subscription to ONWARD (take THE LEADER, if possible), and the sending of full and able delegations to the Conventions.

As the principal object of the Christian Union is to stimulate and develope religious and spiritual life, by endeavor and progress on these lines we help the Union most. Remember that no Union is truly successful unless the regular devotional meeting is its strongest feature. Our first fruits should be the fruits of the spirit, and our richest harvest Universalist church members (the only Universalists who are *counted*).

Finally, as individual consecration and character are the foundations of success in any organization, local or national, our helpfulness to the cause depends upon our fidelity to our highest ideals. We may be so situated that we can never attend a convention, so poor in purse that we can give only a pittance, so lacking in education that we may not speak or write in behalf of our general work, but if we have taken Christ for our Master, and follow in His footsteps, we shall live to the glorification of the Universalist Church, and in this service to and through our National Union, no one can excel us.

Dorchester, Mass.

ONWARD

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UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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for Christ
And His Church.

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Rev. Edward G. Mason, Editor

The Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church, will be held at Lynn, Mass., July 12th-19th, 1899.

CLARA BARTON AND THE VETERANS

Several years previous to the Civil War, long before she had become famous as an army nurse and a Red Cross worker, Clara Barton for two years taught school at a little country school-house near Hightstown, N. J., and during her residence in that vicinity was an attendant at the Hightstown Universalist Church. Two years ago a Memorial Day service was held in the church, to which the veterans of the G. A. R. were invited, and it was suggested to Miss Barton by an old friend of hers still residing in the village, that a word from her would be received with appreciation by the old soldiers, many of whom she had known as schoolboys long ago. In reply to the request came the following interesting and touching letter, showing how dear to the heart of the Red Cross leader are the men to whom she ministered as an angel of mercy during the dark days of civil strife:

WASHINGTON, D. C., May 25, 1897.

DEAR FRIEND:—

Your letter, telling me of the meeting of the veterans at our church on the evening of Memorial Day, and giving the graceful privilege of sending my greeting to them, was most gratefully received. It is an honored privilege to send, or to speak a word of greeting to any body of our nation's preservers, at any time or place; to tell them how dearly their services were prized, how priceless they were, how the balance of our national existence hung in their hands through four long painful years, how faithfully through fire and blood they guarded the charge, and rendered back to us an unbroken union, an undivided government, and a flag without a stain with every star intact. But when, in addition to this, that body of veterans are substantially my own, when among them are those whose soft brown boy locks my young hand smoothed in a teacher's approval, whose childhood shouts still linger in my ear, who possibly a little later, wounded or sick, still scarcely more than boys, came again under my hand, and who to day are the gray-haired honored veterans of the land,—when all this passes in review, how thrice welcome is the privilege of sending a little word of greeting. Tell them, please, how well I remember them; how I honor them; how precious their memory is, and how from my heart of hearts my love goes out to them. Tell them that their country gratefully approves them, the world honors them, and like diamonds and old gold every year enhances their value.

Lovingly,
CLARA BARTON.

THE HERESY OF POETRY

While narrow-minded and heartless theologians have endeavored by voice and pen and sword to bring the hearts and consciences of their fellowmen under the sway of cruel and vindictive creeds, there have always been a few men of rare spirit and genius whose thought, winged by heavenly inspiration, has soared above the low conceptions of the multitudes about them, whose vision anointed by celestial hands has pierced even the darkest veil of human superstition and despair, and whose lips touched with fire from off the altars of heaven have proclaimed celestial, soul-inspiring truths.

These men are the world's poets and seers, whose songs and prophecies are ever truer to the great verities of divine things than are the cold, logical reasonings of scholastics and priests. They are endowed with more subtle spiritual perceptions than are ordinary mortals, and so they have a larger outlook upon the entire spiritual realm. Their nature is such that they cannot, if they would, deal with divine things in other than a large way. They will not be confined within restricted limits of thought and expression; their souls would be free and untrammeled as the sunlight. They are not content with selfish views of events and purposes, especially when related to the will and methods of the Divine Being. It would have been impossible for such a prophet as Isaiah, or for such a poet as Browning, to conceive of any consummation of God's plans less glorious than the final complete triumph of righteousness and peace, or of any destiny for the human race less grand than final redemption and blessedness for all. Well might Bishop Haven declare that "the heresy of modern poetry is the hope that 'good will be the final goal of ill'." Such has been the heresy of all poetry since the poetic lyre first answered to the touch of a master's fingers. Poetry, in order to be poetry, must be soothing and inspiring; it must touch the tenderest chords of the human heart. What poetry would that be which did not breathe the spirit of hope and joy and goodness and love, and above all, of harmony! Anger and hatred and vindictiveness and revenge cannot be sung; but love and hope and adoration sing themselves.

Nearly all the great poets have been religious men. It is true that many, perhaps most of them, have cared little for dogmas or churches, and that not a few have been untrue to the high moral ideals of true religion. But unless it be the Persian Omar, we do not at this moment recall even one of the world's great singers who has not reverently acknowledged the existence of an intelligent, over-ruling Principle in the universe, and expressed at least a hope for immortality. Even Shelley's pantheism was of a sort which did little violence to the highest Christian conceptions of the Divine Being.

To these great thoughts of God and immortality there is added in the creed of almost every poet a third article,—that of love of human-kind. As some one has said very beautifully and very truly: "Whatever may be their professed theological creed, all poets have one poetic creed, that of universal love." With Tennyson they have entrancing visions of that

" . . . far-off, divine event,
"To which the whole creation moves;"

and with Moore they doubt not that

" . . . good from evil, love from hate,
Shall be worked out through fear and pain,
And Fate shall loose her iron chain,
And all be free, be bright again."

Serene in their confidence in the triumph of goodness and of God, in the words of Lowell they would say to the three Fates who are supposed to weave the destinies of men:—

"Spin, spin, Clotho spin.
Lachesis twist and Atropos sever,
Darkness is strong and so is sin,
But only God endures forever."

GETTING READY FOR LYNN '99

Great preparations are being made for the Jubilee Convention at Lynn. From the first those who are responsible for the arrangements for the convention have been determined that it should be the most successful gathering of the kind in our ten years history as an organization, and they are exerting every effort to bring the convention up to their ideal. In this week's Lynn Letter "Jubilee" tells us something of what is being done in the convention city, and next week he will write of the excursions which are being planned for the visiting Unioners. Evidently the local workers are industriously preparing for the great event. Meanwhile the general officers have not been idle. The program is almost entirely completed and has already appeared in ONWARD. For transportation rates one and one-third fare has been secured from all parts of the country, and it is hoped to make even better terms. The combination badge, like that used at Detroit '97, will be the official badge this year. The portrait of Dr. Sawyer will appear on the face of the medallion. As the badges are made for the States it is hoped that all States will officially adopt them. They will be very neat and handsome. The new flags are already on sale at headquarters. In fact, everything that can be thought of is being done to make the convention a success. All the Unioners at large are asked to attend *en masse*. But that is the most important thing of all.

LYNN '99 SIDE-LIGHTS

Don't fail to read the Lynn letter; it is full of Lynn '99 enthusiasm and inspiration. From now until the Convention meets our readers may look for a letter from the Convention City every week.

Only a little over a month remains before the Christian Union hosts will be gathered at Lynn to celebrate their Decennial Jubilee. Are you packing your gripsack?

A prominent and attractive feature of the Convention will be the excursions. There will be ocean sails, trolley rides along the beach and visits to numerous historic places.

Have you ever been in Boston? If you have you will want to go again. If you haven't you should not let this opportunity to pay a visit to the American Athens pass by. Lynn is but a few minutes' ride from the New England metropolis.

This year's program is unusually inviting. All the speakers have been chosen either for their well-known eloquence, their activity in Union work, or both. Most of them are prominent in Union circles and what they say will be practical as well as inspiring and interesting.

Now is the time for Lynn '99 rallies. Send for a supply of the new flags and copies of the new prize song and hymn. decorate your church with the Union colors, have inspiring addresses and papers by interested Unioners, sing the rally songs of the Union with spirit and,—well, what? Why, get ready to go to Lynn, of course! What else should you do?

WHAT A gloriously inspiring "Christian Union Battle Hymn" is that which appears in this issue, written by one of our Atlanta Mission Unioners! The very reading of it thrills the blood like a bugle call. The soldiers of the advance guard down in Atlanta evidently are fired by the true spirit.

* * *

SEND IN your State songs. But little time remains for them to appear before the convention meets, but we want them all, and if necessary we will publish them in each issue. Send them on!

* * *

"YOU CAN have anything you want in the music line," was the message President Fowler received from Lynn when arrangements for the convention were begun some months ago. Well we want a great deal, and we know we shall have it. A significant and historic occasion, a beautiful meeting place, a splendid program, magnificent scenery, historic surroundings, lovely music, above all the outpouring of the holy spirit,—who would not travel to Lynn from California, or any point between, for the privilege of enjoying all these things!

ROBERT BROWNING

BY REV. A. B CURTIS, Ph.D.

I well remember the feeling of deep personal loss that came over me one Friday evening in midwinter ten years ago when on opening the evening paper I saw the announcement of the death of Robert Browning. I had come to look upon the great poet as a friend and his name had been enthroned in my heart alongside that of Carlyle and Emerson and Goethe as one who had stood to me in God's stead, in many a dark hour of defeat, or doubt or trial. It was not the sense of the world's loss that first smote athwart my breast, but my own. Much as Browning meant to me then he means infinitely more to-day, and I feel that I have not yet fathomed his genius nor caught the divinest of his message.

The first characteristic of Browning's poetry that I shall mention is his humanity. We meet with it on every hand. We do not need to search for it. It finds us out of its own accord. His love, his friendship, his tenderness, his sympathy with sin and the hatred of sin, his spurning of mere success and his lofty ideals of life appeal to all that is noblest and best in our nature.

He is always an optimist. He is determined to see the good in everything. The world contains more of joy than of sorrow, more of success than of failure. Evil there is in abundance, and Browning would be the last to deny or palliate it. But he sees beneath the evil to the core of goodness; beyond the evil to the heavenly goal. Imperfection is perfection that is hid, kept back to grace an after time. In his own soul man may waste and desecrate God's best gift but he can never quite lose it.

There is not a particle of the ascetic about Browning. He agrees with the older prophets that fasting and penance are an abomination to God. The flesh is weak and a symbol of sensitiveness and tenderness, but it is not evil and it is not corrupt. Eat, drink and be merry, says Browning, but still the master be. Be the man always and never the brute. Nothing is ever gained morally or spiritually by running away from a normal, natural appetite. The absence of conflict is not victory. There is no ethics in mere prohibition.

> "Thy body at its best,
> How far can that project the soul on its lone way?"

voices his philosophy.

"We ought not to say," he affirms, "that we have gained ground in spite of our flesh and won this victory or that, for the soul doesn't help the flesh any more than the flesh helps the soul." March straight up to the most tempting, the most fascinating thing the devil has to offer, says Browning. Ascertain its value by actual test and then spurn it finally because it is not worth the price.

Don't do any posing, don't pretend to loathe it because there is a command of God somewhere, when in your heart you love it. Don't turn against it because it's the fashion to do so, and above all don't add to the decalogue an eleventh commandment—thou shalt not be found out—and do the thing on the sly.

It was a Unitarian clergyman who first discovered Browning, and in his religious views he is in perfect sympathy with the doctrines of that sect. He was not, however, a church goer. His was a great free lance, but when grave issues were at stake he always fought like the gods of old, on the side of the regular army.

I go to Browning for help at all times, and at all times, whatever my mood or my trouble, he has the word that helps. It is just the word out of all our modern literature that fits; no other will do half so well; many times no other will do at all.

I attempt the impossible and fail, and darkness and despair overwhelm me. Then comes my poet with,—

> "Better to fail in the high aim
> Than vulgarly succeed in the low aim."

I attempt some little act of kindness or self-denial, and succeed in it; but the success seems so small, I wonder whether God heeds. Can it be that the act was worth while? Again the answer comes.—

> "All service ranks the same with God,—
> With God, whose servants best and worst
> Are we; there is no last nor first."

I grow impatient at the snail-like pace of progress; and in the enthusiasm of my soul I cry out, "Why may we not have the millennium now? Why so much triumphant error? Why so much unaccountable delay?" Slowly I catch the music of God's universe,—

> "Imperfection means perfection hid
> Reserved in part to grace the aftertime."

The endless struggle of the moral life saps my strength and drains my courage. Why always striving and never attaining? Why do I straightway become dissatisfied with a thing so soon as I have secured it? Because, answers my poet,—

> "What's come to perfection perishes,
> Things learned on earth we shall practice in heaven."

But there are so many things which I have not learned, I exclaim, so many things that are unknown and unknowable. On every side great gulfs of the unexplored shut me in. "No matter, thou knowest already what will suffice."

> "Take what is, trust what may be!
> That's life's true lesson."

I see the wicked in power and the righteous oppressed. I see villainly marching on to success and virtue begging bread; all the holy standards of life seemed to be obliterated. I raise my hands and cry out in despair, with the ancient Hebrew poet,—

> "How long, O Lord, how long!"

Then I turn to Browning's "Apparent Failure" and read,

> "It's wiser being good than bad,
> It's safer being meek than fierce.
> It's fitter being sane than mad.
> My own hope is, a sun will pierce
> The thickest cloud earth ever clutched;
> That after last returns the first,
> Though a wide compass round be fetched;
> That what began best can't end worst,
> Nor what God blessed once prove accursed."

Of all the attempts that have ever been made to define the grandeur, the dignity and the worth of a human soul, Browning's lines in the Rabbi Ben Ezra include and transcend them all. There is nothing like them,—barring the passages of the great Book—for genuine Christian courage and deep spiritual insight and triumphant faith, in any religion or in any literature.

> Not on the vulgar mass
> Called "work" must sentence pass,
> Things done that took the eye and had the price;
> O'er which, from level stand,
> The low world laid its hand,
> Found straightway to its mind, could value in a trice.
>
> But all the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the man's account,
> All instincts immature,
> All purposes unsure,
> That weighed not in his work, yet swelled the man's amount,
>
> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped;
> All I could never be,
> All men ignored in me,
> This I was worth to God."

Binghampton, N. Y.

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MEMORIAL SERVICES

Services under the auspices of District No. 5, Y.P.C.U., Mrs. Nellie C. Wadleigh, Superintendent, were held in Mount Auburn, Sunday afternoon, May 28. The services were very impressive, commencing with that favorite hymn of Dr. Miner's "There's a wideness in God's mercy," and followed by prayer led by Rev. H. D. Maxwell, of the Cross Street church, Somerville. After singing another hymn, Rev. Dr. Bolles, of Melrose, said it was an honor to address such an audience on such an occasion. Continuing, he very eloquently depicted the lives they had lived, the work they had done, the fruits of which we are reaping to-day. Many of these were his personal friends. The closest attention was elicited and the exercise brought to a close by singing "God be with you till we meet again." Rev. Ralph E. Connor, of Waltham, pronounced the benediction. The various unions now dispersed to the graves assigned them, on all of which flags had been placed the previous day. At John Murray's the Winter Hill young people placed a handsome indestructible wreath with this inscription, W. H. Y. P. C. U. This was placed between Post 113 flag and the flag of the Union. At the grave of Hosea Ballou 2nd, the Medford Union held a fine service led by Rev. Clarence Eaton. At the others beautiful flowers nearly covered, in some instances, the graves of those whom they had met to honor and remember.

The following hymn was written by a member of the Cambridgeport Union who decorated the graves of Paige, Whittemore and B. F. Bowles.

> Place sweetest flowers and fairest,
> Upon their graves to-day,
> Place blossoms of the rarest,
> Though they may fade away;
> The work they did will never die,
> The good they wrought was from on high.
>
> Sing hymns of cheer and gladness,
> Speak words of love and praise,
> Divested of all sadness,
> Which now we gladly raise;
> Their names are treasured and we bring,
> In memory sweet our offering.
>
> This tribute we have met to pay,
> These martyr's for the right,
> These Christian heroes of their day,
> Who labored with their might;
> With pen and voice we'll sound their worth,
> And bless the God who gave them birth, H.

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BATTLE HYMN OF THE REPUBLIC

BY ETTA WALLACE MILLER

Air Battle Hymn of the Republic

> We are marching, onward marching, trampling down the weeds of wrong;
> We are marching to the music of a hallelujah song;
> Lifting hearts to hope and heaven,—waft the welcome news along.
> His Christian Union throng.
>
> CHORUS
>
> Marching, marching, tell the story!
> Marching, marching, tell the story!
> Marching on for Christ, His glory!
> His Christian Union throng.
>
> We are mustered firm and faithful, soldiers brave in battle line;
> The Saviour is our Captain, and he leads by love divine;
> 'Tis "Peace" is on our banners, and "Love" is the countersign;
> His Christian Union throng.
>
> CHORUS
>
> O, swing wide the doors of Duty! Ring, O bells, from sea to sea,
> All the wondrous love and beauty of the Truth which makes us Free!
> Sing it! Ring it! Wild winds wing it! till the answering world shall be,
> His Christian Union throng.
>
> CHORUS
>
> Onward, onward, falt'ring never! giving hope for earth's despair;
> Hateful wrong from right to sever, by the living strength of pray'r;
> With the colors of our Captain to the King's dominion's fair;
> His Christian Union throng.
>
> CHORUS

Atlanta, Georgia.

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LYNN LETTER

Lynn is a pleasant city to visit any time in the year, if one loves the seashore or is interested in a busy commercial place. But it is going to be a particularly pleasant city for our Unioners this summer because the Convention is going to be an unusually interesting event.

I assume every reader of this letter is coming to Lynn. You ought to, and we, on this end of the line, want you to. Now we would like to entertain you free, but the general board thinks it inadvisable, so we are going to supply you lodgings at fifty cents per night per person, where two occupy a room together, and meals at 25 cents or less per meal, and the latter will probably be in a large tent near the church, and not far from the great Atlantic. We expect a big lunch tent near the church, where you can buy good food at all times at the lowest prices.

Did you ever see a picture of our church? Of course you have if you read the Jubilee number of ONWARD. Well, the First Universalist Church is a large one and a pretty one, and in it will be provided everything possible to minister to your comfort and happiness. But our Universalist Church is not the only one interested in this Convention, the Second Universalist Church of Lynn, of which Rev. A. N. Foster is pastor, and the Swampscott Church of which Rev. Harold Marshall is pastor, are both ready to assist in every possible way in ministering to your happiness, and so are many other churches, only a few miles from us.

You have read the program in ONWARD and will want to hear every number in it. Besides what you have read there will be music of course, singing by you who come, and singing by our choir and chorus, all this will be an inspiration and you know it.

But let me tell you that the greatest inspiration is coming from the size of the gathering in which you,—each of you,—will be one. The business meeting will be inspiring too. There's plenty of business to be done and it is going to be done "peaceably and in order." Great problems in our future are to be solved. Think of the pleasure in helping to solve them.

But you from Maine to California, know this as well as I do, what you don't know, some of you, is that our church is about three minutes walk from the great rolling Atlantic, that stretches—well, from our beautiful beach to Sunny Spain. There's inspiration there too, as you'll agree, when you take the ocean sail that we shall provide. And that reminds me that I'll tell you about the excursions in a future number of ONWARD.

JUBILEE.

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CENTRAL DISTRICT, Y.P.C.U. CONVENTION

Bridgewater, N. Y., 1899

This very active body of our young people, composed of the various Y. P. C. Unions of Otsego, Montgomery, Herkimer, Oneida and Madison Counties, met as above, May 24 and 25. Your reporter was unable to be present at the first afternoon session but learns that the attendance was excellent, the exercises very interesting and helpful. Especially commended was a report of the International Sunday School Convention presented by John J. Zoller, of Little Falls.

In the evening two addresses were given, following an inspiring song service. Rev. R. B. Wetmore raised sturdy objections to certain methods of working in young peoples' societies, such as padding the rolls, offering prizes for attendance at conventions, etc. Rev. U. S. Milburn, of Cortland, spoke upon the Origin and Purpose of the Y.P.C.U. He spoke with the accents of earnest conviction that the order was doing a great work and destined to do a greater. His hearers noticed that their enthusiasm mounted higher as he addressed them.

On Thursday morning a devotional meeting, with the 23rd Psalm as a topic, was led by Miss Flora Lintner, of Fort Plain. Seldom has so good a meeting achieved so good results as this. After an hour spent in business matters the audience listened to an excellent paper on the topic "What is our Union to Us" by Miss Jennie Barber, of Herkimer.

The afternoon and evening sessions were devoted to Sunday school work. Early in the afternoon Mrs. J. F. Leland, of Utica, explained in an admirable way her method of teaching an infant class. A little later the audience became a Bible class under the guidance of Mrs. George Whiffen, of Utica. She kept her large class well to the purpose of the lesson, though some, especially the ministers, showed a tendency to wander into by, though not forbidden paths.

The evening was devoted to two addresses; the first by Rev. E. A. Perry, of Cooperstown, dealing with the use of Illustratives in Sunday School Teaching, the other by Rev. J. F. Leland, of Utica, had for its topic "Why organizations Sometimes Fail." The first speaker made a vigorous effort to illustrate by stories, pictures, objects, symbols, etc. his theme and each point in it. For forty minutes the large audience listened with wonderful interest. Mr. Leland declared that the tie that binds one to his church or his Y.P.C.U. is as sacred as the marriage bond. and no more lightly to be broken. He spoke in sorrowful tone of those who deliberately disrupt any religion or organization and made a strong plea for more loyalty and faithfulness on the part of individual members. The Convention was in every particular a success.

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THE "DEFICIT"

A plain statement of the items of our liabilities and probable assets seems to be demanded and I hereby set it forth, trusting that every Unioner will take things as they are and will do his best to raise the amount required. If these facts, when we first face them cool our ardor, let us remember that an average of $5 from the Unions would more than clean up all indebtedness, and that it is possible to do it so quickly that the enthusiasm for Lynn '99 will be hotter than ever. Below will be found the Treasurer's statement to date, together with the estimate of the deficit to be met some time between now and July 13.

Report of Treasurer July 8, '98—May 13, '99

GENERAL FUND

Receipts.			
July 8th Balance	$6 70		
Cash from ONWARD Fund	46 99		
" " Secretary	2,731 68		
			$2,785 37
Expenditures.			
Chicago Convention		238 06	
Board Meeting Boston Tralv'g Ex	118 45		
Entertainment 3 days	25 85		
		144 30	
Printing.			
Convention Minutes	63 00		
Topic Cards	169 80		
P. O. M. Tracts	89 00		
Circulars, Letters, Cards, etc	55 25		
Cuts and miscellaneous printing	52 75		
		429 80	
Stationery		54 55	
Office Supplies.			
Desk	19 00		
Seal	5 00		
Envelopes, boxes, ledger, etc.	47 47		
		71 47	
Two-Cent-a-Week Envelopes		50 86	
Salaries.			
H. L. Canfield	100 00		
Ass't Sec'y	398 08		
		498 08	

Postage: H. L. Canfield	289 90		
Alfred J. Cardall	175 00		
Board	29 89		
		494 79	
Note H. M. Fowler		350 00	
R. R. Agent Lynn '99		17 00	
Interest		22 98	
Pins		116 34	
Loan from Mission Fund		60 00	
			2,548 23
Balance, cash on hand			$237 14
MISSION FUND			
Receipts.			
July 8, 1898 Balance		221 49	
Receipts to May 13th, '99		1,565 92	
Loan returned		60 00	
			$1,847 41
Expenditures.			
Dr. McGlaufiin, Salary 10 mos.		833 30	
" " " Expenses		154 37	
Knoxville		50 00	
Harriman		100 00	
J. A. Murphy (aid)		4 00	
Deed Harriman property		150 00	
			1,291 67
Balance, cash on hand			$555 44
ONWARD FUND			
Receipts.			
July 8 Balance		13 60	
Subscriptions to Nov. 19		289 39	
			311 99
Expenditures.			
Printing		56 70	
H. L. Canfield Editor 5 mos.		208 30	
Transferred General Fund		46 99	
			311 99
Account closed			
ATLANTA BUILDING FUND			
July 1 Balance			1,042 09
Cash from Secretary & Interest			1,264 83
Cash on hand ($600 from Atlanta Parish)			2,306 92
AUNTY BROWN FUND			
Receipts.			
July 1 Balance		40 40	
Cash from Secretary		11 00	
			51 40
ASSETS AND LIABILITIES—CASH			
General Fund.			
Cash on Hand		237 14	
May Received (Basis of last qr.)			
State Assessments		501 67	
Supplies and Miscellaneous		128 24	
			867 05
Total Cash Assets July 1.			
M. G. Canfield, Note & Int.		725 00	
H. M. Fowler Loan		50 00	
Univ. Pub. House (ONWARD) Note & Interest		1,000 00	
Mission Fund Loan		110 00	
Assistant Secretary		97 00	
Printing, Flags, etc. (Estimate)		200 00	
Total Liabilities			2,182 00
Deficit			$1,314 95
Mission Fund.			
Cash on Hand		555 44	
Probable Receipts		305 73	
Loan from General Fund		110 00	
Total Assets Cash			971 17
To W. H. McGlauflin Salary & Expenses		200 00	
Incidentals		100 00	
			300 00
Net Assets			$671 14
ATLANTA BUILDING FUND			
Cash on Hand		2,306 92	
Receivable from Mission Fund		671 17	
			2,978 09
Amount required to meet 4-1 pledge to Atlanta			3,000 00
			$21 91

Thus it will be seen that the total deficit is in the neighborhood of $1,300, the larger part of which is due to the loss on ONWARD from July to November. Now if every State would pay in full for this year and last, this would be very much reduced; but for various reasons, this is not to be hoped for. So we have made an appeal for the whole amount. And I trust that all will see what an encouraging thing it will be to enter on our second decade, free from debt, with a splendid achievement to our credit, and how much better it will be to do this before the Convention, than by raising money on the Convention floor. If the Unions will stand together and do their duty, we shall be easily able to clear this deficit, and to pay our faithful Secretary $300 for his services, the amount virtually intended for him by the Chicago Convention. Let us now demonstrate our title to be called a Union. **OMER G. PETRIE,**
Treas.

COMPARISON

Believing that a comparison of regular receipts at Headquarters July 1, 1898 to May 31, 1899, with those of the corresponding months of last convention year, i. e. July 1, 1897 to May 31, 1898, will present a most encouraging sign of the loyalty of our members, I append the following:

Receipts on *General Fund*.	
(State Assessments, Supplies and Miscellaneous)	
July 1, 1897 to May 31, 1898 (exclusive of pledges made at Detroit on deficit)	$2,591 49
July 1 1898 to May 31 1899 (exclusive of responses to Special Appeal of April 25)	2,905 71
Of this the receipts on *State Assessments* have been:	
July 1, 1897 to May 31. 1898	1,457 69
July 1, 1898 to May 31, 1899	1,864 57
Receipts on *Two-Cent-a-Week Mission Fund*.	
July 1, 1897 to May 31, 1898	1,565 09
July 1, 1898 to May 31, 1899	1,713 12

ALFRED J. CARDALL,
General Secretary.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JUNE 25. OUR FAITH IN POETRY AND SONG. Ps. ciii.

SCRIPTURE LESSON—Ps. xcviii.

PRAYER:

Our Father in Heaven; We come to Thee in the enthusiasm of youth asking that our best efforts be crowned by a living faith in all that is good and noble and uplifting. We thank Thee for every influence which has come into our lives to help in the upbuilding of our character. We thank Thee that living nature with its countless voices and rythmic measure is a continual revelation of the loving kindness and tender care that is round about us all the time. We thank Thee that in song and poetry the soul of man has held deep and sweet communion with Thyself. We thank Thee that deep calls unto deep from the inspired soul of the poet. We especially thank Thee that the message of the poet and the singer is one of light and love. We thank Thee for that sweet song that has been borne down to us through the ages; the song which the angels sang when the chorus floated from star to star, "Peace on Earth, Good-will to Men." Dear Father, may our thoughts, when good and pure, be as sweetest songs to Thee. May our lives be so devoted and unselfish that they may become as living poems in Thy sight.

We ask all things in our Master's name. Amen.

SUGGESTIONS

I. Quote poetry which teaches our belief concerning God.

II. Give quotations which teach our belief concerning Christ.

III. Give quotations teaching our belief regarding man.

IV. Find quotations which teach our views concerning sin.

V. Quote poetry which inculcates our conception of conduct.

VI. Give quotations which teach our views of God's mode of punishment.

VII. Find quotations which voice our views of character.

VIII. Quote lines teaching our belief concerning immortality.

IX. Tell something of these distinctive Universalist poets and quote something from their poetry which teaches Universalism: Alice Cary, Phœbe Cary, Julia Scott, Hattie Tyng Griswold.

DAILY SCRIPTURE READINGS

MONDAY. Romans 8: 21.
TUESDAY. Luke 12: 28.
WEDNESDAY. 1. John 4: 14.
THURSDAY. Dan. 9: 24.
FRIDAY. Rom. 11: 36.
Saturday 1. Tim. 4: 10.
SUNDAY. Col. 1: 20.

QUOTATIONS

Eternal Father help thy child
Through earth-born mists to see thee still
To know through ill thou makest good,
For thou art love, "Love works no ill."
Harriet E. Perry.

Nay, but 'tis not the end;
God were not God if such a thing could be!
If not in time, then in eternity,
There must be room, for penitence to mend
Life's broken chance, else noise of wars
Would unmake heaven.
Alice Cary

The grave itself is but a covered bridge,
Leading from light to light through a brief darkness.
Henry W. Longfellow.

Universalism:
What is it? A star on the wild heaving sea,
Prostrating the proud on a prayer bended knee;
A fire that refineth the metal within;
The canker which gnaws at the vitals of sin.

What is it? 'Tis mercy, 'tis justice, 'tis truth,
The staff of the aged, the glory of youth;
The rainbow of promise, to frighten our tears,
A lamp in death's valley, dispersing our fears.

What is it? thou askest. Thy answer is there
In thy own swelling heart, with its beautiful prayer
It breathes through all Nature, it centers above;
'Tis our own spirit's essence, 'tis infinite love.
Julia H. Scott.

My clearest way is that which faith has shown,
Not that in which by sight I daily move;
And the most precious thing my soul hath known
Is that which passeth knowledge—God's dear love.
Phœbe Cary.

No soul forever dumb,
Or voiced in pain, shall mar
Thy choral song of praise;
But sin-freed, all shall come,
While radiant star to star
Sings of thy perfect ways.
Rev. Ada C. Bowles.

"At last I heard a voice upon the slope,
Cry to the summit, "Is there any hope?"
To which an answer pealed from that high land
But in a tongue no man could understand;
And on the glittering summit far withdrawn,
God made himself an awful rose of dawn."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JUNE 25. USING OUR TALENTS. Matt. 25: 14; Prov. 6: 6–8; Prov. 18: 16; Prov. 10: 5; Prov. 20: 12; Prov. 12: 24; Psa. 90: 16, 17.

What would we think of an acorn if it should say, "I am so small, there is no use in my trying to grow. I can never amount to anything," and what would happen if every little acorn would say the same thing. We would never have any beautiful oak trees. It is only by growing a little every day that at last the great tree springs up. What would happen if each little rain drop would say "I am so tiny, I can never help wet the earth," no rain would fall and all life would wither and die. We can only have the rain because each wee drop of rain is obedient to God's laws and with its raindrop comrade falls to the earth. What would happen if the honey bee should say, "I can't make but a little honey myself and I guess I'll stop doing so." We would think him a most foolish little fellow.

Can you imagine what it would mean if each bird would refuse to sing his song, refuse to build his nest, and even come up north in the summer time? It seems to me that a large part of the beauty of our summer would be gone. And what a lot of little blades of grass it takes to cover the fields, and how many leaves are needed to make the trees beautiful. Every leaf and every blade of grass is obedient to the laws of life which are laws of growth and that is why we have them. They all do their best. Every boy and girl must be obedient to God's laws of growth and development. Every day their bodies must be fed and cared for, and every day their minds must be fed and cared for. Every child has planted in his soul some gift from on high, some talent and it is a very sacred and solemn duty to use it so that each day will see the child stronger and more beautiful. So many children, yes and grown up people too, say "I can't do this or that," when they haven't tried to do it. And often we must do things over and over again, before we can do them well. It takes many years of practice to grow large and beautiful. Day after day the flowers are budding and unfolding, so day after day and year after year, we must use our talents, must unfold our lives, must grow in beauty of character and in the ability to do things.

We learn to offer prayer in public, by offering prayer in public. We learn to speak, by speaking, not by keeping silent. We learn to do all things by doing them, and we never know how much we can do until we have tried again and again, yes and again to the end of our lives. Let us use our talents and not let them get mouldy and rusty, for then we should be helpless indeed, we should be then like old rusty, broken down gates, which have become useless.

BLACKBOARD EXERCISE

Illustrate the subject of the talents by selecting three children and have them stand up in front of the other children. Give to the first five cents, to the second two cents and to the third one cent, then send them out of the room. In a minute have them come back, and the first will make his report, Matt. 25: 20; then President or Superintendent may reply, Matt. 25: 21; the second reports, Matt. 25: 22; Pres. Matt. 25: 23; the last one report, Matt. 25: 24, 25; Pres. answers, Matt. 25: 26, 27. Explain to the children that if they have a talent and use it, it will grow and be of some use to them.

Draw the Roman talent, a coin, a spade (symbol of industry), an open book and a child's head. Write "God helps those who help themselves" and "He increased in wisdom as in stature."

To be improved our talents must be used. Apply the lesson to Jesus' life. Demonstrate that to do us good they must be used to benefit others.

QUESTIONS

If we use our muscles what effect will it have on our strength?

If we use our thoughts can we have more?

If a person wishes to be a piano player what must he do?

If one wishes to be good mannered, must they be polite only when there is company or when they know it will bring them praise?

How is a person's character like money in the bank?

Are our good deeds and thoughts richer when we use them only occasionally?

DAILY HELPS FOR JUNIORS

SUNDAY. The hope of the world is kindly giving
Learned from the joy of God above.

MONDAY. Let never a day die in the west
That you have not comforted some sad breast.

TUESDAY. A friend in need is a friend indeed.

WEDNESDAY. I wouldn't be bad for a little bad luck,
To-morrow may help it, and set all things right.

THURSDAY. Try to make others better
Try to make others glad;
The world has so much sorrow,
So much that is hard and bad.

FRIDAY. If things don't go to suit you
And the world seems upside down
Don't waste your time in fretting
But drive away that frown.

SATURDAY. Since life is oft perplexing
'Tis much the better plan
To bear all trials bravely
And smile when'er you can.

Our Young Folks

A MOMENT IN THE MORNING

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly sweet communion let your duty-day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be smoothed and softened, as the dew revives a rose.

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart.
The precious words like jewels, will glisten all the day,
With a rare, effulgent glory that will brighten all the way;
When comes a sore temptation and your feet are near a snare,
You may count them like a rosary, and make each one a prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day;
If you fail to gather early,—alas! it melts away.
So, in the blush of morning, take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof.

—Arthur Lewis Tubbs in The Christian Endeavor World.

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Contributed

REAPING

BY MRS. SADIE GROSSTUCK

Shall we reap as we have sown?
Heaven guard us if we do!
For among our fields of wheat,
Tares are growing thickly too.

When our Master calls us home,
And our work is almost done,
And across our fields we look,
At the setting of the sun,—

See among our ripening wheat,
Tare and weed have closely grown,
Then we'll garner in our grain,
And must reap what we have sown

Let us then with purpose true,
Choose our seed with loving care,
That among our garnered grain,
There shall be no weed or tare.

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BOYS WHO SUCCEED

Thirty years ago Mr. H——, a nursery man in New York State, left home for a day or two. It was rainy weather, and not a season for sales, but a customer arrived from a distance, tied up his horse, and went into the kitchen of a farmhouse, where two lads were cracking nuts.

"Is Mr. H—— at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

"Dunno, sir. Mebbe not for a week."

The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous manner, that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees, and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterward these two boys were left by their father's failure and death with two or three hundred dollars each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years, and with his wages bought land at forty cents an acre, built himself a house and married. His herds of cattle are numbered by the thousand, his land has been cut up for town lots, and he is ranked as one of the wealthiest men in the State.

"I might have done like Jim," his brother said lately, "if I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it." The retort, though disagreeable, was true. The quick, wide-awake energy which acts as leaven in a character is partly natural. But it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open and act promptly and boldly in every emergency. *—Springfield Republican.*

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Richard Cecil and his little daughter sat together, the father meditating, and the child playing with a new string of beads. "My daughter," said he, "throw your beads into the fire." The astonished child looked into his face to see that he was in earnest, then turned and threw them into the hottest blaze. With tears she threw herself upon her father's bosom. "You have done well, my child," said the father; "I wished to see whether you had faith in me. I will bring you a far prettier string."*—Stuart Mitchell.*

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No man is born into this world whose work is not born with him; there is always work, and tools to work withal, for those who will.*—James Russell Lowell.*

THE TOPIC SERMON

BY REV. EDWARD G. MASON

Topic, June 25. Psalm 103.

OUR FAITH IN POETRY AND SONG

The thought of the final complete triumph of God and good, and the consequent universal harmonizing of all things with the Divine Will, is expressed by the poets in many forms and numerous connections. Sometimes it is stated as a matter of belief, but oftener it appears as an accompaniment to some other idea, or it is the spirit which pervades an entire poem without anywhere being definitely affirmed. The finer nature of the poet revolts at the cruel doctrine of endless pain. It cannot bear the thought of everlasting anguish and discord. With a passion for peace and harmony, and animated by the spirit of universal love, it cannot but hope with Browning that,—

". . . a sun will pierce
The thickest cloud earth ever stretched,
That after last returns the first,
Though a wide compass round be fetched
That what began best can't be worst,
And what God blest once prove accurst."

Or with Southey it declares that, like the stream which first flows pure and clear through the forests, then is defiled by the cities, but at last loses its pollution in the great sea,—

"So is it with the great stream of things, if all were seen;
Good the beginning, good the end shall be
And transitory evil only makes
The good end happier."

Among the greatest of the poets who have expressed most clearly their belief in universal salvation are Whitman and Wordsworth. In a magnificent outburst, Whitman exclaims:—

"Give me—give him or her I love this quenchless faith
In thy ensemble—whatever else withheld, withhold not from us
Belief in plan of thee enclosed in Time and Space,
Health, peace, salvation universal."

And he asks,

"Is it a dream?
Nay, but the lack of it a dream,
And, failing it, life's lore and wealth a dream,
And all the world a dream!"

There is in Wordsworth's words a suggestion of Margaret Fuller's declaration: "I cannot see how a reflecting soul can endure the passage through life, except by confidence in a power that must at last order all things right." Here is a passage from Wordsworth:—

"One adequate support
For the calamities of mortal life
Exists, one only:—an assumed belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

There are two of the world's immortal singers whose names are suggestive of sensuality rather than of religious sentiment. Their genius was linked with tempestuous passions too violent to control. Yet they suffered remorse beyond measure for their evil deeds and both of them possessed many good qualities. And in their inspired hours, when their better natures were in the ascendent, from amid the darkness of their sufferings and disappointments they caught gleams of Divine Truth. Surely this is a reverent and ennobling thought from Byron:—

"The eternal will
Shall deign to expound this dream
Of good and evil, and redeem
Unto himself all times, all things,
And gathered under his Almighty wings
Abolish hell!
And to the expiated earth,
Restore the beauty of her birth,
Her Eden in an endless paradise,—
Where man no more can fall, as once he fell,
And even the very demons shall do well!"

And Burns prayed, doubtless out of the depths of a contrite heart,

"To give my counsels all in one,
Thy tuneful flame still careful fan;
Preserve the dignity of man
With soul erect;
And trust the universal plan
Will all protect!"

But there are other poets of quite a different class who unite with Byron and Burns in their faith that good will win the ultimate victory. Thus the high-minded Bryant thought that

"Each tie
Of pure affection shall be knit again;
Alone shall evil die,
And sorrow dwell a prisoner in thy reign."

And Mrs. Browning in her "Drama of Exile" represents Christ as saying:

"Look on me!
As I shall be uplifted on a cross
In darkness of eclipse, and anguish dread,
So shall I lift up my pierced hands
Not into dark, but light—not unto death,
But life beyond the reach of guilt and grief
The whole creation."

Still another of the saintliest of the poets, gentle Alice Cary declares:

"Nay, but 'tis not the end:
God were not God if such a thing could be,—
If not in time, then in eternity
There must be time for penitence to mend
Life's unbroken chance,—else noise of wars
Would unmake heaven."

Many of the poets, shocked by the thought of an endless hell and a fixed and unalterable state of sin to which a great portion of the human race is to be doomed hopelessly, have protested warmly against such a conception of God and justice. Thus James Hogg, "the Ettrick Shepherd," writes:

"These grosser regions yield
Souls thick as blossoms of the vernal field,
Who after death, in relative degree,
Fairer or darker, as their lives may be,
To other worlds are led to learn and strive,
Till to perfection all at last arrive.
This once conceived, the ways of God are plain,
But thy unyielding race in error will remain,
And would, presumptuous, the eternal bind
Either perpetual blessings to bestow,
Or plunge the souls he framed in endless woe."

They of narrow and selfish hearts who praise God for personal salvation and look forward with joyous equanimity to an eternity of bliss, while their husbands and wives, their sons and daughters, their dearest friends, toss in agony upon the bosom of a quenchless fire, are well rebuked by the spirit of these lines from one of Robert Buchanan's poems:

"Master if there be doom
All men are bereaven!
If in the universe,
One spirit receive the curse,
Alas for heaven!"

One of the Bronté sisters writes in a similar strain:

". . . when you looking on your fellowmen,
Behold them doomed to endless misery,
How can you talk of joy and rapture then?
May God withhold such cruel joy from me!"

And Oliver Wendell Holmes expresses a like thought in his "Wind-Clouds and Star-Drifts" where he asks:

"What if a spirit redeemed, amid the host
Of chanting angels, in some transient lull
Of the eternal anthem, heard the cry
Of its lost darling, whom in evil hour
Some wilder pulse of nature led astray
And left an outcast in a world of fire,—

. . . .

Would it not long to leave the bliss of heaven,
Bearing a little water in its hand
To moisten those poor lips that plead in vain
With him we call our Father? Or is all
So changed in such as taste celestial joy
They hear unmoved the endless wail of woe?"

Such are a few of the poetic expressions of our blessed faith; and but a few, for were there space hundreds of others might be added to the number. It is true that some who express these sentiments in poetic form are loathe to part theological company with the world at large, and so do not always acknowledge the truth which has moved them to their noblest flights. They are like the good people who sing the hymns we all love to hear sung in our churches, such as "The Ninety and Nine" and "Peace, Be still," while at the same time they profess a zealous loyalty to creeds whose teachings are diametrically opposed to the sentiment of their songs. But this only emphasizes that which I already have affirmed, that whatever men may profess to believe they always sing the spirit, and often the letter, of our tender and joyous faith.

Thus has it ever been, and thus ever will it be; the inspiration of the good man's prayer, the Christian's song, the poet's vision, the seer's prophecy, is one and the same—the vision and the faith which, through the darkness of the world's sin, and distress, and sorrow, Coleridge saw and felt when he wrote:

"Believe thou, O my soul,
Life is a vision shadowy of truth:
And vice, and anguish, and the wormy grave,
Shapes of a dream! The veiling clouds retire,
And, lo! the Throne of the Redeeming God,
Forth flashing unimaginable day,
Wraps in one blaze earth, heaven and deepest hell!"

Highistown N. J.

◆

Hush for the ages call,
The love of God lives through eternity
And conquers all!

Adelaide A. Procter.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

CONVENTION RATES

At time of going to press word is received that HALF RATE has been granted from points west of Buffalo; Buffalo to the Hudson River, one fare and a third; east of the Hudson River, 1 1-2 cents per mile. Particulars in next issue.

NOTICE OF ANNUAL MEETING

The annual meeting of the Young People's Christian Union of the Universalist Church will be held in the First Universalist Church, Lynn, Mass., July 12–19, 1899, beginning on said July 12, at 7.30 P.M., for the following purposes:—

1. To elect officers for the ensuing year.
2. To transact such other business as may properly come before the meeting.

ALFRED J. CARDALL, *Secretary.*

OUR PRESENT DUTY

It is altogether useless, and perhaps it is unjust, to multiply accusations of bad faith against Attorney General Griggs because of his interpretation of the anti-canteen law. But whether his decision is legally right or wrong, there is one undeniable fact which should have a strong bearing upon any further official action that may be taken; that is, that it was the very evident intention of the men who drew up and worked for the passage of the act, and of the Congressmen who supported it, to utterly annihilate the army canteen system.

The files of daily papers for the period during which the measure was pending in Congress will show conclusively that there was at the time no question whatever as to the plain meaning of the measure, and it was with such an understanding of its provisions that nearly every reform and religious organization in the country and a multitude of individuals petitioned Congress for the passage of the act. In consideration of these facts it would seem that President McKinley can hardly refuse to exercise his authority as Commander-in-Chief of the Army to put the plain intent of the law into practice without arousing at the least the suspicion that he prefers it shall be evaded. The good people of the country should at once give him to understand that they expect him to do his duty in this matter and that they will hold him responsible for any evasion of it. Already petitions are being sent in to him from all over the land asking him to issue an order abolishing the canteens. Let not our Unions fall behind their sister organizations in this respect. Read carefully the request of the Reform Legislation Committee in the Official Column and act upon it at once.

WHO WILL GET THE BANNER?

Who will get the banner for the largest delegation to the Jubilee Convention? New York State says she will, and President Ames declares that New York will keep her word. Brothers Lund and Payne and a host of other Maine Unioners declare that New York hasn't any chance whatever, and promise to take back the coveted prize to wave from the tip-top bough of Maine's biggest pine tree. But New York and Maine are not allowed to peacefully decide the burning question between themselves. Brother Veazey has vowed a solemn vow in the name of Dewey and numerous other patron saints of Vermont, that the ensign shall wave triumphantly from the topmost peak of the Green Mountain range. As an evidence of what Vermonters can do when they are really in earnest, he refers the ambitious New York and Maine Unioners to the little episode which took place in Manila Bay a little over a year ago. If necessary, he expects to transport every Universalist in Vermont, young, old and middle-aged, to Lynn. If that won't win the banner he darkly hints his intention of starting a conscription to impress a few regiments of Orthodox warriors into the ranks of his Green Mountain cohorts. Our sympathies are with them all—though perhaps not without a trifle of partiality towards the aspiring Unioners who hail from our own native heath.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION

REV. OMER G. PETRIE, Treas. REV. EDWARD G. MASON, GEORGE F. SEARS.
MISS CORA A. WILDER. Editor of ONWARD HARRY M. FOWLER, Pres.
REV. ALFRED J. CARDALL, Sec'y. MISS JENNIE L. ELLIS.

NOT MAINE alone but the entire country is to be congratulated that the seat in Congress so long occupied by the able and high-minded Nelson Dingley is to be filled by a man of splendid ability and equally high political ideals. The Republican nominee, who is certain of election, Hon. Charles E. Littlefield, of Rockland, is a prominent lawyer and was formerly Attorney General of the State. He is the son of a local Free Baptist minister of Vinalhaven, who was for many years in charge of the union church at that place, of which Rev. William E. Gaskin, a Universalist clergyman, was afterward the pastor. Mr. Littlefield is recognized as the friend of every good cause. He stands for pure politics and has long been an earnest advocate of temperance reform. It is the belief of all who know him that the mantle of Dingley is to fall upon worthy shoulders. A more fitting successor could hardly be found.

* * *

A VERITABLE TIDAL wave of Lynn '99 enthusiasm is sweeping over the country. From every direction reports are coming in of the plans which are being made by Unioners everywhere to attend the great Jubilee Convention. A Buckeye Unioner writes: "We are full of the Summit Station (State Convention) and Lynn '99 enthusiasm. Our delegates will be at Summit, and will follow the crowd to Lynn. Taking advantage of THE LEADER subscription offer, we mean to send two delegates." Says a Maine worker: "Our Union will be represented in good shape at Lynn; and for that matter I know that the entire State of Maine will turn out in force." In response to our question, "What is the outlook for the Convention judging from reports received from your office?" Back comes the message from Secretary Cardall, "Outlook for the Convention fine!" And Brother Cardall is always conservative, too. So the reports come in daily. And so let them continue to come, only faster still!

* * *

MANY NON CHRISTIAN people seem to think that because they have refused to take any religious vows they are therefore exempt from all obligation to obey the rules of Christian living. In this they are greatly mistaken. God's laws were not made for believers alone but for all. Whoever thinks that by simply refraining from an acknowledgment of the validity of a Divine mandate, he is thereby releasing himself from duty to be obedient to it will find some time to his sorrow that he is cherishing a terrible delusion. When the ruler of a kingdom issues a decree it becomes binding upon every subject and upon one who violates it a just punishment is visited. Likewise do God's laws apply to everyone, and he who sets them at naught must expect to bear the penalty of his disobedience.

* * *

ARRANGEMENTS HAVE just been completed for a new and unique feature in the convention program. It has been announced that Saturday evening Dr. Gunnison would give a lecture on Japan. Instead of that, however, Dr. Gunnison will give a lecture on the history and organization of the Universalist Church. The lecture will be prepared especially for this occasion and will be illustrated with not less than one hundred and fifty views, many of them entirely new, including portraits of prominent early Universalists, views of historic places and pictures of our denominational schools and our finest churches, with many other interesting subjects too numerous to mention. The lecture will occupy the entire evening and it alone will be worth going to Lynn to hear.

* * *

EVERY UNION should hold at least one rally and decorate the church with the new flags just out this year. The flags must be seen to be appreciated. They are made in four designs: two triangular and two rectangular in shape, one of each shape being in blue with a white monogram, and one each in white with the monogram in blue. The flags are not for Lynn '99 only, but are good for any year.

* * *

READ THE Official Column carefully this week. It contains the report of the Reform Legislation Committee, and a suggestion for a Temperance Meeting on July Fourth.

* * *

THE LOCAL Unioners are requested to send their reports to their State Secretary without delay, that the State Report may be made by the time specified.

* * *

CREDENTIALS HAVE been sent from Headquarters to the State Boards for distribution to their local Unions. Inquirers will please address their State Secretary for information.

OUR GENERAL OFFICERS

In the group picture of the general officers of the Central Union, which appears on another page, the likenesses are all very good. Believing that they will interest our Unioners at large the following brief biographical sketches have been prepared. With the exceptions, we believe, of the president, secretary and editor of ONWARD, no biographical notices have hitherto appeared to the present members of the Executive Board.

President Harry M. Fowler

Mr. Fowler was born in South Amesbury, now Merrimacport, Mass., Sept. 4, 1859. He received his early training in the Universalist Sunday school in West Amesbury, now Merrimac, Mass. After leaving there he was on the road a number of years, and did not become identified with any special work until after he settled in Cleveland, Ohio, where he still resides. In Cleveland he has been an active church worker for many years, has had charge of the Junior Union and has been president of the local Union. He is at present superintendent of the Sunday school, having already served three years in that position. He is also a trustee of the church. Mr. Fowler's special interest in the Young People's Christian Union dates from the Harriman convention. He was transportation agent for the Boston convention and to his ability, enthusiasm and indomitable labors is due much of the credit for the success of that memorable gathering. His election as member of the National Executive Board, by a very large vote, was a well-deserved mark of appreciation of his services. Later in the year, Miss Elizabeth Goldthwaite having resigned the position, he was elected treasurer by the remaining members of the Board. At the Detroit convention he was elected president, and was re-elected unanimously at Chicago '98. Mr. Fowler, as a general officer of the Union, has been, as he is in everything he undertakes, a hard worker. He has served on many important committees, notably the ONWARD, program and missionary committees. He has done much to systematize the work of the Union, particularly in the matter of finances. Although, like anyone else, he is liable to errors of judgment, the policies advocated by him usually prove timely and wise.

Mr. Fowler is a trustee of the General Convention, having been elected to that office at the session held in Meriden in 1895. He is a successful business man, being a member of the firm of Fowler & Slater, wholesale and retail dealers in photographic supplies. His family consists of a wife and two children.

General Secretary Alfred J. Cardall

Mr. Cardall was born in London, England, in 1861, and his early education was received in the schools of that city. In 1881, he came to the United States, and after remaining in Chicago six years, he went to Bay City, Mich., and there first learning of Universalism, he entered enthusiastically into the work of the Universalist Church under the spiritual guidance of Rev. S. H. Roblin, D. D., now of Boston. Mr. Roblin took advantage of the enthusiasm of his young convert, placing him in charge of the then unorganized young people of his parish. An organization was soon formed and Mr. Cardall was elected president. Upon the formation of the National Union in 1889, Mr. Cardall was appointed the vice-president for his home State, when he set to work immediately and organized the State Union of Michigan, of which he was elected president.

Mr. Cardall's religious zeal was so deepened and broadened by these activities that he was encouraged by the pastor and others to enter the ministry. He made preparatory studies for the ministry and entered the Divinity School of Tufts College in 1891, taking the complete course and graduating in 1895. Upon graduation he was called to the pastorate of the Broadway Universalist Church, South Boston, and continues in charge of that parish.

During his college course Mr. Cardall served two years on the Massachusetts State Executive Board, and for two years had charge of the Young People's Christian Unioh of the Columbus Avenue Universalist Church. At the time of the incorporation of the National Union in 1893 he was elected its first president. He remained an active member during its existence and was appointed a member of the committee appointed by that body to reincorporate the Union in its present form. Since assuming the duties of his present position he has labored faithfully for the Union, and has gained the confidence of the Unioners at large by his honest, conscientious services.

Treasurer, Omer G. Petrie

Mr. Petrie was born at El Dorado, Ohio, Jan. 26, 1870. He received his early education in the public schools of that place, graduating from the high school in 1888, the work and pleasures of a farmer's boy meanwhile serving to fill his leisure hours. Through the influence of Rev. J. H. Blackford and Dr. B. T. Beane, the superintendent of the Sunday school, he became interested in the Universalist Church of his native town, was soon convinced of the truth of Universalism, and his interest in the activities of the church deepened rapidly. On Easter Sunday, 1886, he entered into full fellowship. At the Ohio State Convention, which met in Cincinnati in June of that year, he met and heard Rev. Dr. Canfield, E. F. Pember, Dr. Cantwell and other men eminent in the faith, who further confirmed him in his loyalty to the church.

About this time Mr. Petrie became a teacher, but under the influence of the two men who had made him a Universalist, he resolved to enter the ministry. During the year that intervened between this choice and entering Tufts Divinity School he endeavored to promote the cause of the Union at El Dorado, partially succeeding, preached some and devoted his spare time to study. Entering Tufts Divinity School in 1890 he graduated in 1894, and took charge of the parish at Canton, Mass. Meanwhile, during a summer at Abington, and two at East Eddington, Me., he established Unions. He also had become a weekly contributor to the comments on the topics in the Union official paper, then edited by Rev. J. D. Tillinghast. When the Publishing House took the paper in 1893 he became editor in conjunction with Rev. A. W. Grose. He was present at Harriman, taking part on the program as representative of ONWARD, and has attended every National Convention held since then. In 1895 he was elected Vice-President of the Massachusetts State Union and in 1895 became President. Declining an election in 1897, he was retained as a member of the Executive Board. He was elected Treasurer of the National Union in 1897 and has served efficiently in that capacity ever since. His present residence is Palmer, Mass., he having accepted a call to that place in 1897. On July 11, 1898, he married Miss Alice Harrington, a prominent Union worker of Canton, Mass.

Miss Jennie Lois Ellis

Miss Ellis was born in Cumberland, Rhode Island, June 29, 1871. She attended the district schools until fitted for the Normal School, from which she graduated in January, 1890. Since January, 1891, she has taught in the public schools of Pawtucket. While living in Cumberland she attended the Methodist Church, it being the only church which held regular services. She taught a class in the Sunday school and was an active member of the Christian Endeavor Society, serving two years as its president. On her removal to Pawtucket she at once identified herself with the Universalist Church, becoming a member Easter Sunday, 1891. Missing the help and inspiration of the young people's society, she tried to interest the pastor and young people in forming one, and when the Pawtucket Union was formed in 1895 she was elected its first president and served two years in that position. She attended the National Convention at Boston and has been present at every convention since. At Jersey City '96 she was elected a member of the National Executive Board, and was re-elected for a term of two years at the Detroit '97 Convention.

Miss Ellis is an ardent worker in her local church, being a Sunday school teacher and vice-leader of the the King's Daughters. It is only well-merited praise to say of her, that in her work as a general officer she has shown both ability and diligence, and her counsel on matters of importance in the Union work is always conservative and wise.

Miss Cora A. Wilder

Miss Wilder is a native of Victor, New York. She has always been a Universalist and united with Dr. Saxe's church in Rochester, New York, while away at school. On her return home she was received by letter into the local church. When the Victor Union was organized in 1887, she immediately recognized its wonderful opportunities and possibilities, became a member at once and has since labored hard for its success and advancement. She has served as president, vice-president and secretary of the local Union. At the convention held in Troy, in 1895, she was elected treasurer of the State Union and held the office two years. She was sent as delegate to Boston '95, and again to Chicago '98, where she responded for New York to the roll call of States at the Sunday afternoon Consecration Meeting. She was elected a member of the Executive Board at Chicago, and has already performed splendid service in that position. She is devoted to all forms of church work and successfully labors for their advancement.

Rev. Edward G. Mason

Mr. Mason was born in Searsmont, Maine, July 7, 1869, but two years later his parents removed to the neighboring town of Montville. His earliest education was acquired in one of the traditional "little red schoolhouses" of New England. He graduated from the Dirigo Business College in Augusta before his fifteenth birthday, and in the fall of 1884 entered Cony High School in the same city. From 1885 to 1889 he was in the employ of his brother, the Hon. H. B. Mason, of Ellsworth, Me. During the summers of 1889, '90, he was special clerk in the Railway Mail Service.

It was during his residence in Augusta that Mr. Mason became interested in the Universalist Church, largely through the influence of Mr. E. S. Turner, then a student, and afterwards a professor in the Dirigo Business College, and under the tutelage of his pastor, Rev. J. S. Gledhill, and his Sunday school teacher, Mrs. C. A. Quinby, he became an ardent convert. While living in Montville he had attended the only church in the place, which was Methodist, and he has always felt a strong attachment for the spiritual home of his boyhood days. He was received into the fellowship of the Augusta Universalist Church on Easter Sunday, 1884. In 1889 he entered Canton Theological School, graduating therefrom in 1892, and immediately becoming pastor of the Oakland, Me., Church, where he remained two years, during which time a vestry was built. August 3, 1892, he married Miss Nettie Idella Robertson, of Colton, N. Y., a junior in St. Lawrence University, who afterwards finished her course by non-resident study, and graduated with her class in 1893. September 15th following, he was ordained to the Christian ministry. His present pastorate in Hightstown, N. J., began July 1, 1894. A few weeks later, Mrs. Mason, a woman of unusual intellectual gifts and rare loveliness of character, was called to her heavenly home, her death taking place September 15, the second anniversary of her husband's ordination.

Mr. Mason is secretary of the New Jersey Convention, and formerly held the same position in the Murray Grove Association. At the session of the General Convention in Chicago in 1897, he was a member of the Committee of Report on Reports, and was appointed chairman of the standing Temperance Committee. He is author of the fourth article in the new "Principles of Faith." He was vice chairman of the Middle States Conference in 1896, and a speaker at the Conference in 1898. He has long been active in the Union. He was member of the Jersey City '96 Local Committee, and was at that Convention elected a member at the Executive Board, a position to which he was re elected for two years at Detroit '97. When the Publishing House again took ONWARD last December, he became the editor. He is deeply interested in denominational history, and has a fine collection of autograph letters and other relics connected with the early days of the denomination.

Mr. George F. Sears

Mr. Sears was born in Richford, Vt., in 1856. The death of his father fifteen years later threw him upon his own resources, and in 1872 he came to Chicago. A year later he entered the service of C. B. & Q. Ry. Co., which corporation he served in various capacities until 1886, when he took the position of purchasing agent with the N. K. Fairbank Co. Early in 1898, after twenty-five years of service, divided about equally between these two corporations, Mr. Sears concluded to become his own employer and secured an interest in the Great Western Soap Works. He is now acting in the capacity of vice-president and secretary of that corporation. In 1879 Mr. Sears married Miss Emma C. Hayman, who is a no less ardent church worker than Mr. Sears himself. Mr. Sears became a member of the Church of the Redeemer about twelve years ago, has been a trustee of the church, and is now librarian of the Sunday school. He has been vice-president of the State Union of Illinois, and is at present secretary of the State Convention. He was president of the Chicago District Union in 1898, and chairman of the Chicago '98 Local Committee. At the Chicago convention he was elected a member of the Executive Board, and he is now making good use of his abilities in the service of the Central Union.

RHODE ISLAND STATE CONVENTION

The following is a program of the Rhode Island State Convention which is to be held at the Ballou Church, Providence, Saturday, June 17.

MORNING SESSION

10 A.M. Devotional Service, led by Rev. Willard C. Selleck. Junior Service. Business. Basket Lunch.

AFTERNOON SESSION

2 P.M. Business. "Difficulties and How Overcome," a member from each Union. Supper. "What Would You Like?" Presidents of Unions.

EVENING SESSION

"I am the Vine, Ye are the Branches," Rev. Frederick W. Hamilton. "Lynn '99," Mr. C. Neal Barney.

RUTH EARLE, *Secretary.*

The following letter has been sent to all collectors of the Two Cents-aWeek Mission Envelopes:—

BOSTON, May 20, 1889.

Fellow Worker in the Cause of the Master.

DEAR FRIEND:—

The devoted efforts of our young people who have rallied to the Missionary call have been the means of the Y.P.C.U. doing a most gracious work in the spread of our beloved Faith.

None have helped more in this movement than those who, by their consecrated labors, have acted as collectors to the Two Cents-a Week Mission.

That we may have a truly Jubilee gathering at Lynn, allow me to most earnestly ask you to use your best endeavors to have all possible collectable money on the envelopes sent in to me by June 30, that I may give your Union full credit in this year's report, and at the same time greatly help to make our Decennial Convention a most inspiring one.

Yours in the Work,
ALFRED J. CARDALL, *General Secretary.*

Now let every member do his part to so assist the collector that the Lynn Convention shall ever be a constant reminder of the larger power of the Y.P.C.U. in the mission of our Master, Jesus the Christ.

A. J. C.

GUIDE TO "METROPOLITAN BOSTON" AND "UNDER THE HUB"

It is expected that there will be a large number of Unioners in Boston in July, and to see Boston in good ape they will want a good guide book. Send 29 cents the Publishing House and they will send you a copy "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send 10 cents for "Under the Hub," a "Subway Souvenir," a little book giving much information and many illustrations of Boston's famous Subway.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JULY 2. LIBERTY AND LOYALTY. Lev 25: 10 (first clause); 1. Pet. 2: 16.

SCRIPTURE LESSON—c. Psalm.

PRAYER:

We praise Thee, dear Father, that loyal hearts the wide world over are seeking in the spirit of the Master to carry on His work among the sons of men. We bless Thee that a spirit of loyalty is drawing Thy children nearer and nearer to Thee. We thank Thee that the great heart of aroused humanity beats and throbs in loving service to Thee and Thy human children everywhere. We thank Thee that truth always brings liberty to its apostles and believers, for Christ himself proclaimed that the truth shall make us free. May our minds seek earnestly for the truth believing that wherever we find the truth there we shall find liberty. May all our Unions grow in loyalty to God and His church. May the light of Thy wisdom from on High come into all our hearts so that a pervading sense of loyalty and liberty will make us true soldiers of the cross and consecrated workers in Thy vineyard. Amen.

SUGGESTIONS

I. What is the difference between liberty and license?

II. Why is willing service of more avail than compulsory service?

III. Does the Universalist Church teach liberty of opinion, conscience, action, in the best sense?

IV. Does true liberty lead to loyal service? Why?

V. What was Christ's conception of liberty? (John viii. 32).

VI. Does a better civilization bring with it a fuller liberty and a deeper loyalty?

VII. Does freedom of thought tend to promote loyalty to the principles of our faith?

VIII. In what ways can our Universalist young people show loyalty to our Church?

IX. Wherein are our liberal principles worthy of our loyalty?

DAILY SCRIPTURE READINGS

MONDAY. Psalm 33: 12.
TUESDAY. Romans 8: 21.
WEDNESDAY. Gal. 5: 1.
THURSDAY. 2. Col. 3: 17.
FRIDAY. Luke 4: 18.
SATURDAY. Prov. 15: 34.
SUNDAY. James 1: 35.

QUOTATIONS

Some one has written that possibly all men are born free and equal, but the difficulty seems to be that some are born equal to half a dozen others—*Rev. James Shrigley.*

Perhaps I do not know what I was made for; but one thing I certainly was not made for, and that is to put principles on and off at the dictation of a party, as a lackey changes his livery at his master's command.—*Horace Mann.*

The proper function of a government is to make it easy for the people to do good, and difficult for them to do evil. —*Gladstone.*

Territory is but the body of the nation, the people who inhabit its hills and valleys are its soul, its spirit, its life. —*Garfield.*

"Yea, let all good things wait
Him who cares not to be great
But as he saves, or serves the State."

"Let free-born man
Search the deep things of God, since God ordains he can!"

"All private virtue is the public fund;
As that abounds, the State decays or thrives,
Each should contribute to the general stock,
And who lends most is most his country's friend."

"Our duty is to live for truth, for justice, for righteousness, and above all, for that cohesive virtue of the social order, love and kindness."

The kingdom of Heaven is not come when God's will is our law. It is come when God's will is our will. When God's will is our law we are but a kind of noble slaves. When His will is our will, we are free children.—*George MacDonald.*

He is a free man in whom the mystery of goodness manifests itself. He is the apostle of freedom who is so inspired by truth and righteousness that no bonds can hold him.—*George Bachelor.*

As the first power of a nation consists in knowing how to guide a plow, the second consists in knowing how to wear a fetter.—*Ruskin.*

We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
That Milton held. In everything we are sprung
Of earth's first blood, have titles manifold.
Wordsworth.

"While patriotism preserves the Union knitting all its people together in the bonds of brotherhood, religion can raise the whole nation to higher levels of that righteousness which exalteth it."

"The world advances, and in time outgrows
The laws that in our father's day were best;
And, doubtless, after us some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JULY 2. (INDEPENDENCE DAY JULY 4). TRUE PATRIOTISM. 1. Kings 11: 21; 21: 22; Prov. 14: 34; Amos 6: 14; Rom. 13: 1, 2; Rom. 13: 7; Rom. 13: 3; 1. Pet. 2: 17.

July 4th is the birthday of our nation. On that day in the year 1775 was adopted the Declaration of Independence in the city of Philadelphia.

It is a fact to be very much lamented, that this day has become one of noise and drunkenness in many places, that its true meaning is lost sight of. It ought to be a day when all the people of our land should renew their vows of fidelity to the principles of freedom and loyalty. It is a poor way to show patriotism by getting drunk as so many men do. It is a poor way to show patriotism by wasting money on fireworks for the purpose of making a noise. There is no patriotism in tooting tin horns throughout a large part of the night, and indulging in all sorts of rowdyism. The way in which the day is largely celebrated has made it a dread to many people, and every year witnesses many serious accidents and even deaths. It is high time that a halt is called and plans be made to redeem the day from wantonness, waste and evil, and to fill it full of helpful and uplifting thoughts and ideas.

We are not patriotic when we do any thing which injures our powers or those of other people. We are not patriotic when the restraints of decency and right are let down and license prevails. We must be just as decent and orderly on a holiday as on other days, and certainly on our Nation's birthday we ought to put a special sacredness into all that we do.

It would be a good lesson for the children to hold a public meeting on the day, have a public parade, with a drum corps to lead them. At the meeting there should be singing of patriotic songs; recitations should be given and a short address. The place of meeting could be appropriately decorated. All this would instil in the hearts of the children lessons of true patriotism.

BLACKBOARD EXERCISE

Draw an American flag, a dove, an eagle, a sword and a dollar. Write, The Lord of Hosts shall arm the Right. Tell of the eagle of freedom, the dove of peace. Explain that honoring our flag and patriotism in its truest sense is in living nobly, in wishing our country foremost in peace, not war; in uprightness, not wealth; in good, not evil.

QUOTATIONS

A STRANGE COUNTRY

I know of the strangest country,
The queerest that ever was seen,
Where they have no President, no White House,
But the boys and girls have a Queen.
They care little about Thanksgiving,
And they laugh at a pumpkin pie,
They turn up their noses at Bunker Hill,
And they haven't a Fourth of July!

They scornfully talk of the Yankees
And Washington: it is plain
They think far more of their Queenstown Heights,
Or the battle of Lundy's Lane,
Or how Wolfe conquered the fortress old,
Where the grand St. Lawrence sweeps
Around its beautiful Thousand Isles,
Away to the ocean deeps.

While you are singing "America,
They sing "God Save the Queen,"
No Stripes and Stars on their banners toss,
But St. George's Cross is seen.
And while you are hoarding your nickels and dimes,
For the Fourth of July, away
They honor the birthday of their Queen,
On the Twenty-Fourth of May.

Everything there has a royal air,
And a royal name; but, still,
'Tis a terrible loss to lose Washington
And the Battle of Bunker Hill.
For their English plum puddings I would not give
The half of a pumpkin pie,
And I wouldn't live in a country, would you,
That hadn't a Fourth of July?
—*Emma Playter Seabury.*

DAILY HELPS FOR JUNIORS

SUNDAY. Give out the best of your life in the Master's name, for the good of others.

MONDAY. Help whoever, whenever you can;
Man forever needs aid from man.

TUESDAY. Words are trustworthy only when attested by a good life.

WEDNESDAY. Because of the harmful effects of our example on others, if for no other reasons, we should refrain from the use of all intoxicants.

THURSDAY. To love truth and hate lying is the beginning of righteousness.

FRIDAY. For every trouble under the sun
There is a remedy or there is none,
If there is one, find it,
If there is none, never mind it.

SATURDAY. He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small
For the dear God who loveth us
He made and loveth all.

SONGS AND SERVICE

SERVICE—No. 5.
SONGS—Pages 31, 42, 16.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH
REINCORPORATED MARCH 10 1898.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

PETITION THE PRESIDENT!!

FELLOW UNIONERS:

In a recent letter, Dr. Wilbur F. Crafts, Superintendent of The Reform Bureau, writes as follows: "As your young people sent more anti canteen petitions to Congress than any other of the Young People's societies, we confidently expect corresponding activity in helping to defeat the attempted nullification of the law, against which we should appeal to the President, who is legally and morally responsible for the acts of his official family."

We quote the above words to indorse and emphasize them. The Young People's Christian Union took an honorable part in securing the passage of the act referred to, and now that the battle has assumed a new aspect its services are again required. The Central Union, through its Reform Legislation Committee, has led the way; now let every subordinate Union—State, district and local—follow suit by adopting and forwarding to President McKinley a petition similar to the form used by the Committee, and herewith given.

. . . .

To the President, Executive Mansion, Washington, D. C.

At a meeting of , held , the following resolution was adopted by vote of the members present:

Resolved, That we respectfully but earnestly protest against the interpretation given by the Attorney General of the United States to a recent act of Congress (Act 17, Army Reorganization Bill), and the subsequent order from the War Department permitting the sale of intoxicating drinks in the Army and continuing the so-called Army canteens, said interpretation and order being, as we believe, in direct violation of the provisions of the act of Congress above referred to, as understood and intended by the authors of the measure and its supporters in Congress.

We earnestly appeal to you as President of the United States to exercise your authority as Commander-in-Chief of the Army to suppress the sale of liquors in the Army in accordance with the plain intent of Congress in passing the act, at least until the Attorney General's opinion can be tested in the courts.

Let the petition be signed by the President and Secretary of the society, or by a special committee.

PETITION THE PRESIDENT for the enforcement of the law!

Fraternally yours,
EDWARD G. MASON,
GEORGE F SEARS,
C. A. KNICKERBOCKER,
Reform Legislation Committee.

Fill out blank spaces with names of place and society, dates, signature, etc., as necessary.

ATTENTION, MASSACHUSETTS UNIONERS!

The Massachusetts Legislature's Bureau of Statistics states that 84 per cent of crime in the State was induced by liquor, and over 96 per cent of all criminals drink. Clearly if the Y. P. C. U. cares for the salvation of all men it ought to do much for temperance. Put 84 per cent of our Christian activity against the one cause of 84 per cent of sin and crime and see what the result will be. Here is a practical suggestion from the Temperance Council of which we are an organic and responsible part. Rally the temperance and religious forces of your town or city for Temperance Day, July 4. If other societies will not rally, then the greater need to rally, yourselves. Awaken the town to something other than firecrackers. Temperance is true patriotism. Open your church or put a tent on the common. Get live speakers. Hire a band. Have a big picnic. Send the anti canteen petition to the President (see ONWARD May 13 and this issue). Get ready now for an active No License campaign. Distribute literature. Have a debate. You can do something. Do it with enthusiasm. Do it!

MERRILL C. WARD.
Sup't Mass. Y.P.C.U., Christian Citizenship Dep't.

Receipts at Headquarters May 22 to June 3 1899

General Fund.	State Assessment	$69 60	
	Junior Dues	3 50	
	Post Office Mission	——	
	Supplies and Miscellaneous	5 18	$78 82
Mission Fund.	Two-cents-a-Week	$56 31	
	Aunty Brown	——	
	Atlanta Building	14 77	71 08
Special Appeal.	Medford Hillside	2 00	
	Abington, Mass.	1 00	
	No. Weymouth, Mass.	3 00	
	Springfield, Mass., 1st Ch.	5 00	11 00
	Total		$160 36
	Previously reported on Special Appeal	40 00	
General Fund.	State Assessments	$136 80	
	Junior dues	1 00	
	Post Office Mission	——	
	Supplies & Miscellaneous	1 35	$139 15
Mission Fund.	Two-Cents-a-Weeek	60 14	
	Aunty Brown	——	
	Atlanta Building	6 25	66 39
Special Appeal.	Mitchellville, Iowa	1 00	
	Macedon, N. Y.	1 00	
	S. Braintree, Mass.	3 00	5 00
			$210 54
	Previously Reported	$51 00	

Our Young Folks

ONLY A BIRD

Only a bird!—and a vagrant boy
Fits a pebble with boyish skill
Into the folds of a supple sling.
" Watch me hit him. I can, an' I will."
Whirr!—and a silence chill and sad
Falls like a pall on the vibrant air,
From a birchen tree, whence a shower of song
Has fallen in ripples everywhere.

Only a bird!—and the tiny throat
With quaver and trill and whistle of flute
Bruised and bleeding and silent lies
There at his feet. Its chords are mute.
And the boy with a loud and boisterous laugh
Proud of his prowess and brutal skill,
Throws it aside with a careless toss—
" Only a bird!—it was made to kill."

Only a bird!—yet far away
Little ones clamor and cry for food—
Clamor and cry, and the chill of night
Settles over the orphan brood;
Weaker and fainter the moanings call
For a brooding breast that shall never come;
Morning breaks o'er a lonely nest
Songless and lifeless, mute and dumb!

—*Mary Morrison.*

◆

THE LIFE IN DAVID'S BULBS

"They are so awfully brown!" sighed Davie.

Dora looked doubtful.

"Perhaps," she said, giving her brother's arm a sudden squeeze, "perhaps you had better ask him again."

They both looked wisfully at the burly figure of the florist who was hurrying past with his arms laden with flowers. But the florist never noticed the two small people who stood watching him so eagerly. Instead, he went on arranging the pots, and at last, with a sigh of satisfaction, turned about.

"Why!" he exclaimed, "haven't you gone yet?"

"No, sir," answered Davie, stoutly. "We were waiting to speak to you."

The busy florist smiled. "Well, I am waiting to hear you speak," he said.

"Then I will tell you," said Davie, with a very manly air, "that I am 'most afraid you made a mistake about these and have given me the wrong things."

As he spoke, Davie held out the brown bulbs, and the gardener smiled as he took them.

"I believe," he said, "that you asked me for 'the beautifulest flower to give for your mamma's birthday.' "

"That was it, sir," said Davie; and Dora nodded her brown curls approvingly.

The gardener looked at the three little bulbs, and then, rubbing his hand across his forehead, he said slowly, and as if speaking to himself:

"There is a heap o' beauty in these little brown roots, though now they look as if no spark of life was in them. But wait a few weeks. Now run, my little man, and plant them as I told you. Then wait."

Davie and Dora looked very sober as they took their package and marched away.

"I think," said Dora solemnly, "that he is the most queerest man I ever saw."

The next morning was Mrs. Eastman's birthday, and she seemed completely mystified when the twins came in carrying three small flower pots, with nothing in them, apparently, but black earth.

But when Davie earnestly told her all the gardener had said, Mrs. Eastman kissed each upturned face. And when big brother Tom smiled at the birthday offering, she said:

"Smile away, Tom, but we will keep our smiles until the lilies bloom."

Time went on, and the twins began to get discouraged.

"I'm afraid there's nothing coming after all," said Davie.

"Now you are impatient," said Mrs. Eastman. "We will wait and see."

That night the twins seemed unusually excited over something.

"I don't believe he is a nice boy at all," Davie was heard to say. "He always looks so cross."

"I am sure he can't be all wrong," said Dora, "for his mother is so nice; and anyway, Davie, we will do as she asked us, and go over there to-morrow."

From this, Mrs. Eastman gathered that the children were speaking of their new neighbor. But she said nothing and awaited results. And after their visit the next day, the twins burst merrily into the big sitting-room, and said:—

"Mother, he is so nice and unselfish! He let us use all his playthings and was so kind."

"Then I believe," said Mrs. Eastman, "that the little lily neighbor must be like our bulbs."

The children looked wonderingly at her.

"You see," she continued, "You only judged Bertie Harris by his outward appearance as you did the poor brown bulbs. And you never thought of the warm little heart beating under his jacket, any more than you thought of the beautiful green life in the lilies. So I think that if my boy and girl will always wait until they see the inner life, they will never say unkind or cruel things of people."

And Davie and Dora were delighted with the pretty thought, and afterward, whenever they saw a face which to them looked unhappy or cold, they always whispered:—

"Maybe he is a lily bulb."

One morning, Mrs. Eastman called them to her, and there, in each flower pot, was a tiny shoot.

And though the time passed slowly to the eager watchers, yet the lilies grew tall and stately. From the heart of each plant rose a straight stalk on which the tiny buds appeared.

Then slowly, Oh, so slowly, these opened, and at last their beauty and fragrance delighted the Eastman household. And no one was happier than the two children when Mrs. Eastman said:—

"Suppose we give one of our plants to the little neighbor across the way. He has no flowers, and would love these, I know."

So the lilies were sent on their mission of love, and Davie and Dora never forgot the lesson they had learned from them.—*Gertrude Robinson, in Happy Hours.*

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THE TOPIC SERMON

BY REV. BURTE B. GIBBS

Topic, July 2.

LIBERTY AND LOYALTY

This year these two words mean much to us. The American nation, interfering in behalf of a suffering people, has been borne along by a current of events from which there seemed no honorable escape, to the estate of a great world power. The naval victories and military achievements of "The Little War" followed each other with such unprecedented rapidity as to stir all hearts.

Our fathers remember when the watchword of one section of this country, battling with another in the throes of civil conflict, was "Liberty and Union." But this year, in mutual token of respect and regard, President William McKinley electrified the now loyal veterans of the old Confederacy, General Joseph Wheeler addressed the patriots at Boston on Memorial Day and many similar occurrences conspire to persuade us that Northern and Southern prejudices, like the old provincial and colonial jealousies, are melted or merged in the absorbing and grander life of "The Great Republic."

Moreover the faith of men, everywhere, makes practicable the thought of Universal Brotherhood. Thus triumphs of civilization and the world's progress towards perfect liberty of speech and action, towards perfect loyalty to truth and right, are won. The power of public opinion, as affecting the Peace Conference at The Hague and the Dreyfus incident also, surmounting the barriers of nations and enforcing the principles of justice in favor of individuals, are illustrations.

But there is a higher sense in which the day we celebrate, and the topic which it suggests, may be taken. *Liberty is the state of being free.* We are free physically, but how many among us are morally free? The children of this world are as securely bound by sins, inherited and acquired, as though their bodies were wound and tied by cords. Crimes, too terrible for the pure in heart to contemplate, are perpetrated with such alarming frequency as sometimes to almost warrant the words of Stevenson to his mother: "Optimism has gone to smash."

In its holier application the second word of our topic is very closely allied to the first. For *Loyalty is the state of being true*, and to be free from sin is to be true to moral law. We are true to country but, as countrymen, are we true to ourselves? Not if we steal, cheat or defraud, not if we gossip, falsify or exaggerate; not if we swear, use slang, or do any of the unworthy things so commonly done. We are "children of God and joint heirs with Christ," to "an inheritance incorruptible, undefiled, and that fadeth not away." If we are truly loyal to our God, our neighbors and ourselves, we shall be free indeed.

Brothers and sisters, let us thank the good Father for the gifts of political equality and personal independence. And may each celebration of National freedom inspire us to be more loyal to those principles for which the fathers fought and for which the nation lives. But let us praise and honor Him for hope in that liberty of soul—triumph over sin and death—which we so cherish. And may our praises, supplemented by our prayers, inspire us to "Put on the whole armor," and to "Stand fast in the liberty wherewith Christ hath made us free."

Watertown, N. Y.

TENTH ANNUAL CONVENTION OF THE Y.P.C.U OF OHIO

Held at Summit Station, June 2, '99

There are 30 Unions in fellowship with the State organization; 23 of these were represented by 47 delegates, all officers and the many visitors made up the largest convention in the history of the Y.P.C.U. of Ohio.

The devotional conference at the early morning hour was conducive to develop the good spirit which prevailed throughout the entire day. The corresponding secretary's report revealed many encouraging and some discouraging features in the work among the local Unions. Only two Unions have been overcome by discouragement and given up the work while four new ones have been organized which gives us an increase in membership over the first year which is very gratifying indeed. We are making an effort to keep in touch with organizations through our denominational press but not to the extent we have reason to expect, for at least one copy of the LEADER or ONWARD, together with the Convention circular should be found in every Universalist home in the State. $1,239 66 have been received by the various Unions during the year. $556.50 of this amount have been used for the support of the local churches, while still smaller amounts have been expended for missionary and charitable purposes. Nearly all Unions have paid their dues in full and we hope to have a good representation at the National Convention at Lynn in July.

Abstract of Treasurer's Report:

Balance on hand June 1, '98	$151 86
Receipts to May 27, '99	230 05
Total	$381 91
Total expense	312 28
Balance	$69 63
Amount received at Convention	10 50
Balance in treasury	$80 13
Dues yet unpaid	65 45

The first annual report of the Literature Committee revealed the total receipts to be $74 08. Expenses for printing and distribution, $69.42. Balance to carry forward, $4 66.

The following are some of the recommendations adopted by the Convention:—

1. That each local Union appoint a reporter to send news items to our denominational papers.
2. That the corresponding secretary appoint an agent in each Union to increase and collect the subscriptions to the "Two-Cents-a-Week Fund."
3. That there be a closer union effected between the Junior and Senior Unions.
4. That the Executive Board be empowered to consider the feasibility of a ritual and installation service, and adopt the same if, in their judgment, thought wise.
5. That the work of the Literature Committee be continued, and that emphasis be placed upon individual distribution.

The election resulted as follows:—

President—Mr. E. M. Waller.
Corresponding Secretary—Laura Green.
Recording Secretary—Pearl Littell.
Treasurer—Rev. G. H. Ashworth.
Executive Board—A. I. Spanton, A. D. Sanders, E. G. Garber.

At 5 P.M., the hour for the annual banquet, which is an important feature at these annual gatherings, 200 guests were very acceptably served by the good people of Summit Station. Rev. A. B. Church, of Akron, presided as toast master in his usual happy manner, and succeeded in calling out both wit and humor from those yet inexperienced in matrimonial adventures; but the merriment and laughter at the expense of the bachelors and maidens was softened and brought into the most peaceful mood by the closing response by our "sainted Aunty Brown."

The closing address of the evening and Convention, upon "The Responsibilities of Youth," by the Rev. Henrietta G. Moore, of Springfield, impressed upon the mind of every Unioner the need of more thoughtful consideration of the Christian development of the youth of to day. It is the hope that the spirit and enthusiasm which prevailed at this Convention will be carried into every Universalist church in the State.

LAURA GREEN, *Cor. Sec.*

Attica, O.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, JUNE 23, 1899. No. 25.

Rev. Edward G. Mason, Editor

CONVENTION RATES

The following arrangements have been made:

1. From the territory covered by the New England Passenger Association, i. e., Maine, Vermont, New Hampshire, Massachusetts, Connecticut and Rhode Island, round trip tickets, the return portion of same to be validated by the Special Agent at the Convention, will be sold and good going July 11–19 inclusive, good returning 12–20 inclusive, at the following rates: Two cents per mile from points within twenty-five miles of Lynn; one dollar from points from twenty-five to thirty-three miles of Lynn; and one and one half cents per mile from points more than thirty-three miles from Lynn.

2. From territory covered by the Trunk Line Association (including New York city), i.e., Buffalo, Pittsburg, Parkersburg and east thereof, except New England as above. Each person who pays full first-class fare going will be returned at one-third the highest limited fare by the route traveled, on the Association's certificate.

The certificate must be obtained of the ticket agent at the starting point (not earlier than Saturday, July 8), endorsed by the General Secretary at the Convention and then presented by the holder to the ticket agent at Lynn to obtain the one-third fare returning.

The return journey must be made by the line over which the going journey is made; and the return ticket will in all cases be closely limited to a continuous passage to destination.

3. From territory west and south of the Trunk Line termini, the rate will be one fare for the round trip. The journey must be a continuous passage. Signature form of ticket will be used from all points in the territoay. Tickets on sale going July 8–11.

Rates from territory covered by the Southwestern and the Southeastern Passenger Associations are yet to be received.

A further application for an extension of return limit has been made, the action on which will be made known as soon as received.

Be sure to give the ticket agent timely notice of your intentions that through tickets and certificates may be ready when required.

Official Route

The official route for Indiana and Ohio is the Nickel Plate, West Shore and Fitchburg.

For the Great West and Northwest, the Wabash, West Shore and Fitchburg All meeting at the Falls and Buffalo on Tuesday morning and leaving Buffalo on Tuesday evening, arriving at Boston on Wednesday morning at 10.20 A.M. all on one train.

NOTICE OF ANNUAL MEETING

The annual meeting of the Young People's Christian Union of the Universalist Church will be held in the First Universalist Church, Lynn, Mass., July 12–19, 1899, beginning on said July 12, at 7.30 P.M., for the following purposes:—

1. To elect officers for the ensuing year.
2. To transact such other business as may properly come before the meeting.

ALFRED J. CARDALL, *Secretary*.

THE GREAT JUBILEE

A GENUINE JUBILEE

There is no longer any doubt—if there ever was any—that the Lynn Convention is going to be all that its name asserts, a Jubilee Convention. It will be a Jubilee Convention in point of numbers, for one thing. From all directions come tidings of enthusiasm on the part of Unioners who are preparing to attend the great decennial anniversary of our beloved Union. Every mail brings letters telling of the eagerness with which our young people are looking forward to the gathering, and unless all signs fail, Lynn '99 will become more historic in Christian Union annals than was Boston '95. So be it! If Boston '95 is eclipsed by Lynn '99 we are ready to shout without the least compunction or regret: "The King is dead. Long live the King!" It will be to the greater glory of previous gatherings if they prepared us for larger things.

HONORING DR. SAWYER

On the very day that word came to us of the illness of Dr. Sawyer, we received the first proof of the Lynn '99 special badge medallion, upon which his portrait appears. It is an honor justly due this father of faith that he should thus receive recognition from the young people of the church which he has done so much to strengthen and upbuild, and every Unioner will wish to wear on his or her breast at Lynn this badge, which will this year have a special significance. We trust that Dr. Sawyer will yet rally from his illness, and that we may have the privilege of greeting him at the time of the Lynn Convention as we did at Boston '95. We may say of the badge, that Dr. Sawyer's portrait is a marvellously just likeness, and that it will be in this respect the finest badge yet issued by the Central Union.

LET US SING

Three State songs appear in this issue. Let every State which has not already done so adopt a song at once, and have it printed on slips for use at the Convention. Every State delegation should have their rally song ready Jubilee (Wednesday) night. Practise them on the way and then you will be in good tune for the Convention. Of course every Unioner has already learned the Prize Rally Song, and has provided himself with the leaflet containing both that song and the Jubilee Hymn. If any Union or Unioner has failed to secure copies of the leaflet, order them at once of the General Secretary. Then supplement that with other stirring rally songs. The "Christian Union Battle Hymn," (the printer made the title "The Battle Hymn of the Republic," but we forgive him, even though the Christian Union does refuse to be considered any longer a merely National institution) which was published in the June 9th issue of ONWARD, is full of the right spirit and comes from the Mission Church at Atlanta. *Sing!* SING!! SING!!! Of course we'll all sing. Even those of us who can't sing intend to do our best to make "a joyful noise unto the Lord."

PRESIDENT FOWLER ENTHUSIASTIC

A letter just received from President Fowler was evidently written during a paroxysm of enthusiasm. And no wonder! Hear what he says: "*The Atlanta church has purchased a lot for* $3,750 *and paid* $1,250 *down, the balance due in three years!*" Then our worthy President bursts forth into the inspiring strains of "In 1900, Atlanta." Anyone who has heard President Fowler sing (?) will be glad he wasn't around just at that time. But then, doubtless he enjoyed it, and probably he followed it up by throwing his tall hat into the air and trying to catch it before it turned. That is all right as long he came down again. He is too valuable a man to be translated just yet.

A WORTHY DESCENDENT

It is a pleasure to be able to present an excellent likeness of the genial and efficient Chairman of the Lynn Local Committee, Mr. C. Neal Barney. The biographical notice, which appears with the picture, tells more of Mr. Barney's ancestors than it does of Mr. Barney himself. It is only necessary to say, however, that Mr. Barney is the kind of a man he ought to be considering his pedigree, and that if the shades of those five Mayflower pilgrims are present at the Lynn Convention they will be proud of their descendent.

A HARD FIGHT WON

"We have the one fare to all points east of and including Chicago to Buffalo. It was a hard fight and we won." So writes the Western Transportation Agent, Mr. Sears, and he has reason to be proud of his achievement. For many weeks now Mr. Sears, aided by Mr. Fowler, has been working to get the single fare for the Central West. It seemed for a long time that he must fail—but he didn't. In the East, Mr. Frazier and Secretary Cardall have worked equally hard, and the railroads have also been fairly generous with them. Now let us show our appreciation of the confidence in and kindness shown us by the railroad officials, by attending in large numbers and by rigidily observing our individual contracts with them in purchasing limited tickets. We ought to have a single fare rate all over the country; and we will have it next year if present estimates of the attendance at Lynn '99 do not prove misleading.

THE TRUE SPIRIT

Yes, we are enthusiastic, and we want an enthusiastic Convention. We believe in rally songs, and almost every other kind of an evidence of righteous enthusiasm (Convention yells *not* included), when we have so much to be enthusiastic over as we have this year. But above all else we want the spirit of the Convention, and of those who attend it, to be a reverence for holy things, a real spirit of thanksgiving for God's manifold blessings upon us as an organization, a spirit of loyalty to Jesus Christ, and of consecration to Him and the noblest things of life. Let Lynn '99 be a Day of Pentecost to the young people of the Universalist Church, a season of grace and spiritual uplifting. Let us pray, fellow Unioners, that it may be such; that it may be marred by no evidence of selfishness, or unkindness, or harsh and cruel word, or unjust charges against those who may not agree with us as to the best policy to be pursued in Union affairs. There may be diversities of thought, but in spirit let us be one in Christ. Better make a mistake in legislation than violate the law of Christian kindness and love.

MUCH OF the space in this number is devoted to convention information, and the next issue will be entirely so. The series of articles on the Young People's Religious Societies of America has been interrupted for the present, but their publication will be resumed as soon as possible. Likewise many other special articles are being held back because of lack of space. But "Lynn '99" is the all-important subject just now, and everything else must take second place.

LYNN LETTER

Lynn is beautifully located. Perhaps you don't remember just where it is though. If you don't, get out your geography, blow the dust off and look at the map. In the first place you will notice that we are on Nahant Bay on the beautiful North Shore of Massachusetts Bay. Now you will observe a little neck of land making out from Lynn and marked Nahant on your map. Of course you've heard of Nahant, the far-famed summer home of many of Boston's wealthiest citizens and the all the year around home of Senator Henry Cabot Lodge. When you have a spare hour during the convention, you will jump into a barge, as we call it in Lynn—an omnibus, as you call it in most places—and go down to Nahant for a fish dinner or simply to sit on the rocks and see the waves dash up. Or better still you will go down on your wheel, about five miles over as fine a stretch of road as you ever traveled—the narrow way between the bay and Lynn harbor, or what is Lynn harbor when the tide is in.

Then Marblehead, equally attractive and more quaint, and Salem, historic old town, are both close at hand and easily reached. But you have already learned of these places and will learn much more when you visit them on the excursion that goes by trolley up through Essex county.

But I haven't told you about Lynn itself. I don't know how much of a city you think we are, but I can tell you what we think about that. We think the next census will show that we have about 70,000 people. They call us the Shoe City, and we do claim to make more women's shoes than any other city in the world. But that isn't all our people do. The great works of the General Electric Company are in our city and so are many minor industries. Then again hundreds of us go to Boston to earn our daily bread and we go in seventeen minutes by train, over the Eastern Division of the Boston and Maine Railroad.

Perhaps you think that Lynn ought to be larger, and perhaps it should be, considering the fact that it was settled in 1629, a year before Boston. But then, Salem was settled a year before Lynn and it isn't much more than half as large.

It may surprise you when I tell you that the great forest park of Lynn is the second largest forest park owned by any municipality in the country, second only to Fairmount Park in Philadelphia. It is a beautiful spot too, and the roads are excellent for wheeling, driving, or, of course, for walking.

Now it would take all the space in two or three ONWARDS to tell you all the attractive things about Lynn and its desirability as a convention city. I have only hinted at two or three. You will have ample opportunity to investigate all these places when you get here and the best of it all is they are all accessible and easily reached from our beautiful church on Nahant street. Come and see them, but let them all be incidental to the great convention itself, which is bound to be a record breaker in every respect, or I am no prophet.

JUBILEE.

THE LYNN '99 COMMITTEE

All inquiries regarding rates of accommodations, requests for advance engagement of rooms, and other correspondence concerning the local arrangements at Lynn, should be addressed to one of the following officers of the Lynn '99 Local Committee:—

Chairman, Mr. C. Neal Barney, 103 Green St., Lynn, Mass.

Secretary, Miss Ida M. Oliver, 8 Fayette St., Lynn, Mass.

Accommodation Committee, Mrs. Frank E. Ryder, 54 Fayette St., Lynn, Mass.

C. NEAL BARNEY

The chairman of the Lynn '99 Central Committee of Arrangements is Mr. C. Neal Barney of that city. Mr. Barney was born in Lynn, less than twenty-five years ago. Although he boasts of five ancestors who were in the little pilgrim band that landed on Plymouth Rock, his family for several generations past have been Quakers of which sect he was a birth-right member. He was educated in the Lynn public schools, at Tufts College where he received the degree of Bachelor of Arts, and at the Law School of Boston University where he took the law degree. In college he was a member of the Theta Delta Chi Fraternity and upon graduation was chosen to membership in the Phi Beta Kappa society. He also belongs to the Phi Delta Phi Legal Fraternity, is secretary of the Tufts College Club of Massachusetts and is a member of several literary and social clubs in Boston and Lynn, besides being the president of the Massachusetts State Young People's Christian Union. After graduation from college and before studying law Mr. Barney was an instructor in mathematics in a private school and was for a time connected with a well-known Boston publishing house. He is now a member of the Massachusetts bar and is engaged in practice in Boston and Lynn.

PENNSYLVANIA STATE SONG

(TUNE—Missionary Hymn.)

From Pennsylvania's mountains we've come to swell the throng
Of Unioners and Unions who help our cause along.
So glory to the Father we'll sing with all our might,
And pray that He will guard us and keep us in the right,

It is the right we're seeking, we from the Keystone State,
And if we work together we'll win for Jesus' sake.
Then let us be united, one Union for our Lord,
From Maine to California be ours in thought and word,

Our life work lies before us; we'll to our State be true;
And ever keep before us our colors White and Blue,
So glory to the Father let's sing with all our might,
And strive to help each other to win and keep the right.

MASSACHUSETTS SONG

BY CHAS. NEAL BARNEY

Tune—Webb

When sons of God assemble
  To praise His name in song
And make the heavens tremble
  As rolls their tide along,
When youth enrolls its soldiers
  To fight all wrong they see,
Among the foremost warriers
  Shall Massachusetts be.

The cross of Christ we carry
  Firm planted in each heart,
So shall we never tarry
  While we can do our part.
For Love is like a river
  That flows forever on
And carries God, the Giver,
  In widening course along.

Springs Hope from Christian Union
  To pierce the clouds of doubt,
Springs strength from our communion
  All sin to put to rout,
All selfish cause and motive,
  All wrong and perfidy,
And make our souls devotive
  To Christ's humanity.

We'll raise the pure white banner
  Of Christian Hope and Love
And help in every manner
  To wave it high above,
Till victory be perching
  Upon its strong-built frame
And God in vain be searching
  For those who scorn His name.
Our Bay State flag shall ever
  Be raised in triumph high;
'Neath its fair folds we'll never
  Be loath to fight and die.
So now with purpose steady
  To do what we can do,
Here's Massachusetts ready
  To Christ and Church aye true.

Lynn, Mass.

NEW JERSEY STATE SONG

BY DR. HENRY N. DODGE

(TUNE—Ernan.)

We dwell where ocean's ceaseless roar
Forever chants upon the shore,
Where whispering pines in woodlands fair
With scented breath perfume the air.

There in his cabin by the sea
Lone Potter waited patiently
Until the sainted Murray came,
Love's glorious message to proclaim.

Comrades, take heart, sin's troubled night
Shall pass away, and morning light
Shall flood each waiting hill and plain,
And Love, at last triumphant, reign.

Like ocean's anthem, deep and strong,
To God we raise our joyful song;
Like voice of pines to heaven above
Our prayer shall seek the Throne of Love.

Come, gracious Saviour, lead the way,
Be thou our guide from day to day;
Great Conqueror, let us share with Thee
Thy universal victory!

LYNN '99 TRANSPORTATION AGENTS

In another column will be found a statement by Secretary Cardall regarding rates of transportation to the Lynn Convention. The Unioners should now begin to arrange the details of the trip. Below we give a list of the State Transportation Agents, to whom the Unioners in the various States will please address their inquiries for information. As the list is by no means complete this week, Unioners in States not represented will please address the General Agents whose names head the following list.

GENERAL AGENTS

Eastern, A. F. Frazier, 17 Stephens St., Lynn, Mass.
Western, Geo. F. Sears, 30 Walnut St., Chicago, Ills.

STATE AGENTS

Maine: F. S. Rand, 7 Prospect St., Portland, Me.
New Hampshire: C. R. Randall, Woodsville, N. H.
Vermont: Bertrand Bigelow, Rutland, Vt.
Massachusetts: J. Herbert Barker, 283 Upland Road, No. Cambridge, Mass.
Rhode Island: J. G. Brown, Woonsocket, R. I.
Connecticut: D. P. Pennywit, 215 Orange St., New Haven, Conn.
New York: Chas. H. Ballou, 60 Seneca St., Utica, N. Y.
Pennsylvania: James S. Stevens, Philadelphia, Penn.
Ohio: Rev. Geo. H. Ashworth, Mt. Gilead, O.
Georgia: Mr. Bond, Gould Building, Atlanta, Ga.

OXFORD COUNTY (MAINE) DISTRICT CONFERENCE

The semi-annual meeting of the District Union of Oxford County was held at West Paris, in conjunction with the Spring Conference of the Oxford Association, May 31 and June 1st.

The occasion was one of delightful informality and cordiality, as well as helpfulness. The committee had prepared a most commendable program and every number was filled as assigned. The papers and addresses were all of a high order, and we are sure the friends at West Paris must have received a renewed impetus from the words spoken, and the members of the Union gathered there from widely separated sections of the District, returned to their homes with a greater desire to work together for the highest good of all. The Universalists have no church at West Paris, but worship in the Baptist church at present, intending to build a church home for themselves in the near future. Our Baptist and Methodist friends expressed their willingness to co-operate with us in our desire to uplift manhood to the life ideal, by the pastors and many of their people being in attendance and taking part in the conference meetings. The next meeting of the Union will be held in November. Among the speakers and leaders of devotional meetings were: Revs. W. J. Taylor, C. A. Knickerbocker, E. W. Webber, H. A. Markley, John Kimball, N. W. Hooper, A. Gertrude Earle and Caroline E. Angell, Mr. S. B. Cummings and Misses Marjorie Kelley, Lucy Fuller and Annie M. Frye.

WITH OUR WORKERS

ST. JOHNSBURY, VT.—The Y. P. C. U. recently held a "Library Social" which afforded all present a very pleasant evening. Many well-known books were impersonated. Readings from some of the books represented and several musical numbers made an enjoyable program. Rev. Harry Lawrence Veazey displayed in a striking way some of his characteristic energy when on a recent Sunday he preached at four services, driving over forty miles to accomplish it. He conducted morning service at St. Johnsbury, going from there to St. Johnsbury Centre, then to West Concord and from there to Lyndonville and back home that night. On the afternoon of Memorial Day, Mr. Veazey gave a very finished and interesting oration in Music Hall before the G. A. R. and friends who filled the large auditorium. The papers gave an extended report of the oration, commenting very favorably upon it.

SPRINGFIELD, VT.—June 11 was observed as Juniors' Day. The pastor preached to the Junior Y.P.C.U. Forty-five children were in the congregation. Our report for the association year shows a gain of 16 families, not including a number which have children in the Sunday school. The school has made a net gain in the year of thirty one members, the total enrollment now being 105. The Junior has more than doubled, having a membership of 52.

FARMINGTON, MICH.—Our Union held memorial services Sunday evening May 28. The G. A. R. Post was invited and attended in a body. The church was crowded. The Ladies' Union and Y. P. C. U. together are preparing a farce to be given June 17, called "The New Women." The children of the church, as we have no junior organization, took charge of the devotional meeting June 10.

HARTFORD, CONN.—The Young Peoples' Guild recently gave an operetta, "Prof. T. DeWink, composed by Mr. Geo. H. Hebard, Superintendent of our Sunday school, and netted $84 65. We finished paying our State assessment and contributed $50 toward the expenses of the parish. On Sunday, May 28, members of our Union decorated the graves of Rev. Elhanan Winchester, who preached the first Universalist sermon ever heard in Hartford, and Rev. S. A. Davis. June 4 an enthusiastic "hymn meeting" was held. We hope to send a large delegation to the Jubilee Convention. Our Post Office Mission collector has ready for shipment 7128 pages of Universalist literature and 418 good magazines. Sixty-two of our members contribute to Two Cents a Week for missions.

PROVIDENCE, R. I.—The third annual election of officers of the Union of the Church of the Mediator took place June 5, at the home of the President, Miss Marion L. Gardiner. We have found it helpful to have our business meetings at the homes of members and followed by a little social. The attendance at the last reached the maximum. Our best work has been in the devotional meetings, which are steadily improving. We close the year with fifty-four members. A present of $35 was voted to the church, and $10 to the Central Union. We expect our full delegation at Lynn '99 and several visitors. The newly elected officers are: President, Mr. F. E. Lakey; Vice President, Miss Carrie Oatley; Secretary, Miss Lillie Williams; Treasurer, Mr. Howard A. Presbrey.

BRIMFIELD, O.—The secretary, Miss Mary Porter, writes: We are proud of the fact that we are the banner Union in Ohio, in number of members. We have received seventeen new members during the past year, and seven of our members have joined the church. We have distributed six thousand pages of literature, and have contributed nearly eight dollars to the State Post Office Mission.

HIGHTSTOWN, N. J.—This Union was somewhat belated in its observance of Young People's Day. Beginning with the last Sunday in January special services were appointed for four Sundays in succession, but each time a very severe storm interfered. On account of the near approach of Easter, it was then thought best to postpone the observance of the day until later in the season with the result that the program arranged for Sunday, January 29, was not carried out until Sunday, May 21. At the morning service the pastor, Rev. Edward G. Mason, gave the address which he delivered before the Middle States Conference last fall, on "Youth in Church Work." The evening exercises included a paper on "The Right Incentive," an address by the pastor, special music and the singing of rally songs. The offering for the Atlanta Mission Fund was $11.02, and several sets of Two Cents a-Week envelopes were taken.

READING, PA.—This Union celebrated Young People's Day in two parts. In January we had Dr. Sweetser, of Philadelphia to preach for us, and we finished the celebration on April 16th by having papers read by Misses Sallie Marsh and Ida East relating to the work in the South. Our president, Chas. Kramer, made an address on Two-Cents-a-Week for Missions, which was followed by an address by Dr. Rogers. A collection amounting to six dollars was taken, and a number of Two Cents a Week envelopes were distributed.

GIRARD, PA.—On Tuesday, May 23rd, occurred the first death in our Union since its organization nearly five years ago. It was that of our first president, Mrs. F. D. Shipman, whose husband is a nephew of Rev. C. L. Shipman. She was a member of our church, and a faithful worker in the Ladies' Aid Society, Sunday school and Union, and was loved by all who knew her. On Thursday words of comfort were spoken by Rev. O. R. Washburn. The floral tributes were many and beautiful. Among them was a large bouquet of white lilies of the valley and blue forget-me-nots tied with our emblematic colors; at the service in the cemetery this was, at the request of our members, dropped upon the casket by a relative who is one of our officers. So we left her sleeping among the flowers she loved so well.

AN INTERESTING EVENT

An event in which our Unioners will be interested took place at the Hotel Shoreham, Washington, D. C., Tuesday June 13, when Rev. George E. Cooley, President of the Vermont State Union, was married to Miss Winnifred Harper, of Washington. The wedding was attended by visitors from St. Louis, Terre Haute, Hartford, New Haven, Buffalo and other cities. Mr. Cooley is a graduate of both departments of St. Lawrence University, and has been pastor at Rutland since his ordination in 1897. Miss Harper is daughter of Mrs. Ida Husted Harper, a prominent worker in the woman's movement, a contributor to many influential journals and one of the speakers at the Woman's International Convention soon to be held in London. Miss Harper is a graduate of Leland Stanford, Jr., University. The ceremony was performed by Rev. Edward G. Mason, of Hightstown, New Jersey. Among the numerous presents received from friends were gifts from such well-known women as Mrs. Elizabeth Cady Stanton, Mrs. May Wright Sewall and Miss Susan B. Anthony.

GUIDE TO "METROPOLITAN BOSTON" AND "UNDER THE HUB"

It is expected that there will be a large number of Unioners in Boston in July, and to see Boston in good shape they will want a good guide-book. Send 29 cents to the Publishing House and they will send you a copy of "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send 10 cents for "Under the Hub," a "Subway Souvenir," a little book giving much information and many illustrations of Boston's famous Subway.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JULY 9. CHEER FROM BIBLE PROMISES.—Josh. 1:9; James 1: 12.

SCRIPTURE LESSON—John 14.

PRAYER:

Father Almighty, thou who art the source of all life, the Giver of all things which make life bright and beautiful, we come to Thee with thanksgiving and with praise. Wilt Thou come into our hearts and lives and make them Thy dwelling-place. We realize that our thoughts are not Thy thoughts, that our ways are not Thy ways, yet we trust Thee because we know that Thy thoughts are full of love and tenderness, full of pity for Thy earthly children who are struggling up toward the light of Thy countenance. May our hearts be filled anew with a sense of Thy divine protection and Thy loving care. We thank Thee that Thou hast never left us comfortless, that Thou hast been with us in our seasons of joy and our days of sorrow. We thank Thee for the gift of Thy word; for the Book which has been the comfort and the inspiration of all Thy children from the earliest time until now. May we study it reverently and may it be to us a guide in our hours of weakness, and a joy and a comfort through all our days. Amen.

SUGGESTIONS

I. Contrast the teachings of the Old and New Testament: which is affirmative and which is negative?

II. Do promises of spiritual or material blessings predominate in the Old Testament? In the New Testament?

III. As the race develops what Scriptural blessings become most inspiring?

IV. What Bible promises appeal especially to young people?

V. What did Christ especially promise his disciples and followers?

VI. Why should we search the Scriptures for encouragement and cheer?

Let each Union member quote the promise which brings to him the most help and courage and tell why.

DAILY SCRIPTURE READINGS

MONDAY. Gal. 6: 9.
TUESDAY. John 12: 32.
WEDNESDAY. Rom. 8: 37-39.
THURSDAY. Phil. 4: 7.
FRIDAY. Matt. 11: 28-30.
SATURDAY. Psa. 23.
SUNDAY. Matt. 5: 1-12.

QUOTATIONS

The Gospel teaches that in spiritual things we walk by faith, not by sight; that we can trust where we cannot understand; that we do not find God by intellectual arguments or theological distinctions, but by becoming little children in simplicity of heart.—*James Freeman Clarke*.

The word of God will stand a thousand readings and he who has gone over it the most frequently is the surest of finding new wonders there.—*J. W. Hamilton*.

"The good news in the Gospels is that perpetual inspiration of hope which comes through their influence to the human heart."

"We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll
From all old flower fields of the soul.
And weary seekers at the best
We come back laden from the guest,
To find that all the sages said
Is in the book our mothers read,
And all our treasures of old thought
In its harmonious fulness wrought."

So long as the world lasts all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest.—*Matthew Arnold*.

"I do not see how any man or woman can be even respectably educated who has not an intelligent acquaintance with this greatest and most influential Book of our civilization."

It is the most reasonable thing in the world to believe that God, being what he is, will do as he promises to do. —*Hopkins*.

"God's word teaches us that we should never faint under any trial. God chastens us, not to crush us, but for our profit, that we may be partakers of His holiness."

If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible.—*Robertson*.

Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and on the whole, the only essential part of my education.—*Ruskin*.

"The Bible is the best gift that God ever gave to man; and we are glad to take it as He has given it to us and to use it for our own and others' instruction in righteousness."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JULY 9. THE FAITHFUL EVANGELIST, REV. ABEL C. THOMAS, BORN JULY 11, 1807. 2. Tim. 4: 5; Eph. 4: 11, 13; 2. Tim. 4: 7; Psa. 92: 1, 2; Psa. 90: 16, 17; Psa. 91: 1, 2; Psa. 86: 11.

The memories that cluster around the name of this soldier of the Cross, are very precious.

He was a faithful follower of the Master, and as a believer in the doctrines of Universalism he fully believed that he was in possession of "the faith once delivered to the saints." Of Quaker ancestry he was ever a promoter of the gospel of peace.

He was a sturdy defender of our precious faith at a time when good soldiers of our Lord Jesus Christ were greatly needed; for that was a period in the history of Christianity, when cruel views were held by many of the churches concerning the character of our Heavenly Father, and horrible things were taught in regard to the everlasting destiny of the majority of mankind. Abel C. Thomas taught that God was the wise and loving Heavenly Father, who was "good unto all, and his tender mercies were over all his works," hence the doctrine of endless punishment for any soul could not be true, and he clearly proved his position both from the Bible and reason. Not only was this man very successful in defending our beautiful faith, but he was one who went about his Master's business, wherever he might be doing good.

During the early years of the War of the Rebellion, he was the pastor of the Lombard St. church in Philadelphia, and many a poor soldier had cause to bless him, because of his loving kindness. He not only visited the sick and wounded soldiers in the hospitals, and ministered to their physical necessities, but he was often found at the bed-side of the dying, administering the comforts of our holy faith, and many a home in the northland, is grateful for the service rendered to their loved ones after death.

Bro. Thomas never for a moment, counted the cost to himself in dollars and cents for all this service. He was a lover of his country and he delighted to do what he could for those who were defending the flag of freedom. With praise, be it said, that his devoted wife was at one with him in this Christian work. In his younger years, Abel C. Thomas held an important pastorate in the city of Lowell, Mass., and accomplished a great deal of good. After leaving Philadelphia he settled at Hightstown, N. J., where he bought a home and lived there to the end of his eventful life. "The memory of the just is blessed." He was the author of "The Century of Universalism," a service book, for use in home and church. He also wrote his autobiography.

JUNIOR DUES

The dues of the following Junior Unions have been received at the office of the National Secretary, 30 West St. Boston, Mass. If there are unions who have paid and their names do not appear in these lists as I report them, please write at once to your State treasurers and see if they have forwarded the money to the National Secretary. Some of the treasurers have not done this. The Juniors can not have credit on the books of the National Union until the money has been received at Headquarters:

Hingham, Mass.; Brooklyn, Pa.; Philadelphia, Pa.; Monson, Mass.; Northfield, Springfield, St. Albans, Bellows Falls, Williamsville, Vt.; Meriden, Conn.; Dover, Me.; Spencer, Gardner, Mass.; North Bloomfield, N. Y.

The following Unions report that they have paid but the money has not been received at Headquarters: Newtonville, Taunton, North Attleboro, Salem, Franklin, Mass. Junction City, Kan. has paid, but the order had to be returned to the State official, as it was not payable here; that will all be straightened and in a few days. Syracuse and Hornellsville, N. Y., have paid the State treasurer, the money has probably been received at Headquarters by this time; also Reading, Pa.

MARY GRACE CANFIELD.

QUESTIONS

Paul was an evangelist, what hid he do?

What do you suppose Jesus meant when he said to Peter "Feed my lambs," "Feed my sheep"?

When Christianity first started it was only in one little part of the earth; in what countries to you know Christianity to be now?

How hid it get there?

Do you know of any religions other than Christianity?

DAILY HELPS FOR JUNIORS

SUNDAY.
Love is a mighty conqueror,
Love is the beauteous guide,
Love with her beaming eyes can see
We've all our angel side.

MONDAY. Serve God and be cheerful.

TUESDAY.
If a kindness I may show,
If a good deed I may do,
To any suffering fellow-man,
Let me do it while I can.

WEDNESDAY. The trouble we cannot bear is only the trouble we borrow.

THURSDAY. Kind words and glad looks, smiles bright and cheery, cost nothing—no, nothing at all.

FRIDAY. A prayer of deeds is sometimes better than a prayer of words.

SATURDAY.
Among the noblest in the land
Though he may count himself the least,
The man I honor and revere
Who without favor, without fear
In the great city dares to stand
The friend of every friendless beast.

LYNN '99

YOUNG PEOPLE'S
CHRISTIAN UNION
UNIVERSALIST CHURCH
REINCORPORATED MARCH 10 1898.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 211 Euclid Ave., Cleveland, O
Sec'y, REV. A. J. CARDALL, 30 West St., Boston.
Treas., REV. OMER G. PETRIE, Palmer, Mass.
MR. GEO. F. SEARS, 30 Walnut St., Chicago, Ill.
MISS JENNIE L. ELLIS, Pawtucket, R. I.
MISS CORA A. WILDER, Victor, N. Y.
REV. EDWARD G. MASON, Hightstown, N. J.

Department Superintendents

Christian Citizenship, REV. C. A. KNICKERBOCKER, Auburn, Me.
Junior Work, MARY GRACE CANFIELD, Dover, Maine.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

TWO-CENTS-A-WEEK FOR MISSIONS

The following letter has been sent to all collectors of the Two Cents-aWeek Mission Envelopes:—

BOSTON, May 20, 1899.

Fellow Worker *Cause of the Master.*

DEAR FRIEND:—

The devoted efforts of our young people who have rallied to the Missionary call have been the means of the Y.P.C.U. doing a most gracious work in the spread of our beloved Faith.

None have helped more in this movement than those who, by their consecrated labors, have acted as collectors to the Two Cents-a Week Mission.

That we may have a truly Jubilee gathering at Lynn, allow me to most earnestly ask you to use your best endeavors to have all possible collectible money on the envelopes sent in to me by June 30, that I may give your Union full credit in this year's report, and at the same time greatly help to make our Decennial Convention a most inspiring one.

Yours in the Work,
ALFRED J. CARDALL, *General Secretary.*

Now let every member do his part to so assist the collector that the Lynn Convention shall ever be a constant reminder of the larger power of the Y.P.C.U. in the mission of our Master, Jesus the Christ.

A. J. C.

THE MASSACHUSETTS TEMPERANCE COUNCIL

This Council is composed of representatives of the various religious and temperance State organizations in Massachusetts, who are associated for the purpose of concerted aggressive temperance work along lines on which they mutually agree.

Its work is, and of necessity must be, limited to recommendation or suggestion. The suggestions, however, will always result from the discussion of subjects introduced by members of affiliated bodies, and then only when approved by a majority of the members; hence, its recommendations ought to carry considerable weight, and, meeting approval, should crystalize into action.

The Council, after much deliberation, approves the idea of Bishop W. F. Mallalieu in favor of the observance of July 4th as Temperance Day throughout the State, and earnestly recommends that the day be so observed in each County, if possible. The wide-spread interest in this feature, and the hearty approval which greets our plan for co operation, is sufficient warrant for those disposed, to act at once to take the initiative in seeking to unite local forces for this purpose.

In keeping with the spirit of this suggestion, a rally is planned for Worcester County, at Sterling Camp Ground, by Rev. A. M. Osgood, of Clinton; and in Boston, should there appear to be sufficient support to warrant, Rev. S. H. Hilliard, 1 Joy Street, stands ready to place a tent on Boston Common.

This Council urges local forces in these respective places to assist these workers in every way possible.

We shall be glad both to receive and to give information of other arrangements which may be made.

MERRILL C. WARD,
Supt. Mass. Y.P.C.U. Christian Citizenship Dep't.

IOWA STATE CONVENTION

The State Convention of the Young People's Christian Union of Iowa will be held June 22-25, at Osage, a prosperous and progressive town of some 2800 inhabitants, on the Illinois Central and Winona & Western Railroads.

Many of the Universalist ministers of the State, and some from the southern portion of Minnesota, are expected to be present. Rev. Q. H. Shinn, D. D., General Missionary, and the most prominent doctrinal minister of the Universalist denomination, will be with us throughout the entire convention and deliver two or more of his inspiring addresses, Rev. C. E. Nash, D.D., President of Lombard University, is also expected.

Ours is a growing church, our hopes for the opening of the 20th century are broad. Iowa must not be found in the rear ranks in this advance movement of our beloved church. Come to Osage at convention time and help us start the work of a grander Universalist Church in the coming century, and let us make this the best convention the Universalists have ever held west of the Mississippi.

The Osage Union extends a cordial invitation to all interested in the work, and entertainment will be furnished for all who come. If you fail to meet the committee at the depot come directly to the Universalist Church. All who intend to come should notify, if possible, H. L. Stoughton, Chairman of Entertainment Committee. Remember to get a certificate when you buy your railroad ticket. H. L. STOUGHTON.
Chairman Invitation Committee.

Our Young Folks

Contributed

BUTTERCUPS

BY MRS. F. S. LOVEJOY

Little shiny buttercup,
With your queenly bearing,
Can you tell me where you got
The golden dress you're wearing?

Did it come from far-off mines,
Brought here by truant rover,
And scattered over hill and dale
Your graceful form to cover?

Tell me! have you been to court
And by the queen been flattered?
And has she from her regal crown
The yellow brightness scattered

All over you, to show her love,—
Her royal approbation?
Then sent you back into the fields
To tell to all creation

That this bright golden dress you wear
Was proffered by her favor,
And that she chose to honor you
For pleasure which you gave her?

Little shiny buttercup,
With your look of brightness,
Reaching upward toward the sky
In purity and lightness,

Shining out among the flowers
As stars shine out at even,
Like diamonds set in blue;—
Your brightness came from heaven.

Our Father paints the little flowers;
He clothes the earth with beauty,
And guards his works with watchful care,
To teach us Love and Duty.

◆

POSITIVE vs. NEGATIVE

In the few days which I spent at a farmhouse last summer with a family of four—father, mother and two little ones—I realized, as it seems to me I never have realized before, how large a part of the everyday teaching in a child's life consists of "don'ts." There is so much for a little child to learn, and he starts out in pursuit of what he wants, only to be met too often by that incessant and discouraging "don't."

The older of the two children on the farm was a little girl, just turned three years of age. She had just begun her investigation of that enchanting world outside the cottage door. But beyond the garden gate lurked many dangers—the passing teams, the the cows, stray dogs, the tumbledown stone fence, the creek. The little lady was a born investigator, and doubtless would have fallen into many more errors than she did, had it not been for the positive teaching which formed so large a part of her mother's training. For example, her mother would let her run up the road until a slight hill hid her from view, when she would call: "Ethel, Ethel, come quick! Mamma wants you." When the child came, the mother would explain how she wanted the little girl to stop the instant she heard the voice calling, turn, and come back at once. "Now, run up the road again and see if you can come faster." Put in this way, with no particular desire of disobedience on the child's part, she soon acquired a habit of quick response which will some day stand her in good stead.

In the same way her mother would take her to the stone fence, and show her how loose the stones were and how easily the stones tumbled down. Then she would let her climb over and back again. When, in my old-time way, I started to lift her over this fence, and she demurred, I said: "But see, the stones wobble." "I know they do," was the unexpected reply, "mamma showed me." And with great pride the little midget safely climbed what might easily have been a constant source of terror to her mother. Of course she was never allowed to climb this fence unless with some one, but the dangers of serious results from disobedience were much lessened.

Perhaps it may sound ridiculous to say that this little mite of three had more of the scientific spirit about her than is possessed by many an older head. But it was so. I found her one day, perched on a log and chewing birch bark. The inevitable "Don't" rose to my lips. "Ethel mustn't touch the weeds," I started to say, when to my surprise she offered me a bit. "What is it, Ethel?" "Birch bark, Dr. Liddy; mamma showed me." And later on, to my intense amusement, spearmint, sorrel and other edible things were pointed out by this baby, too young to pronounce the names distinctly. Apple trees, butternut trees and a host of wayside flowers were known to her already. (Perhaps it is only fair to say that the child's grandmother was the medicine man of the place.) How much better this than the constant: "Don't touch, baby. That's poison."

It was my pleasure to be the first to teach this little one the nature of a promise. I had given her a pretty doll, to which she soon became very much attached. She was frequently teased by the possibility of Dr. Liddy taking the doll home in her trunk with her. So one day I said:

"Dr. Liddy is going to *promise* to leave dolly Eva here. I promise, Ethel, and if I promise, I cannot take Eva home." Whenever the subject was mentioned, I repeated my statement: "I promised, Ethel, didn't I? I can't take Eva home."

Gradually the meaning of the work, which you will admit embodied rather an abstract idea for a child so young, dawned upon her mind. Presently to test her, I began talking of taking Eva home; she looked at me and said: "You—you—you know, Dr. Liddy, you—" The word promise would not come, so I helped her out. "Oh, I promised, didn't I? Well, then, Eva must stay here." Very soon she came to use the word correctly for other things. "Promise, Dr. Liddy," she would say, fully understanding that when she could obtain the words, "I promise," she was quite sure of what she wanted. In the same way, promises were required of her, which she was most scrupulous in keeping.

Yet with all this positive teaching, the "don't" sneaked in, in so many places. "Don't throw stones into the creek, Ethel, you will fall in." That was a most trying "don't," and generally useless, for the temptation to see the "big splash" was too great for the little lady. So I helped to bury that "don't" by showing her how to stand away from the edge of the crumbly bank and throw, and how the little stones were safer than the big ones.

Ethel wanted to climb a tree, but was met with a decisive "don't." One day a most inviting apple tree, a branch of which the wind had toppled over, came right in Miss Ethel's path, and the "don't" was forgotten. Up she went, the agile little monkey, and then, frightened at her own daring and disobedience, lost her grip and fell. But the "don't" was unnecessary. She proved that she could climb that tree by doing it safely a moment later to show us.—*Elizabeth Jarrett, M.D., in The New Crusade.*

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WHAT TO TEACH BOYS

A philosopher has said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read, and be true and genuine in action, rather than be learned in all sciences and in all languages, and be at the same time false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful.

When a boy has learned these things, says a writer in an exchange, when he has made these ideas part of him—however poor or however rich—he has learned the most important things he ought to know.

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THE TOPIC SERMON

BY REV. WILLIAM MITCHELL

Topic, July 9—Josh. 1: 9; Jas. 1: 12.

CHEER FROM BIBLE PROMISES

Every life has its duties. Sooner or later you will be called upon to cross a Red Sea, march through a wilderness, fight Amalekites, or capture a Jericho. The work God gives you may seem to have gigantic proportions; but listen, Josh. 1: 9: "Be strong, and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest." Happy the man whose faith wavers not. Before the strong faith, difficulties vanish and mountains of trouble are cast into the midst of the sea. There is an old saying: "Be sure you are right, then go ahead." Be sure God is with you. The promise quoted was a conditional one. Read verse 7: "Observe to do according to all the law which Moses my servant commanded thee; turn not to the right hand, or to the left, that thou mayest prosper whithersoever thou goest." The condition was observing God's law. When Achan failed to observe that law Israel met with a crushing defeat. We read of it in the seventh chapter of this book. Then Joshua humbled himself before God, who said to him, Josh. 7: 13: "Up, sanctify the people, and say, sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, 'There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you!'" Joshua obeyed, and God came again to the help of His people, and Ai was taken. Take nothing for granted. Read God's promises carefully. Observe what his conditions are. Comply with them. Then you can "Be of good courage," for God's promises are exceeding many, and they cannot fail.

They cannot fail because God is great. Our own earth, how large. Its motions, how regular. What power that must be that causes it to revolve on its axis, and around the sun, and onward through space, together with that movement called the procession of the equinoxes. Its motions are always uniform, for God never fails. Then consider the size of the universe; for its vastness proclaims the greatness of God. Sir William Herschel, with his grand telescope, tried to explore one of the deepest portions of the milky way. He concluded that in some places no less than five hundred stars were ranged one behind the other in a line, separated from the other by a distance equal to that which divides our sun from the nearest fixed star. So that light, to sweep across that vast distance, would require a period of five thousand years; and yet light travels at the rate of twelve millions of miles a minute. I quote from a lecture given by Sir Robert Ball: "A telegraphic message would go seven times round the earth in a second; could be sent to the moon in a little more than a second. It would take something like eight minutes to arrive at the sun; to get at Alpha Centauri—one of the nearest of the stars —going at the rate of 180,000 miles a second, it would take no less than three years." The God who so easily controls our globe, the solar system, and such a vast universe, has power enough to keep every promise. An angel might fail—even an archangel might lose his power, but our God endures from "everlasting to everlasting."

The first promise that I ever remember being made to me was by my father. He told me that when I reached a certain age he would give me a horse and carriage. I knew he was truthful, and fully expected to receive the gift. Long before the time came, however, he died. The promise failed because he was no more. It will be time enough for us to lose courage when God dies. There is no evidence that he is failing. The earth rolls on. The sun shines as brightly by day and the moon and stars by night as in the beginning. When the birds stop singing, and the flowers cease blooming, and the tides from ebbing and flowing, then we may begin to think that God's power is declining. As yet we see no evidence of such a fact, and the Holy Book declares that "He is the same yesterday, to-day and forever."

Nor will God delay His help in our time of need. He says, "Ask, and ye shall receive;" and, "Call upon Me in the time of trouble, and I will deliver thee." "Be strong," then, "and of good courage." This world is to be won for Christ: Tremble not at Goliath. Be not afraid of Jericho. Find your right place in the army of God and move on. Dagon—and every other false God—will fall. Ignorance, superstition and vice will flee away. Righteousness will prevail, and from every valley and hilltop, from every city and nation, from every people and tongue, will come thanksgiving and praise to our God; for the kingdoms of this world will then belong to our Lord, and to His Christ.

Hightstown, N. J.

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Sir. W. H. Russell, the veteran war correspondent, tells this characteristic story of Gordon: "During the Crimean War there was a sortie, and the Russians actually reached the English trench. Gordon stood on the parapet, in great danger of his life, with nothing save his stick in his hand, encouraging the soldiers to drive out the Russians. 'Gordon,' they cried, 'come down! You'll be killed!' But he took no notice, and a soldier who was near him said, 'It's all right; 'e don't mind being killed; 'e's one of those blessed Christians.'"

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

Editor, REV. EDWARD G. MASON,
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1 Boston Harbor
2 Plymouth Rock
3 Universalist Church Gloucester
4 Gloucester
5 Gloucester Harbor

SOME OF THE PLACES TO BE VISITED

The Pastor of the Lynn First Parish hopes that there is as much eagerness among the Unions to come to Lynn next July as there is in Lynn to have them come. It is ten years since we have seen you, and you were only a little baby then. Come and see the cradle you were rocked in. Come and let us see how much you have grown. We hear that you have grown strong and spunky and beautiful. We want to have good reason to brag of you. The warmest of warm welcomes awaits you in your birth place.

J M Pullman

Rev. Edward G. Mason, Editor

THE CENTRAL UNION

Of which every Union is a part, meets to formulate plans for its part in "The Forward Movement" of our Church. Every Unioner should be present.

NOTICE

For Rates to Lynn be sure and read the latest word from the Transportation Agents in this number. If possible consult with your agent Personally. Every person purchasing a ticket to Lynn must secure a certificate of purchase from the R. R. Ticket Agent, in order to secure the one and one-third rate. Tickets going good July 8 to 14. Tickets returning good July 17 to 22.

NOTICE OF ANNUAL MEETING

The annual meeting of the Young People's Christian Union of the Universalist Church will be held in the First Universalist Church, Lynn, Mass., July 12–19, 1899, beginning on said July 12, at 7.30 P.M., for the following purposes:—

1. To elect officers for the ensuing year.
2. To transact such other business as may properly come before the meeting.

ALFRED J. CARDALL, *Secretary.*

LYNN '99 SHADOWS

" Coming events cast their shadows before "

Read and heed carefully the instructions contained in the letters from Transportation Agents Sears and Frazier. It is especially important that those who are to attend the Convention should note what they say about seeing the ticket agent several days in advance, so that he may have certificates all ready to fill out when called for.

Not less important than the instructions from the Transportation Agents is the Lynn '99 Committee Letter. Do not overlook Chairman Barney's request that rooms be engaged in advance. Prompt action may prevent inconvenience and delay after you arrive in Lynn.

As our readers will notice, this number of ONWARD is devoted exclusively to Lynn '99 matters, while next week's issue will be almost entirely a Convention number. An extra edition of several thousand copies of each will be printed for distribution, and local secretaries who receive packages of extra copies are urged to make the best use of them possible. Meanwhile many special articles for ONWARD, convention reports and items of local news are necessarily held over for the present. But Lynn '99 overshadows everything else just now, and we know our correspondents and contributors will understand and forgive the delay.

"July is the month of vacation. A trip to Boston is an education as well as a vacation. Rates will be low and we shall have good weather. Business men, plan to take your wives and children." So writes "Lund, of Maine," and, as usual he gives good advice.

Lynn '99 is to excel all other conventions, not even excepting Boston '95, in the variety and interest of the excursions planned for the benefit of visitors by the Local Excursion Committee. Salem, the city of witches, Plymouth, the landing place of the Pilgrims, historic and quaint old Marblehead, Gloucester, where the first Universalist Church was established, the beautiful Lynn Woods, Charlestown Navy Yard, and almost scores of other interesting points in and around Lynn and Boston, are noted on the itinerary as places to be visited either by land or sea. Under the direction of competent guides the visitors will be able to see much more than they would if they were taking the tour alone. At a comparatively trifling expense and under the most favorable conditions, every one who attends the Convention will have an opportunity of visiting all the most famous spots and viewing the sights in a section of the country which, because of its historical associations and for many other reasons, is exceedingly interesting.

Of course the Western Unioners will be delighted to learn from Mr. Sears' letter that they are to have all one day in which to view the marvels of Niagara Falls. Nor will their delight be lessened at all by the fact that the announcement will be a complete surprise to many of them. The Christian Endeavorers from the East are also to visit the Falls this year on the way to their Convention at Detroit, and the admirable article from the Christian Endeavor World which appears elsewhere in this number, was written for their benefit.

Miss Jennie L. Ellis, who has faithfully and efficiently served the Central Union since the Jersey City Convention, but is ineligible to a further election owing to a constitutional provision to the contrary, is not to be allowed to rest from Union work. At the recent convention of the Rhode Island State Union she was elected president for the coming year. Rhode Island, by the way, seems to have fallen into the habit of electing efficient State Presidents.

President Fowler has sent out a letter to State Presidents, requesting them to appoint chaplains, whose duty it shall be to arrrange for song services and devotional meetings on the boats and trains en route to the convention. We must not forget that, first of all, Lynn '99 is to be a gathering of Christian young people, representing a Christian organization, and that in every way, while proceeding to and from the convention and during the stay in Lynn, we should all conduct ourselves in a manner which will do honor to ourselves, the society and church we represent, and the Master in whose service we are enlisted. Not for the purpose, primarily, of seeing the sights, or enjoying the excursions, or of listening to eloquent speakers, (though all these things are legitimate and rightfully to be taken into consideration), but in order that we may lay the foundations for a larger work "for Christ and His Church," that we may receive inspiration from one another and blessings from above, and especially that we may join with our brethren in consecrating ourselves anew to the service of our divine Leader and Lord, are we to go to Lynn. If our Decennial Jubilee Convention is to be a Pentacostal season, we must ourselves be prepared to receive the Pentacostal blessing.

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MAINE UNIONERS WILL BE AT LYNN IN FORCE

One thing is certain, if the Maine Unioners do not get thoroughly enthusiastic about the Decennial Jubilee Convention, it will not be the fault of the bright and energetic editors and contributors who are making the new Maine paper, the Christian Union Worker, such lively and interesting reading these days. In a recent number Rev. Thomas B. Payne thus sounds the Lynn '99 tocsin and challenges the Vermonters to enter the lists for the Prize Banner:—

"It is hoped and desired that no Maine Unioner who possibly, by sacrifice even, can afford to go to Lynn in July, shall fail to be there. The greatest program ever presented at a Union Convention will be that prepared for Lynn '99. The inspiring and electric word will then be heard; the enthusiasm of contact with brothers and sisters from all over this great country will then be felt; the incentive and motive will then be found, that no Maine Unioner can afford to miss. 'I'll be there; will YOU be there!'

"Maine *ought* to win the banner for the largest delegation. She *can* win it, if she will try. She *must* win it, because she can if she will. It was a mistake of mine—I confess it in humiliation—in the last issue of this paper to say we must have a delegation of two hundred at Lynn '99. I see evidence every day that that delegation can easily be brought up to three hundred. Brothers and sisters of the Maine State Union, that's the call to-day! A registered attendance from Maine of three hundred—not a soul less! I'll be one of them, will *you?*

"Bro. Veazey and other Vermont Unioners say the banner is theirs. Do they know what they are talking about? I think not. Their ambition is commendable, but their knowledge of the difficulties to be encountered is 'nil.' That banner will be brought to Maine. If by any fortuitous circumstance it should go to Vermont, it will be a proof, not of their devotion, but of *our* indifference. By faith I see that banner at Lewiston in October. I'll help to carry it there, will *you?*"

A VOICE FROM WISCONSIN

The following interesting and inspiring bit of news is from Miss Ida Utley, the Wisconsin State Secretary: "Rev. A. C. Grier will act as State Transportation Agent for Wisconsin. He is here (at Neenah) with delegates from our parishes to attend the Universalist State Convention. We hope, now that the round trip fare from Chicago to Lynn will be but $19.20, many will go to Lynn who had not expected to do so. We all say, 'Three cheers for Brother Sears!' for securing the rate for us. Mr. Grier is going right at work, and I shall keep 'writing at them' about Lynn, too." This means, of course, that Wisconsin will be well represented. When Brother Grier starts out after anything he gets it. Were it not for that fact we probobly should not be celebrating our tenth anniversary as a national organization this year.

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TRANSPORTATION AGENTS

GENERAL

EASTERN: Mr. A. F. Frazier, 17 Stephens St., Lynn, Mass.

WESTERN: Mr. George F. Sears, 30 Walnut St., Chicago, Ill.

STATE

MAINE: F. S. Rand, 7 Prospect St., Portland.
NEW HAMPSHIRE: C. E. Randall, Woodsville.
MASSACHUSETTS: J. Herbert Barker, 283 Upland Road, North Cambridge.
VERMONT: Bertrand Bigelow, Rutland.
CONNECTICUT; D. P. Pennywit, 215 Orange St., New Haven.
RHODE ISLAND: J. G. Brown, Woonsocket.
NEW YORK: Charles H. Ballou, 60 Seneca St., Utica.
PENNSYLVANIA: James S. Stevens, Philadelphia.
OHIO: Rev. G. H. Ashworth, Mount Gilead.
MICHIGAN: Leon Watson, Detroit.
MINNESOTA: Rev. L. Ward Brigham, Rochester.
KANSAS: H. W. W. Starcke, Junction City.
IOWA: C. E. Harsh, Des Moines.
WISCONSIN: Rev. A. C. Grier, Racine.
GEORGIA: Mr. Bond, Gould Building, Atlanta.
SOUTH DAKOTA: C. A. Morse, Faulkton.

Unioners in States not represented in the above list may secure any desired information regarding rates of transportation, etc., of the General Agents.

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FROM THE EASTERN TRANSPORTATION AGENT

Middle States

A rate of one and one third fare for the round trip to Lynn has been granted for the following States: New York, Pennsylvania, New Jersey, Delaware, West Virginia, Maryland and the northern part of Virginia.

New England

The rates for all New England are: 1. Two cents a mile for places within twenty-five miles of Lynn. 2. For places twenty-five to thirty-three miles distant, $1.00 for the round trip. 3. One and one-half cents a mile for places more than thirty-three miles distant, the return portion of the ticket to be validated by a special agent. Tickets, I understand, are to be bought for the round trip.

Be on Time

Certificates for the one and one-third fare rate can be obtained at all the principal offices. If the local agent does not have them (and will not get them), application should be made to the nearest largest office. *Application should be made to the ticket agent at least a week in advance, so that there may be no mistake or delay at the last moment.*

Extension of Time

We have applied for extension of time, but cannot give the decision of the roads as yet. I think it is safe to say that we expect it will be granted.

Rates from Important Places

To give an idea of the cost of the trip to Lynn from various places, I will quote a few rates: From Providence, R. I., it will be $1.68; from Portland, Me., about $3.12; from St. Albans, Vt., it will be $8.35; from Concord, N. H., $2.58. The rates from New York city will be: Via Fall River Line, $5.35, and $1.00 each way for state rooms, or by all rail, $6.67.

State Agents Take Notice

Official routes have not been chosen yet, but should be decided by the States. Will the State agents please notify me of the routes chosen as soon as possible, also the time of arrival in Boston or Lynn and the number of persons in their parties.

A. F. **FRAZIER**,
Eastern Transportation Agent.

FROM THE WESTERN TRANSPOTATION AGENT

Rates Between Chicago and Buffalo

The Wabash R. R. has granted a single fare rate over the Wabash, West Shore and Fitchburg route, the tickets good going from July 8th to 11th and good returning until the 20th, and the Nickel Plate has followed suit. The tickets are ironclad, and unless the rule is changed they cannot be extended. I am trying (and hoping) to get the extension.

West of Chicago

For places west of Chicago the Chicago, Great Western R. R. has made this agreement: If the delegates along their line come over their road they will make the rate to Chicago one and one-third fare to Chicago (the rest of the way the delegates can come for one fare), and if the bulk of the travel comes their way they will refund the one-third extra fare to Chicago and make the rate a single fare for the entire trip. Even if the Unioners along their line pay the one and one-third rate to Chicago, it will pay them to go by that road as they can get a ticket the remainder of the way at a single fare, and otherwise will be obliged to pay one and one-third fare for the entire trip.

Official Routes

The routes designated thus far are these: The Ohio and Indiana delegations will go by way of the Nickel Plate; the Michigan, Illinois, Wisconsin, Iowa and Minnesota delegates will go via the Wabash R. R., and Kansas and Missouri delegates will be notified of the route to take a little later.

Trains Leave Chicago

Monday afternoon on both roads, reaching Buffalo or *Niagara Falls* Tuesday morning and *remainng there all day.* Tuesday evening the party will leave on the West Shore R. R, arriving in Boston Wednesday at 10:20 o'clock. *The New York people will take this train along the way*, so that all will arrive in Boston on the same train. **GEORGE F. SEARS**,
Western Transportation Agent.

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COMING BACK TO LYNN

The Decennial Jubilee Convention of the Young People's Christian Union, of the Universalist Church, is to be held in the First Universalist Church, July 12–19. Lynn early won and has ever held a proud record among the members of the Society of Friends and the denominations here represented, for her many conveniences and attractions, and her liberal hospitality. Many a person has been influenced by pleasant memories or by a recital of the experiences of a friend to make a special effort to attend a Convention because it was to be held in Lynn. For years it has been taken for granted that the coming Convention was to meet in this city, and the plan was often referred to in former sessions as a spur to some good work. "When we go back to Lynn in '99" prefaced many an appeal long before the Lynn Union had sent in the formal invitation that was sure to come.

It is the "going back to Lynn" that will mean so much to the young people, and it is welcoming the society to the place of its birth that will also make it a special occasion of rejoicing for the Lynn members and the friends of the young people's religious societies of whatever name.

And they are coming! Maine and New York expect to send a delegation of 300 or 400 members each; Ohio has received the banner for the largest State delegation for two years in succession, and has an eye on each of the above-mentioned States, but remains confident that the banner will not change hands this year. There is activity all along the line that will result in a large, enthusiastic gathering.

Meantime the work of the committees goes cheerfully on, and plans are fast assuming definite shape.

The regular sessions of the Convention are to be held in the auditorium of the First Universalist Church, the congresses in the small vestries. The Central Congregational Church has been placed at the service of the committee.

The large vestry of the First Universalist Church will be arranged as a department of administration with a booth in the centre of the room for registration, information, and a post office. Writing tables will also be found in this room. Rooms will be assigned the Press, the National Board and the Local Committees. Blue and white, the Union colors, will be prominent in the decorations. The music will be by the church choir, by a trained chorus and by the congregation. A special feature of the musical programme will be the singing of the Jubilee Hymn, the rally song "Ninety-nine," and the State songs.

The Convention programme is in the hands of the Executive Board. The size of the Convention will be such as to tax the spare room throughout the homes of our city. It was the desire of the Lynn Unions to make all delegates guests in their homes, but it has been found expedient by the board to adopt the uniform custom in all cities of charging the regular Christian Endeavor rates. This plan does not interfere with the proffered hospitality of those who desire to extend it, but simply does away with the necessity of assuming the great responsibility of free entertainment for all comers; an undertaking that many parishes could not successfully carry through.

The Seymour, Parker House and summer hotels in Swampscott and many private houses will provide resting places for delegates from afar; delegates from adjoining towns will come and go. Special arrangements will be made for meals at the customary Convention prices. Rates of one and one-third fares for the round trip from all points have been secured and a still further reduction to one fare plus $2 is expected.

When the delegates reach Lynn they will be met at the station by members of the Reception Committee, who will take them to the church and present them to the Registration Committee; they will then be given cards introducing them to the hostesses, and will be sent out under charge of guides to their places of destination. Wednesday evening, July 12, is the date of the Jubilee celebration. The exercises will include greetings from the local President, with response by the National President, a historical sketch by Lynn's representative in the group of organizers, an address by the pastor of the entertaining church, and the singing of rally songs.

The formal sessions will be brought to a close Sunday evening, the 16th. Monday will be devoted to an Essex County trolley ride and a reception to be given by the Board of Trustees of the First Universalist Church; Tuesday is reserved for an ocean trip—probably along the North Shore; Wednesday is to be Boston day, with a choice of trips that will appeal to the sightseers who would visit educational, historical or picturesque Boston. The Lynn Woods are to be visited and an hour assigned for a dip in the Atlantic; independent trips will be outlined and guides furnished by the Executive Committee for those whose wishes have not been anticipated.

The Second Universalist Church and the Universalist Church of Swampscott will assist the First Church in dispensing hospitality. The interchange of courtesies between the Churches of the city is such that all will take a friendly interest in the large gathering of young people, and the citizens of Lynn, quite generally, will take a local pride in this first home coming of an organization that in ten years has grown from societies represented at their first meeting by 131 delegates to a National Union of 20 0 0 members, with a delegation of —well, time will tell.—*Lynn Daily News*

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TO EVERY UNIONER

A Personal Letter from Lynn

DEAR FRIEND:—

We take it for granted that you and many of your friends are coming to the Jubilee Convention of the Y. P. C. U. at Lynn, in July. We want you to take it for granted that you will be perfectly welcome.

That you may understand something of our arrangements, we venture the following suggestions, which you will please communicate to all the members of your Union who are coming to Lynn.

Transportation

Most of you come to Lynn by way of Boston. You can reach here by frequent trains from the North Union Station on Causeway street, over the Eastern Division of the Boston and Maine Railroad; or, you can come over the Boston, Revere Beach and Lynn Railroad from its station on Atlantic Avenue. Rates from the various parts of the country will be found elsewhere in this issue of **ONWARD**.

Program

The Convention begins Wednesday evening, July 12, and lasts one week. The opening evening there will be a grand rally. Business sessions, conferences and evening meetings will occupy Thursday, Friday and Saturday, and there will be inspiring services on Sunday. The program for the excursions appears in another column.

Expenses

Lodgings can be secured through the committee at 50 cents each per night. It is understood, unless otherwise specified, that two persons shall room together. Persons are requested, when writing for accommodations, to specify who their roommates will be.

Meals can be obtained at restaurants at prices varying from 15 cents to 50 cents each, at private houses at the convention rate of 25 cents each, and for this price also at the convention headquarters. There will probably be a lunch counter also where wholesome food can be purchased at the lowest prices.

Hotel rates. A limited number of people can be furnished hotel accommodations at a rate of $1.50 a day each where two occupy the same room, and $1.75 each where persons room alone. The hotel accommodations in Lynn are limited, and some persons may prefer to stop at Boston hotels, which may be arranged for at their convenience.

Persons desiring the committee to secure quarters for them should address Mrs. F. E. Ryder, 54 Fayette street, Lynn, Mass., as early as possible, stating when they are expecting to arrive, how long they will stay, who their roommates will be, and whether they desire to be in hotels or private houses. Applications should be signed with the full name and address of the applicant, and must be in the hands of the committeee not later than July 7.

The committee will do its best to furnish satisfactory accommodations for all who come, but this cannot be guaranteed unless the committee is notified as above. Accommodations in Lynn are limited and you cannot blame us if you do not notify us in advance as we request.

We hope to see you all at the greatest of all our conventions, our Decennial Jubilee.

Very truly,
CHAS. NEAL BARNEY, *Chairman*,
Green St.. Lynn, Mass.
IDA M. OLIVER, *Sec'y, Fayette St., Lynn, Mass.*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

JULY 16. REVERENCE; WHEN AND WHERE SHOWN. Heb. 12: 9; Pet. 3: 15; Ps. 39: 7.

SCRIPTURE LESSON—John 14.

PRAYER:

Dear Father: In a reverent and devout spirit we would draw nigh to Thee. We ask that we may have in our hearts a realizing sense of all Thou art to us.

Dear Father, in Thy wholeness and eternal Greatness, we cannot fully know Thee; with our finite minds, we cannot understand the marvel and the wonder of Thy Infinite mind, and the reach of Thy Infinite power; yet we feel, dear Father, that if we come to Thee in the loving reverential spirit of those who have loved Thee the best, and served Thee the most loyally, we will come to understand Thee better to know Thee more truly and serve Thee with a fervor and a fidelity we have not known before.

Our Father, may we not forget that the spiritual life is the best possession that our souls can obtain. Teach us to realize that while the things of earth are perishing, the unseen powers and forces endure from generation to generation, from time to eternity.

May we seek to cultivate in our souls a reverent love for Thee. May we realize that those who do Thy will, are the ones who worship Thee with loving hearts and reverent souls.

May the spirit of reverence pervade our lives and fill them with the sunshine of our dear Lord's approval. Amen.

SUGGESTIONS

I. What was the Jewish idea of reverence? How did they regard Jehovah?

II. How do Christ's teachings inculcate reverence for God?

III. What are the fruits of reverence? of irreverence?

IV. Is there a reverent or irreverent age? Why?

V. Why do men use profane language?

VI. Does a republican form of government tend toward a reverent spirit? Why?

VII. How can we cultivate a spirit of reverence?

VIII. What is true worship?

DAILY SCRIPTURE READINGS

MONDAY. Lev. 26: 2.
TUESDAY. Ps. 51: 10.
WEDNESDAY. Rom. 11: 33.
THURSDAY. 1. Tim. 6: 11.
FRIDAY. 1. Cor. 2: 9, 10.
SATURDAY. Ex. 20: 1-17.
SUNDAY. Rom. 13: 10-18.

QUOTATIONS

I shall never forget the reply which James Freeman Clarke make to the phrenologist when told that his bump of reverence was small and that therefore as he did not like to pray he ought not to have become a preacher. "There is all the more reason why I should be a minister" said Clarke "for by having overcome the natural limitations in my way I shall be the better able to assist those whose reverence like mine may be naturally deficient." Reverence is a prime virtue and like all the virtues it grows strong by what it overcomes.—*Rev. A. B. Curtis, Binghamton, N. Y.*

There is a little plant called reverence in a corner of my soul's garden which I love to have watered about once a week.—*O. W. Holmes.*

The very first thing in a Christian life is to present one's self to God, to lay one's self on the altar. It is easier to offer God a few activities than to give him a heart.—*J. R. Miller.*

Wherever and whenever the Soul is really touched by the recognition of wisely directed power, or of patient and constant love or of unflinching fidelity to right and duty, there and then is true reverence shown.—*Rev. W. H. Gould, Dexter, Me.*

"There has come to my mind a legend, a thing I had half forgot,
And whether I read it, or dreamed it, ah, well, it matters not.
It is said, that in Heaven, at twilight, a great bell softly swings,
And man may listen and hearken, to the wonderful music that rings,
If he puts from his heart's inner chamber, all the passion, pain and strife,
Heartache and weary longing, that throb in the pulses of life;
If he thrusts from his soul all hatred, all thoughts of wicked things,
He can hear in the holy twilight how the bell of the angels rings,
And I think there lies in this legend, if we open our eyes to see,
Somewhat of an inner meaning, my friend, to you and me,
Let us look in our hearts and question, can pure thoughts enter in
To a soul, if it be already the dwelling of thoughts of sin?
So, then, let us ponder a little, let us look in our hearts and see
If the twilight bell of the angels could ring for us,—you and me."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

July 16. BE KIND ONE TO ANOTHER. Rom. 12: 10; Matt. 7: 1; Prov. 15: 1; Eph. 4: 2, 3; I Cor. 13: 14; Luke 10: 3 38; Matt. 7: 12.

Just before Miss Willard died she had these words written upon a beautiful picture of Jesus which Lady Somerset had given her, and which she wished should be given back to her: "Only the Golden Rule of Christ can bring in the Golden Age of Man." Only when we all live each day, doing unto others as we would have them do unto us, and loving God with all our hearts, will love and good-will and peace be found everywhere on the earth.

Our topic is "Being Kind One to Another," and to do this is to live in harmony with the Golden Rule of Christ. We are to be kind when others are unkind. We are to be kind when others annoy us. We are to be kind when all things go well or ill. It is always the best way to let the other person have a monopoly of meanness. Our characters are never injured when others treat us miserably, if we do not retaliate; but we hurt ourselves when we throw mud back again. It takes a lot of grace and grit not to do so, but our characters grow in strength when thus we control ourselves. That was a brave boy in school who, when a big rough fellow struck him would not strike back, even though he had to clinch his hands tight together, and he showed himself a hero when he said to the one who struck him, "My father says it is wrong to strike another, and I will not do that wrong."

It does not take much of a boy to double up his fists and fight, but it takes a brave boy to keep his temper and not strike back. We hope that all of our children will constantly strive to be kind to each other. It is a fine idea for the children to watch out and see how many kind acts they see performed each week, and see how many they can do every week themselves, and tell about these kindly acts at the devotional meetings. We will be surprised to find how many kindly things are constantly being done.

BLACKBOARD EXERCISE

Near the top of the board and at the right draw a circle representing the sun; and from the sun draw downward rays. Across the sun write "kindness." In the rays write Happiness, Good Cheer, Hope, Neighborliness, Courage, Affection, Peace. Near the top of the board and at the left, draw a storm-cloud, and issuing from it a line irregular in shape representing the lightening. Under the cloud write the words, Distrust, Anger, Sorrow, Revenge, Hatred, Despair, Dissension. The design may be elaborated if the artist's skill will admit, and a peaceful rural scene, sketched beneath the rays of the sun and a scene of desolation either on land or sea may be depicted under the storm-cloud.

QUESTIONS

Be kind one to another.
How should we treat old people?
How should we treat weak or crippled people?
What name is given to the strong who will torment the weak?
Which would people like best, cowards or brave people?
What is a sure sign of a coward?
Is war the only place to find brave people?

QUOTATIONS

THE SECRET OF HAPPINESS

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick!
Do something for somebody, quick!

Are you "awfully tired"
With play, little girl?
Weary, discouraged, and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick!
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick!
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well heated brick,
And all earthly affairs
In a terrible whirl—
Do something for somebody, quick!
Do something for somebody, quick!

—*Author Unknown.*

DAILY HELPS FOR JUNIORS

SUNDAY. Life grows better every day,
If we live in deed and truth.
MONDAY. Never utter a word of slang,
Never shut the door with a bang.
TUESDAY. Never say once that you "don't care,"
Never exaggerate; never swear.
WEDNESDAY. Never lose your temper much,
Never a glass of liquor touch.
THURSDAY. Never wickedly play the spy,
Never, O never, tell a lie.
FRIDAY. Never your parents disobey,
Never at night forget to pray.
SATURDAY. Remember these maxims throughout all the day,
And you will be happy at work or play.

PROGRAMME

THE DECENNIAL JUBILEE CONVENTION

LYNN '99

JULY 12th---19th

WEDNESDAY EVENING. JUBILEE NIGHT

7:30 P.M. Singing of "Coronation." Rally Songs.
8:00 P.M. Scripture Reading, Rev. A. J. Cardall, of Mass.
Prayer, Rev. W. H. McGlauflin, D.D., of Ga.
Address of Welcome, Mr. C. Neal Barney, Chairman of Local Committee.
Response, President Fowler.
Addresses:
Our History, Miss Clara B. Adams, of Lynn.
The Work of the Young People's Christian Union. Rev. James M. Pullman, D.D., of Lynn.

THURSDAY, JULY 13th

8:45 A.M. Devotional Meeting, Rev. George E. Cooley, of Vermont, Leader.
9:45 A.M. Organization of the Convention.
President's Annual Address.
Appointment of Committees.
Reports:—Executive Board, Secretary, Treasurer and Southern Missionary.

RECESS

2.00 P.M. Report of Christian Citizenship Superintendent and Congress, Rev. C. A. Knickerbocker, of Maine.
3:00 P. M. Report of Junior Superintendent and Congress Mrs. Mary Grace Canfield.

RECESS

7:30. P.M. Song Service.
8:00 P. M. Rev. Geo. B. Rogers, of Michigan, Presiding.
Addresses:
The Gospel of Social Service. Mrs. Anna M. Tillinghast, of Penn.
The Church and the Union. Rev. A. R. Tillinghast, of Iowa.

FRIDAY, JULY 14th

6:00 A.M. Prayer Meeting Topic: The Quiet Hour. Miss Bertha M. Rawson, of Kansas, Leader.
8:45 A.M. Devotional Meeting. Topic: Seeking the Kingdom, Mrs. Mary Morse Lowe, of Maine Leader.
9:45 A.M. Business.

RECESS

2:00 P.M. Greetings from Fraternal Delegates.
John Coleman Adams, D.D., from the Universalist General Convention. Response by —— for the Y.P.C.U.
Mr. Roland W. Boyden, from the Unitarian Young People's Religious Union. Response by —— for Y.P.C.U.
2:40 P.M. Lookout Congress. Miss Lottie M. Champlin, of Connecticut, Leader.
3:15 P.M. ONWARD Congress. Miss Ruth Earle, of Rhode Island, Leader.
4:00 P.M. Devotional Congress. Rev. Charles Conklin, of Mass., Leader.

RECESS

7:30 P.M. Song Service.
8:00 P.M. Mrs. Rose Budd Stewart, Indiana State President, Presiding.
Addresses by State Presidents:
Our Watchword. Mr. Louis Annin Ames, of New York.
The Post Office Mission. Mr. Robert J. Kerr, of Illinois.
Our Motto: "For Christ and His Church." Rev. Fred L. Carrier, of New Hampshire.

SATURDAY, JULY 15th

8:45 A.M. Devotional Meeting. Topic: The Grace of Continuance. Mr. John S. Cook, of Illinois, Leader.
9:45 A.M. Business.
Election of Officers.

RECESS

Rest and Sight-Seeing.
7:30 P.M. Song Service. Rev. L. Ward Brigham, of Minn., Presiding.
8:00 P.M. Illustrated Lecture. Pictorial History of the Universalist Church. Almon Gunnison, D.D., of Mass.

SUNDAY, JULY 15th

9:15 A.M. Devotional Meeting. Topic: Now is the Accepted Time. Miss M. A. Bortle, of Ohio, Leader.
10:45 A.M. Sermon by Joseph K. Mason, D.D., of Penn. Subject: "As a Little Child."
2:30 P.M. Consecration Meeting.
Three Minute Addresses by State Representatives.
Presentation of Banners.
Induction of New Officers.
6:30 P.M. Meeting of the The Tenth Legion. Rev. Harry L. Veasey, of Vermont, Leader.
7:.30 P.M. Song Service.
6:00 P.M. Closing Sermon by Rev. Charles R. Tenney, of Mass. Subject: How to be Strong.

MONDAY

A trolley ride through historic Essex County, visiting the historic and picturesque points in Marblehead, Salem, etc. The expense of this ride will be small. On Monday evening there will be a reception given by the Lynn First Church to delegates and friends.

TUESDAY

A grand ocean trip will be taken, probably up the North Shore of Massachusetts Bay, with dinner at some seaside resort. The whole cost of this trip will probably be only $1.50 apiece, and it will be well worth the price.

A trip by land to Plymouth will probably be arranged for this day.

WEDNESDAY

Various trips will be taken under the leadership of competent guides to Boston, Cambridge, Charlestown Navy Yard, Bunker Hill, Lynn Woods, etc.

PRIZE
RALLY SONG. "NINETY-NINE"

BY EMELINE L. ROGERS

Tune—Onward, Christian Soldiers

Onward, Christian Unioners
With a purpose pure!
Hearts and hands united,
Make our cause secure.
No defeat shall ever,
Daunt our courage strong,
For the Church we're standing,
And we'll brook no wrong.

CHORUS

Onward, Christian Unioners
With a purpose pure!
Hearts and hands united
Make our cause secure.

Upward raise our banner
Fling it to the breeze,
"Onward," is our watchword,
Over land and seas.
Christ, our leader, ever
Points to Heaven above,
And with faith we'll follow
In the path of love.

CHORUS

ILLINOIS RALLY SONG

EVER ONWARD, EVER UPWARD

By S. W. Straub Music by Mary A. Straub

We're a band of Christian workers,
In the State of Illinois;
We are working for our Master,
And our hearts are full of joy.

CHORUS

Ever Onward, ever Upward,
Onward and Upward our motto shall be,
Then rally round our standard,
Rally with song of Jubilee.

We are laborers for the Master,
In the State of Illinois;
And we scatter seeds of goodness
From the holy word of God.

CHORUS

We are working for each other,
As we strive to do the right;
'Tis the work our Master gave us;
Let us work with faith and might.

CHORUS

MAINE RALLY SONG

"DIRIGO"

Tune, "*Ring the Bells of Heaven*"

BY MARJORY BROOKS KELLEY

Here once more we rally in our dear Lord's name,
Strength and courage for our work to win;
We are loyal workers and we strive to prove
How God's love will triumph over sin.

CHORUS

Onward! Upward! Dirigo we sing,
Onward! Upward! We will praise our King.
For our dear Pine Tree State and our white and blue,
We'll be zealous workers ever true.

We are marching onward, Jesus is our guide,
In the path of truth and love he leads;
We will ever upward journey by his side,
Trusting for he knows our every need.

CHORUS, Onward, etc.

If we're true to Jesus, all our life will show
Kindliness and truth and purity;
Love will triumph o'er us, wrong will fade away,
Only good in all mankind we'll see.

CHORUS, Onward, etc.

Lewiston.

OUR JUBILEE HAS COME

NEW YORK STATE'S RALLY SONG FOR LYNN '99

Tune, "*Battle Hymn of the Republic.*"

A rally call sounds loud and clear along our Union line,
For our Unioners to meet again at Lynn in ninety-nine.
List to its invitation, may no Unioners decline.
Our Jubilee has come.

CHORUS

Glory, Glory, Hallelujah! Glory, Glory, Hallelujah!
Glory, Glory, Hallelujah! Our Jubilee has come.

Ten prosperous years, with loyal hearts and courage strong and true,
We have marched in Christian unity beneath the White and Blue,
With purpose firm, in Jesus' name, our Union work to do,
Our Jubilee has come.

CHORUS

Then let us gather once again at our dear natal place,
Where we planned to work in Christian love and grow in Christian grace,
God grant that all our efforts of His goodness bear a trace,
Our Jubilee has come.

THE WORLD'S CROWNING WONDER

To be visited by the Western Delegates

It hardly seems right for any periodical to allow a decade to pass without at least one article concerning the noblest work of God's hand that exists in the inanimate world. Some may claim this honor for the ocean, which I will grant when the Atlantic or Pacific turns out waves 167 feet high! And some may claim it for a grand mountain summit, like the Matterhorn, or for tremendous chasms, like the Colorado cañons; but they are silent and motionless, while Niagara has tones like the organ of the universe, and moves with an impetuous sweep as if it were the focus of all force, from Sirius to the sun.

They told me that I should be disappointed in the Falls, when I first saw them; that every one was at first; that it was necessary to "let them grow on one." But such was not my experience.

Its roar saluted me long before I got a glimpse of it. Indeed, the whole night, in my distant lodging, had been athrill with a deep vibration more felt than heard.

It is a flat, monotonous tableland through which the Niagara River has cut its vast gorge, ever wearing it back, by the attrition of the falls, toward Lake Erie. Therefore the stupendous vision bursts upon one suddenly and entire. There is no coquetting with it through forest vistas long before one reaches it, no glimpses of white foam, hardly even a sight of the great clouds of mist that unceasingly rise from the tortured water.

And when the traveller actually reaches the brink of the ravine—in my case, at least—the senses are instantly captivated. No matter how many pictures you have seen, you are astonished at the vastness of it. By its vast width at first; the sense of height comes later, as you venture down to the Cave of the Winds, or as you look up at the cataract from the swimming deck of the Maid of the Mist. You see a stretch of half a mile of descending water, pounding, grinding, raging, whirling, while away back in, at the apex of the angular "Horseshoe Fall," it is quiet, majestic, superb in its rythmic down-plunge. The American Fall is white; shallow, fretted by the jagged rocks over which it rushes. The Canadian Fall, where the greater volume of water is focused, is a a brilliant green, probably the most beautiful green in the world, and "the river there doubles over the edge of the precipice," as Tyndall says, "like the swell of a muscle unbroken."

Some day, I suppose, we shall be obliged to have an international boundary commission to determine how much of Niagara Falls is American and how much is British, for the American Fall of the present day is doomed. It is produced merely by Goat Island, which, thrusting itself up near the right-hand bank of the river, turns aside a portion of its current, compelling it to flow around and to fall over the side of the gorge. But the main stream, rushing past Goat Island to the left, is wearing away the cliff, as if the Horseshoe Fall were a great file. No one knows how fast the gorge is thus extending itself toward Lake Erie, the estimates ranging from one foot to one yard a year; but the generations to come will each see a Niagara of different shape, and some year, centuries hence, the gorge will have crept back to the upper end of Goat Island, thus draining off all the water from the American Fall, making Niagara one again, and furnishing, unless the mythical "annexation" has taken place, a very pretty theme for argument between this country and its neighbor of the maple leaf.

It would be interesting here had I space to describe the rapids, the whirlpool, the many other fascinating spots, and especially to study the side canal which drains off a trifle of Niagara's flood, allows it to fall down a shaft bored through 150 feet of rock and turns wheels at the bottom to furnish light and power for distant Buffalo. All this would be pleasant; but I have accomplished my object, which was merely to remind you (in these days of wireless telegraphy and liquid air one is likely to forget old friends!) that Niagara Falls is still the crowning wonder of the world, and to suggest that you plan your trip to Detroit in such a way as to visit the King of Cataracts.—*Christian Endeavor World.*

THE TOPIC SERMON

BY REV. CHARLES H. VAIL.

Topic, July 16. Heb. 12: 9; Ps. 89: 7; 1 Pet. 3: 15.

REVERENCE: WHEN AND WHERE SHOWN

As we look over the history of the world we find that the feeling we call reverence has manifested itself in various ways. People have divided the world into two parts, the sacred and the secular. Certain days, acts, books and men are deemed holy and especially related to God and the religious life. All the rest of the world is regarded as common and profane. Let us note a few points concerning this existing division between the sacred and the secular.

In the first place, this prevalent idea is a part of that theory of things which thinks of God as outside of and separate from nature. If God is everywhere and in all things, then everything is either secular or sacred, which ever one pleases to term it. But in ancient times, even down to the present day, God has been thought of as a being entirely removed from the natural world, as an "absentee God," as Carlyle termed it. And since God, or the gods, were removed from nature and human life, nature and life were looked upon as common and profane. Only certain days, certain places, certain books and certain persons, have been regarded with reverence, as having been specially selected by and dedicated to him.

But now, as the result of modern knowledge and investigation, the domain of the unknown is constantly growing narrower, and much that has hitherto been mysterious, and usually attributed to the supernatural, are accounted for in natural ways. Earthquakes, tempests and pestilences are no longer accepted as the arbitrary actions of the Supreme Being. Moreover, the conviction is growing that the still mysterious and unknown are governed by laws as orderly and natural as are those which govern the known world.

"But," someone may ask, "is there nothing sacred? Is reverence to become a thing of the past?" My own conviction is that there is to be a stronger and deeper reverence as a consequence of this new thought of God and nature. Jesus taught what the church has not half learned, that God is not in any place, but that he is in all and through all. He is in every force, every movement and every life. He shines in the sunshine, and veils himself in the darkness. He whispers in the gentle breeze and speaks in the rushing wind. He is the indwelling reality of all things; there is not a star or grain of dust, not a cubic inch of space or a single life germ, in which he does not dwell.

When and where shall reverence be shown? It should be shown especially where the true spirit of God is manifested. Where the common bricklayer who, for love of wife and children, and in order that he may meet his honest obligations, performs an honest day's work, there is created right there holy ground. The mother who, at the cost of strength and health bends tenderly over her sick child, never thinking for an instant of deserting it however great the danger, is consecrating the ground where she treads. Wherever we find love, and truth, and justice, and righteousness, there do we find God. Wherever faithfulness, consecration and self-sacrifice are manifested, there may we bow in reverence and adoration.

Are, then, all thoughts of things especially sacred to fade out of our lives? By no means. Our minds are filled with the memories of holy places, of places connected in our thoughts with the highest hopes and the noblest deeds. There are memories of numberless hours that have been consecrated to some noble truth or lofty ideal, of men and women who ministered to us in times of adversity or by a hand-clasp have made it easier for us to believe in ourselves and trust in God.

This conception of God and his relations to the world has not only abolished the arbitrary distinction between the sacred and the secular, but it has also awakened a sense of a deeper reverence and love for all things. To-day we see in God the thought and soul of the universe, as I am the thought and soul of my body. The stone, the crystal, the grass blade, the rose, the amoeba, all through the animal creation to man, each in its degree is a divine incarnation, holding and manifesting just as much of God as it is capable of containing and showing forth. And, above all, do we see God unfolding himself in humanity, in the growing and expanding life of this wonderful race of ours.

Jersey City, N. J.

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders*

UIDE TO "METROPOLITAN BOSTON" AND "UNDER THE HUB"

It is expected that there will be a large number of Unioners in Boston in July, and to see Boston in good shape they will want a good guide book. Send 29 cents to the Publishing House and they will send you a copy of "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send 10 cents for "Under the Hub," a "Subway Souvenir," a little book giving much information and many illustrations of Boston's famous Subway.

ONWARD
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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

THE CENTRAL UNION

Of which every Union is a part, meets to formulate plans for its part in "The Forward Movement" of our Church. Every Unioner should be present.

NOTICE

For Rates to Lynn be sure and read the latest word from the Transportation Agents in last number. If possible consult with your agent Personally. Every person purchasing a ticket to Lynn must secure a certificate of purchase from the R. R. Ticket Agent, in order to secure the one and one-third rate. Tickets going good July 8 to 14. Tickets returning good July 17 to 22.

NOTICE OF ANNUAL MEETING

The annual meeting of the Young People's Christian Union of the Universalist Church will be held in the First Universalist Church, Lynn, Mass., July 12–19, 1899, beginning on said July 12, at 7.30 P.M., for the following purposes:—

1. To elect officers for the ensuing year.
2. To transact such other business as may properly come before the meeting.

ALFRED J. CARDALL, *Secretary.*

A PRAYER FOR THE CONVENTION

Our Father, we pray that the Great Assembly above may send its blessing and its benediction to us, as we as Christian Unioners gather together in our Decennial Convention. We pray, Our Father, that wisdom from on high may be with us in all our doings and sayings. May the spirit of charity abide in all our hearts, and as we meet in the name of Thy Son, may we bring with us something of the spirit which has made him our Leader in divine thought and action. May we not forget the principles which our faith proclaims, but may we meet and deliberate as children of Thine, and return to our homes with brotherly unity in all our hearts. Bless us as we mingle together. May the seeds of friendship and good will grow, blossom and bear fruit an hundred fold. Dear Father, as we drink deep of inspiration in the hours of our meeting, may we truly feel that it is good for us to thus be together. May we carry to our homes a blessing and a blessed hope, that shall be a benediction and an inspiration to ourselves and to those who labor with us "In His Name."

Amen.

LYNN '99 FOREGLEAMS

The Convention will transact a great deal of business, but let us not forget that it is the Master's business and should be transacted in his spirit.

That enthusiastic son of the Empire State, "Lund of Maine," finds himself in an embarassing predicament. New York and Maine are earnest rivals in the contest for the Prize Banner for the largest delegation at the Convention, and Brother Lund, who is anxious to be true to both his native and his adopted States, finds the situation somewhat perplexing. At latest reports he was endeavoring to compromise by offering to act as an intermediary in helping the New York and Maine delegates to get acquainted with each other.

Evidently we have a new Unioner poet, though it is quite possible that person herself is not aware of the fact. In the "Voice from Wisconsin," in last week's ONWARD there was, however, ample evidence of her poetic powers. In the exuberance of gratitude to the Western Transportation Agent for securing one-half railroad rates, Miss Utley exclaims:

> " Three cheers
> For Brother Sears!"

If that isn't poetry, what is? With such a Secretary, Wisconsin certainly should have a State song.

Speaking of poets, Maine has one also. A contemplation of the coming glories of Lynn '99, and especially of the glory of Maine's anticipated victory over Vermont in the contest for the banner given for the largest State delegation, has caused the Rev. Thomas B. Payne of that State to succumb to an attack of poetic inspiration, as a direct result of which the following enthusiastic lines appear in a recent number of The Christian Union Worker:

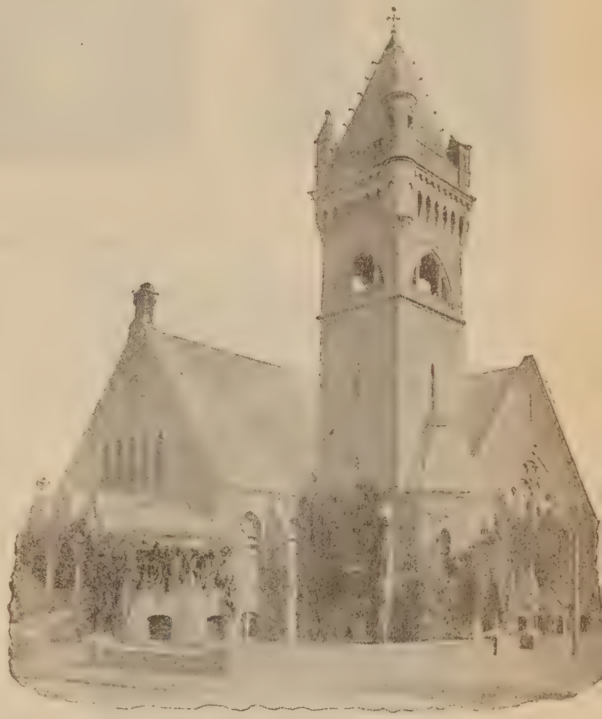
> " Send the word along the line,
> Three hundred Pine Tree Unioners at Lynn in '99.
> A strong pull, a long pull, a pull altogether,
> We'll show Vermont the limit of her tether.
> Maine will be true,
> To her colors white and blue;
> Make full proof of her devotion,
> At the coming great Convention."

Now even Brother Payne's best friends (of whom we have the honor to be one) will be under the painful necessity of acknowledging that his Pegasus limps a little now and then. Nevertheless, 'tis a mettlesome steed which leaps over all obstacles and carries its rider straight on to the finish.

Letters from enthusiastic Unioners are coming in to the President's office so fast that he is beginning to wonder if he may not be obliged to stay at home from the Convention in order to find time to answer them. And they are all letters about Lynn '99: letters from Unioners who want to know just how to get to Lynn, leters from other Unioners who want to know how to get cared for after they get there, and letters from still others who know how to get there and how to get cared for after they get there, but who cannot keep their happiness in the thought of attending the great Jubilee all to themselves and want to tell some one how pleased they are about it. But no Unioner need refrain from writing to our President because of this item. The truth is, he is happy to receive so many indications of the interest aroused in the Lynn gathering. If he cannot reply himself to all his correspondents, he has at least one stenographer to help him, sometimes he has two, and if occasion requires he will enlist the services of half a score. Meanwhile, Secretary Cardall is also working at white heat night and day, attending to the thousand and one details of Convention preparations. And, notwithstanding the arduous labor involved, there must be real joy in it all for him as he remembers how he, as one of the little band of faithful co-workers, worked and prayed and hoped for that other Lynn Convention ten years ago, and sees how great already is the harvest of that early seed-sowing.

To attend a great Convention, such as those already held by the Young People's Christian Union, and such as Lynn '99 is sure to be, is a wonderful source of inspiration to any Universalist, and to the workers from small and struggling parishes, especially in sections of the country where the Universalist faith is little understood and the Universalist Church is consequently mistrusted and maligned, it gives new courage and self-respect and a stronger determination to stand for the truth at all hazards. Convention attendants go back to their homes feeling that they are not alone in the fight, but that they are a part of a mighty army pressing forward to certain victory. One of the most significant utterances at the Jersey City Convention was that of a young man from South Carolina who spoke in the Sunday afternoon consecration meeting. Said he: "We are so few in numbers at our place, and we are so persistently fought by the other churches, that I sometimes get discouraged and feel like giving up. But I want to say right here that I could stand, and stand alone, in the midst of a multitude of ten thousands, and proclaim this glorious faith of ours. And all this is due to Jersey '96." He had felt the electric thrill of contact with kindred spirits, and he had seen with his own eyes and heard with his own ears that there are thousands of others beside himself as loyal to the cause he loved, and as zealous for its advancement, as he. Our isolated Southern brother bore striking testimony to the value of great conventions, when such conventions have for their keynote loyalty to Christ and truth, and the spirit which dominates them is that of earnest consecration to the service of God, the Church and humanity.

In the hymns, "The Tenth Legion" and "Comrades of the Quiet Hour," by Dr. Henry N. Dodge, of Morristown, New Jersey, the young men and women who have pledged themselves to the two beautiful types of Christian service referred to, will find much pleasure and inspiration. Unless we are greatly mistaken, Dr. Dodge's noble and uplifting hymns will become very popular among Universalist Tenth Legioners and Quiet Hour Comrades. The original tune for "The Tenth Legion" hymn was received too late to secure an electrotype for use in this number.



LYNN FIRST CHURCH

Dr. Gunnison's splendid lecture, illustrating pictorially as well as verbally, the historical beginnings, rise and present condition of the Universalist Church, will alone be worth the journey to Lynn. Among the views will be ancient buildings and places made interesting to Universalists by reason of their historic associations, the most beautiful and expensive church edifices in the denomination, our schools and colleges, fac-similes of historic documents, and many other things of denominational interest. Dr. Gunnison was requested to give a synopsis of the lecture and a list of the views for ONWARD, but his reply was that he hopes to give those who hear and see the lecture many pleasant surprises. And so our anticipation of the pleasant as well as instructive evening of enjoyment he is preparing will be spiced with curiosity as to just what may be in store for us.

POINTS ON THE PROGRAM

The singing of the State songs at the opening rally is a feature borrowed from Boston '95. Every one who was present at the latter Convention on the opening night will remember what a pleasant and inspiring feature it was, too.

The Universalist Church is fortunate in having many eloquent men among its clergymen and he is a brave man who would set one above all the others. But this much all will acknowledge: there is none more eloquent than the man who is to speak to us Wednesday night on "The Work of the Young People's Christian Union."

The fact that Rev. C. A. Knickerbocker and Mrs. Mary Grace Canfield, National Superintendents respectively of Christian Citizenship and Junior Departments, are to lead the Citizenship and Junior Congresses, insures the success of those important meetings.

There has been yearly a growing demand for more devotional meetings, and this year the request for more devotional services has been heeded. The subjects and leaders have been carefully selected, and the many hours set apart for prayer and paise will be spiritually profitable and inspiring. The Devotional Congress and Meeting, to which two full hours will

SOME OF THE SPEAKERS YOU WILL HERR

LOUIS A. AMES

REV. F. L. CARRIER

MRS. A. M. TILLINGHAST

REV. C. R. TENNEY

REV. A. R. TILLINGHAST

REV. W. H. MCGLAUFLIN, D.D.

be given, the "Quiet Hour" meeting led by Miss Rawson, and "The Tenth Legion" meeting in charge of Rev. Harry L. Veazey, are new and significant features in the program.

"What's in a name?" It would seem there must be something when the two speakers selected to occupy one evening are both Tillinghasts, though entirely unrelated to each other and representing widely separated sections of the country.

This year's program is to be unusually varied, interesting and practical. The prominence given to distinctively Union workers is something new, but we believe it is justified; for who is better qualified to discuss important subjects relating to our work than are those who have been successful in carrying it forward? But official position in the Union did not alone influence the choice of speakers. For instance, of the four State Presidents who are to give addresses, all are in other ways well-fitted to be selected for such an important service. Mr. Ames is a successful young business man of New York City who has long been well-known as a worker in many branches of church activity; Mr. Tillinghast is pastor of a flourishing church at Webster City, Ia., and is considered one of the most promising of our young western clergymen; Mr. Carrier is a successful pastor and has spoken most acceptably at the Weirs meetings, and Mr. Kerr is a brilliant young Chicago lawyer, and all have made especially good records as Union officials, too.

With so bright and forceful a leader as Miss Champlin, the Lookout Congress should be one of the most profitable features of the Convention.

In selecting Miss Clara B. Adams, of Lynn, to speak on "Our History" at the Jubilee Night meeting the program committee showed a commendable sense of the fitness of things. To Miss Adams, Mr. Grier, Mr. Cardall and the few other faithful workers who, in spite of the indifference, and even, in some instances, the open condemnation of some of our Universalist people, made possible that memorable meeting at Lynn ten years ago, the members of the Young People's Christian Union owe a debt of gratitude. They builded even better than they knew, and when they greet at Lynn the representatives of the society for which, in its infancy and weakness, they stood sponsor, they may be pardoned a joyous and jubilant pride in the splendid evidence that their self-sacrifice and labors have been, through the abundant grace of the All-Father, so signally blessed.

We have a special and personal interest in the ONWARD Congress to be held Friday afternoon, under the leadership of Miss Ruth Earle, of Rhode Island. It is now seven months since the paper came under the present business and editorial management, and we are anxious to know what impression has been made thus far, and to receive suggestions which will be of helpfulness in the future to whomever—whether the present editor or a successor—may have the work in charge. We hope there will be a large attendance at the Congress, and that every one will feel free to make such criticism or suggestion (in a kindly spirit and pleasant manner, of course) as he may think best. All connected with the paper not only ask for criticisms and suggestions, but really desire them. It is pleasant and helpful to be told that one has done well; it is equally helpful, at least, to be shown wherein one might do better. We have been favored with scores of congratulatory and encouraging messages since we assumed editorial charge of ONWARD, and we are heartily grateful for them all, and sincerely hope they are, at least partially, merited. May the future of ONWARD, whosever be the guiding hand at the editorial helm, be bright and prosperous. It is our young people's paper now as it has ever been, and they should be interested in it not alone for its own sake, but for the cause it represents.

A FINAL WORD

When the next number of ONWARD appears, the great Jubilee gathering for which we have hoped and worked, and to which we have so long looked forward with pleasant anticipation, will no longer be a dream of the future but a pleasant reality. There is one more parting word we wish to say to all our Unioners who are preparing to attend the Lynn convention. It is this: let us not forget who we are, what we represent and where we are going. In other words, let us remember that we are professed followers of Christ, that we are the representatives of a Christian organization, and that we are on our way to a council of Christian workers, called together for the purpose of considering ways and means by which we may, as a society, do a greater work for God and humanity. Such being the case, let us conduct ourselves in a manner which shall be in harmony with our profession and our mission, being careful that we do not in any way, bring the slightest discredit upon our Union or our church. Exuberance of spirits is natural to youth, and it ought not to be unduly checked; but there is a time for all things, and there are occasions when exuberance of spirits should be tempered by an appreciation of the fitness of things. Let the words and acts of every Unioner who attends the convention, both while on his way to and from Lynn and during his stay there, be such as to commend the cause he represents to all with whom he may come in contact. Let us be bright and happy and enthusiastic, but let us be sure our happiness and enthusiasm find the best means of expression. (If we dared we might be tempted to suggest that rally songs are just as exhilarating as convention yells, and are considerably more musical). And let us not engage in any form of pastime which, however innocent we ourselves may deem it, might give pain to our fellow-Unioners. There are two rules which, if we observe them, will insure right conduct on our part: "Avoid offence," and "Shun even the appearance of evil." If we err at all, it is better that we err on the side of decorousness rather than otherwise.

And at the sessions of the convention let there be manifested only the spirit of Christian kindness and love. There will be diversities of opinion, but in spirit there should be the completest harmony. "The servant of God must not strive," says the apostle, "but be gentle with all men." Surely, the servants of God, gathered together at Lynn to plan to do a yet larger work for Christ and his Church than that already accomplished, should heed the apostle's injunction. We sincerely pray and trust that from the beginning to the close of the sessions there will not be one unkind remark made, not a single reflection cast by one Unioner upon a brother Unioner. It is only fair for us all to assume that those who may differ from us in their views are as conscientious as we are. May the blessing and benediction of heaven rest upon our young people in their deliberations, and may there be in every heart only love and good-will and an unselfish devotion to the interests of the Union and the cause it represents. A baptism of divine grace awaits us at Lynn if we are but ready and fitted to receive it.

REV. C. A. KNICKERBOCKER

OUR INSIGNIA

Flags

Of course, all our Unioners will want to come to Lynn with colors flying. With this thought in mind the Central Union has ordered for this year plenty of flags of new and beautiful designs and official colors. To appreciate their beauty they must be seen, and certainly every Unioner should provide himself with one or more of them before starting for the convention. Moreover, every Union which has not already done so should hold a Lynn '99 rally and decorate the church with the Union flags. The mere sight of them will stir enthusiasm. The design is the C. U. monogram and is good for any year. The price is fifty cents a dozen, the express to be paid by the purchaser. In ordering, state whether triangular or rectangular shape is preferred.

Badges

As has already been stated, the Lynn '99 badges will be of the Detroit '97 combination souvenir design. The ribbon will be of the finest quality of silk, woven especially for us in the official colors, and with the names of the States printed in gold. The cross-bar will be of white metal, silver-plated, and the aluminum medallion will bear on one side a splendid portrait of Dr. Sawyer, with the inscription "Lynn '99. Decennial Jubilee Convention" and the name of the organization, and on the other a picture of the Harriman church and the mottoes of the Union. Every State delegation should officially adopt the combination badge, and every visitor to the convention should secure one, if he has not already done so, immediately on his arrival. The badges will be on sale at headquarters after July 1, and Unioners who wish to wear them on the way may order them from the General Secretary, not forgetting to inclose cash with the order. The price will be thirty cents each, which is but a trifle more than cost. Badges have been prepared for every State in which there is a Union, and also the District of Columbia, Ontario, Nova Scotia, and even Japan. But the number this year will be limited and no more will be issued at this convention. Be sure to secure one of these beautiful souvenirs of our Decennial Jubilee gathering.

◆

EVERYONE WHO is accustomed to read the weekly prayer in Mrs. Kimball's devotional meeting column, will readily recognize the authorship of this gifted and consecrated Union worker in the appropriate wording and earnest and reverent spirit of the "prayer for the convention" at the head of our editorial columns. It should be repeated in every Union meeting the Sunday before the Convention meets, and could be most appropriately used in the services held en route to Lynn. The spirit of the prayer is the spirit which should fill our hearts as we journey to the great Jubilee gathering of our Christian Union hosts.

*

SINGING WILL be one of the great features of the Lynn Convention, as it is a feature of all meetings of the young people; song and youth and our happy faith go together. The special hymn book of the Union; the one with which all are or should be familiar, is "Praise and Thanks," by Miss Grace F. White and issued by the Publishing House. It is the book that is to be used on all occasions; every Unioner will want one in his or her pocket, ready at any moment so as to "join in the singing." Do not neglect it; get a copy at the supply table or send in advance for it. We want every one to sing; to sing so that our singing shall be heard above the roar of the surf at Nahant.

A LETTER FROM PRESIDENT FOWLER

CLEVELAND, OHIO, June 21, 1899.

DEAR UNIONERS:—

After long, hard, and at times, very discouraging work, we have at last succeeded in securing very favorable rates to Lynn. Now every Union should plan to send its full list of delegates and more. If we have a larger gathering at Lynn than we have had at any previous convention, it will be much easier to secure rates another year. We have done the best that could be done in regard to the rates, have arranged the program with great care, and the Lynn Committee has arranged for your entertainment and pleasure, and nothing is left for you to do but to come to Lynn and visit our birthplace. There we shall review our past and plan for the future.

Every Union should have its representative there to help plan this future. The claim that some make that we are not so religious as other Christians, if not true, has at times been very near to the truth. Let us remember that Lynn '99 is a religious convention, that we are gathered there to do our Father's business, and that from the time we start until we return home we should act in every way just as we would at home on a sacred day. What a glorious opportunity for those who must be one or two days on the way to prepare for the devotional meetings.

Do not misunderstand me; I wish all to have a pleasant and enjoyable trip to the Convention. What better way could there be of enjoying it? Each State president has been asked to appoint a chaplain, who will arrange for meetings on trains or boats en-route to Lynn. Do not forget to provide yourselves with copies of the Jubilee Hymn and Rally song and a supply of our new flags before starting. Decorate with the flags and sing the songs that all may know who we are and where we are going.

The program has already appeared in full. The committee have tried to secure speakers and select topics that would not only interest but help in the work of local Unions. We hope that the ideas expressed at Lynn you may take home with you and put into practical use.

If we have grown any spiritually during the past year the devotional meetings will be better than at Chicago '98. Do not excuse yourself by saying, "So many others will be there I will not take part." Come prepared to take part at each meeting, either to speak or offer prayer. We want hundreds to take part in these meetings, to tell their own experience and in their own words how the weekly devotional meetings help them in their daily life.

Again I say to you, come to Lynn, arrange to attend and take part in all the devotional meetings, learn from the best thoughts of others, and give others the best thought that you have that we may all work together as we have never before "For Christ and His Church."

HARRY M. FOWLER,
General President.

GUIDE TO "METROPOLITAN BOSTON" AND "UNDER THE HUB"

It is expected that there will be a large number of Unioners in Boston in July, and to see Boston in good shape they will want a good guide book. Send 29 cents to the Publishing House and they will send you a copy of "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send 10 cents for "Under the Hub," a "Subway Souvenir," a little book giving much information and many illustrations of Boston's famous Subway.

CONNECTICUT RALLY SONG

Tune, "*The Light of Heaven*" by Geo. H. Hebard

We rally round the standard,
The banner is unfurled
Its folds shine with a promise,
Salvation to the world.
CHORUS

Our motto is "Onward."
For Christ and Church we stand
In his name we will conquer,
A brave and loyal band.

We give our service freely
To aid the cause we love,
And spread the truth which Heaven
Hath sent us from above.
CHORUS

May God his blessing give us
Upon the work we do,
To strengthen our endeavor
And keep us good and true.
CHORUS

Then rally to our standard,
And lend a helping hand,
Until our glorious mission
Shall flourish through the land.
CHORUS

RHODE ISLAND'S SONG

BY REV. F. A. FERGUSON

Tune, "*Italian Hymn.*"

We sing Rhode Island's song
With voices firm and strong
And spirits free;
Her territory small,
Her hope for those who fall,
Her refuge unto all
Who fear and flee.

Warm love of liberty
Hatred of bigotry,
Our State shall mark.
Here came, from all the land,
Those who for truth must stand
In spite of men's command
And counsel dark.

We celebrate the name
Of him who boldly came
And with him brought,
Firm faith in truth and right,
And saw with clearest sight,
Gleaming through all the night,
Freedom of thought.

And we shall daily pray
That we may ever stay
Thus firm and strong.
To Freedom's hand we cling,
In Freedom's name we sing,
And Freedom's echoes ring
Rhode Island s song.

COMRADES OF THE QUIET HOUR

BY HENRY N. DODGE

TUNE:—Gottschalk

Comrades of the quiet hour,
When the dew is on the day
Let us meditate and pray,
And invoke the Spirit's power.

As before our God we bend
Think we on the Love Divine
That upon all men doth shine,
Love almighty to defend.

Think upon Incarnate Love,
Glad our mortal flesh to wear
That He might our burden share;—
Sympathy of worlds above!

As in vision thou dost see
The lone path that here He trod,
In Himself to show us God,
He will come and sit by thee.

As thou see'st him on the cross
When His work of love is done,
Show how God and man are one
Spite of sin and pain and loss,

He will come, and at thy side
Open realms of thought unknown,
Treasures give thee, all His own;—
Thou to Him thy heart confide.

THE TENTH LEGION

BY HENRY N. DODGE

Ho, for a gallant fight
Fought for the truth and right;
Hail the Tenth Legion!
No carnal weapons theirs,
Not where the trumpet blares
Fights the Tenth Legion.

Warring 'gainst sin and wrong
Wage they the battle strong,
Noble Tenth Legion!
The Spirit's mighty sword
Wield they to serve the Lord,
Fearless Tenth Legion!

Armed with Faith's trusty shield,
They to no foe shall yield;
Onward, Tenth Legion!
Ho, for a gallant fight,
Waged for the truth and right;
Hail the Tenth Legion!

MASSACHUSETTS UNIONERS, ATTENTION!

The time is drawing very near for the great Lynn Convention; only about two weeks remain. Local Unions, if they have not already done so, should begin to make arrangements to send as large delegations as possible. Massachusetts delegates should, whenever possible, take passage on trains bearing delegates from farther west, so that they may arrive in Lynn at the same time. The prospects for the Convention are very encouraging. Let us Massachusetts Unioners be loyal. Information regarding the departure and arrival of trains may be had by addressing

J. HERBERT BARKER,
Massachusetts Transportation Agent.
283 *Upland Road, North Cambridge, Mass.*

PROGRAMME

THE DECENNIAL JUBILEE CONVENTION

LYNN '99

JULY 12th---19th

WEDNESDAY EVENING. JUBILEE NIGHT

7:30 P.M. Singing of "Coronation." Rally Songs.
8:00 P.M. Scripture Reading, Rev. A. J. Cardall, of Mass.
Prayer, Rev. W. H. McGlauflin, D.D., of Ga.
Address of Welcome, Mr. C. Neal Barney, Chairman of Local Committee.
Response, President Fowler.
Addresses:
Our History, Miss Clara B. Adams, of Lynn.
The Work of the Young People's Christian Union. Rev. James M. Pullman, D.D., of Lynn.

THURSDAY, JULY 13th

8:45 A.M. Devotional Meeting, Rev. George E. Cooley, of Vermont, Leader.
9:45 A.M. Organization of the Convention.
President's Annual Address.
Appointment of Committees.
Reports:—Executive Board, Secretary, Treasurer and Southern Missionary.

RECESS

2.00 P.M. Report of Christian Citizenship Superintendent and Congress, Rev. C. A. Knickerbocker, of Maine.
3:00 P.M. Report of Junior Superintendent and Congress, Mrs. Mary Grace Canfield.

RECESS

7:30 P.M. Song Service.
8:00 P.M. Rev. Geo. B. Rogers, of Michigan, Presiding.
Addresses:
The Gospel of Social Service. Mrs. Anna M. Tillinghast, of Penn.
The Church and the Union. Rev. A. R. Tillinghast, of Iowa.

FRIDAY, JULY 14th

6:00 A.M. Prayer Meeting. Topic: The Quiet Hour. Miss Bertha M. Rawson, of Kansas, Leader.
8:45 A.M. Devotional Meeting. Topic: Seeking the Kingdom. Mrs. Mary Morse Lowe, of Maine, Leader.
9:45 A.M. Business.

RECESS

2:00 P.M. Greetings from Fraternal Delegates.
John Coleman Adams, D.D., from the Universalist General Convention. Response by —— for the Y.P.C.U.
Mr. Roland W. Boyden, from the Unitarian Young People's Religious Union. Response by ——for Y.P.C.U.
2:40 P.M. Lookout Congress. Miss Lottie M. Champlin, of Connecticut, Leader.
3:15 P.M. ONWARD Congress. Miss Ruth Earle, of Rhode Island, Leader.
4:00 P.M. Devotional Congress. Rev. Charles Conklin, of Mass., Leader.

RECESS

7:30 P.M. Song Service.
8:00 P.M, Mrs. Rose Budd Stewart, Indiana State President, Presiding.
Addresses by State Presidents:
Our Watchword, Mr. Louis Annin Ames, of New York.
The Post Office Mission. Mr. Robert J. Kerr, of Illinois.
Our Motto: "For Christ and His Church." Rev. Fred L. Carrier, of New Hampshire.

SATURDAY, JULY 15th

8:45 A.M. Devotional Meeting. Topic: The Grace of Continuance. Mr. John S. Cook, of Illinois, Leader.
9:45 A.M. Business.

RECESS

Rest and Sight-Seeing.
7:30 P.M. Song Service. Rev. L. Ward Brigham, of Minn., Presiding.
8:00 P.M. Illustrated Lecture. Pictoral History of the Universalist Church. Almon Gunnison, D.D., of Mass.

SUNDAY, JULY 15th

9:15 A.M. Devotional Meeting. Topic: Now is the Accepted Time. Miss M. A. Bortle, of Ohio, Leader.
10:55 A.M. Sermon by Joseph K. Mason, D.D., of Penn. Subject: "As a Little Child."
2:30 P.M. Consecration Meeting.
Three Minute Addresses by State Representatives.
Presentation of Banners.
Induction of New Officers.
6:30 P.M. Meeting of The Tenth Legion. Rev. Harry L. Veasey, of Vermont, Leader.
7:30 P.M. Song Service.
8:00 P.M. Closing Sermon by Rev. Charles R. Tenney, of Mass. Subject: How to be Strong.

MONDAY

A trolley ride through historic Essex County, visiting the historic and picturesque points in Marblehead, Salem, etc. The expense of this ride will be small. On Monday evening there will be a reception given by the Lynn First Church to delegates and friends.

TUESDAY

A grand ocean trip will be taken, probably up the North Shore of Massachusetts Bay, with dinner at some seaside resort. The whole cost of this trip will probably be only $1.50 apiece, and it will be well worth the price.

A trip by land to Plymouth will probably be arranged for this day.

WEDNESDAY

Various trips will be taken under the leadership of competent guides to Boston, Cambridge, Charlestown Navy Yard, Bunker Hill, Lynn Woods, etc.

[These Departments cut to make room for Lynn, '99]

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

JULY 23. FAVORITE HYMNS AND WHY I LIKE THEM.

SCRIPTURE LESSON—Psalm 67.

PRAYER:

Dear Lord and Father, we would sing our praises to Thee. The gratitude of the heart, dear Father, finds its best expression in hymns of praise. We thank Thee for the psalms which ancient bard and prophet so often and so gladly sang to manifest the noblest emotions of the soul. We thank Thee that the singing of some simple hymn is oftentimes the open gateway by which some human soul is ushered into a better and nobler life. Dear Father, as the songs of a busy world vibrate around us, we can scarcely marvel that the inspired poet felt that a choir of angels sang an anthem when the world in all its might and beauty came to life and light. Dear Lord, may we all hear singing in our souls, the music of a divine melody which will teach us something of our kinship with eternal and everlasting things.

Dear Father may the truth and sweetness of our lives, so permeate other souls that it will cheer and uplift them like the divine music by which souls have marched from lower to higher thoughts and things, from earth to heaven. We ask these things in the name of Him who taught us to praise and to pray. Amen.

SUGGESTIONS

I. What is the mission of music in the church service?

II. How does music aid the preacher? The people?

III. Is the Bible authority for sacred music? Quote instances and passages.

IV. What is the place and power of hymns in the devotional meeting?

V. What is the influence of sacred song on the character of children?

VI. What was Garfield's favorite hymn? What was Lincoln's favorite hymn?

VII. What familiar hymn was written by Charles Wesley?

VIII. Under what circumstances were some of the familiar hymns written?

IX. What well known hymns teach us our own faith?

X. What is your favorite hymn and why?

DAILY SCRIPTURE READINGS

MONDAY. Psa. 48: 25.
TUESDAY. 1. Sam. 16: 22, 23.
WEDNESDAY. Psa. 65: 1-4.
THURSDAY. Judges 5: 3.
FRIDAY. Isiah 12: 5.
SATURDAY. Eph. 5: 19, 20.
SUNDAY. Col. 3: 16.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JULY 23. KEEPING OUR PROMISES. Prov. 12: 19; Prov. 12: 22; 1. Kings 8: 56; Heb. 10: 23; Rom. 4: 20, 21; Prov. 22: 17, 18, 19; 2. Tim. 2: 15.

A promise is a sacred thing and ought always to be kept faithfully. But so many people are careless about keeping promises. They make engagements and break them without one word of excuse or merely say, "O, I could not do as I promised" and pass it by in the lightest manner. Then, too, people make engagements and fail to keep them at the appointed time, but come strolling along at their leisure and convenience and never seem to realize that the parties with whom the engagement was made, had been kept waiting until they came. When our Unions hold business meetings every one should be on hand promptly. When committees meet all the members should come on time.

If ten people are to hold a meeting and three of them are fifteen minutes late, that means that one hour and three quarters have been lost in the aggregate, which is a lot of precious time. The writer at one time in her life was employed in general church work, and it was the customary thing for the people in every place to be late; the hours thus spent in waiting amounted to many days, all told, and was an injustice to all concerned.

To deliberately break one's promise is to do nothing less than lie. Thou shalt not lie, is a command given long ago and it is of just as great importance to-day as it was then. Let us keep our promises, let us be truthful.

BLACKBOARD EXERCISE

Draw two roadways, one above the other; at the right end of one and the left end of the other draw guide posts. On the first roadway write, promise kept lead to:—and on the guide post writh, truth, honesty, integrity, stability. On the lower roadway write, promises broken lead to:—and on that guide post write, untruthfulness, uncertainty, faithlessness, disappointment.

Draw the profession of faith card, a pledge card and a lily. Write "Of all virtues, truth is the best." Speak of the sacredness of a promise. Tell how they must keep their pledges in thought and deed, as well as in letter. Ask how many know the Universalist Profession of Belief. Tell them how they must keep it as it is meant to be kept. Compare truth and purity with the lily, how once started and nourished it grows to a beautiful flower, shedding fragrance to all who come near.

SALEM

BY A SALEMITE

It would seem that the founders of Salem must have been practical people, who were careful to provide for everlasting fame for themselves and worldly profit for their descendants. At least, almost everything they said or did or built serves to keep the memory of some one of them green, and as a means of material profit to some modern Salemite. John Endicott, when he cut the cross from the British flag, insured the appearance of his name in almost every paper that has been published since that time. Because Roger Williams thought real thoughts concerning the problems of theology, he was deemed dangerous to the colony and expelled, and as a consequence the old First Church of Salem, where he and other famous divines preached, is an object of interest and reverence. Nathaniel Hawthorne wrote classics, and because he once worked in the Salem custom house that venerable building is an object of adoration to his multifold admirers. The renowned author was born on Union St., and although the present owner declares that she will have "no A. P. A's in her house," our visiting Unioners may gaze at it to their hearts' content, as well as at the reputed original of the "House of Seven Gables" on Turner St. It was thought by Judge Samuel Sewell that he had ended the witchcraft matter when he made his famous confession, but neither tourists to Salem nor Salemites themselves are inclined to let it drop. The "old witch house," with a drug store tacked on one side and a dealer in antiques for an occupant, is still the visitors' Mecca, and Gallows Hill, on which in these latter days a huge pyramid of barrels is burned the night before the Fourth of July, is trodden by more feet than in the famous execution days of yore. Thus did the ancient Salemites make secure their own fame, and at the same time provide for the prosperity of future Salemites.

The merchant princes of Salem, whose ships traversed all the seas, have left their names on the streets and squares, while many of their Derby Street mansions still stand, serving often as tenement houses for Poles and Armenians. The Essex Institute, in its marvelous collection, has preserved much that is of historic value, and in the building of the East Indies Marine Society may be seen the wonders of the world. A day spent in visiting these places alone would be full of interest and instruction, and from them would be gained a very good idea of what Salem was in days of old.

There are ancient houses almost without number in the city. From a block built but yesterday the visitor may stumble upon an old building whose paintless, worn-out walls suggest stories of the past—which stories, by the way, should your guide be well-informed in matters of local history, will soon be told to you. Don't forget in your wanderings to visit the house on Lynde Street, where John Murray first preached Universalism in Salem, or the church where his successor, the Rev. Mr. Puffer, preaches it to to-day.

Salem is full of historical interest, and our Unioners who visit and muse in its most interesting spots, made sacred by their associations with the great men of former days who there lived and labored and died, will have many memories to carry away with them of the quaint old city whose name means "Peace."

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FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

THE TOPIC SERMON

BY MISS IDA M. OLIVER

Topic, July 23. Eph. 5:19.

FAVORITE HYMNS AND WHY I LIKE THEM

It is said that the growth and development of a nation may be traced in the songs of its people. So may we affirm that the growth of a religion may be traced in the sentiment of the songs and hymns dear to the hearts of its followers. How great a contrast there is between such hymns as "Repent, ye vile sinner, ye worm of the sod," and "Jesus heed me, lost and dying," and the comforting, trusting, inspiring words of "He leadeth me," "Thine forever, God of Love," and the many, many others like them, known and loved by all.

As to favorite hymns, I have noticed that if a request hymn is asked for by the leader of a meeting, it is soon selected, but if some one is told to select his favorite hymn the response is not quite so ready, for there are few who can say "This is my favorite hymn," to the exclusion of all others. I suppose this is accounted for by the fact that there is no single hymn which gives voice to all the emotions of the soul, and so there is no one hymn which satisfies us at all times. Instead, we need many to fit our varying moods. At one time we would sing of trust in the Divine Love, and there naturally arises to our lips the hymnist's words:

> "Sun of my soul, Thou Saviour dear,
> It is not night if thou be near,"

or,

> "Strong Son of God, Immortal Love,
> Whom we, that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove!"

At other times our songs might be of aspiration, or longing for a higher home, or of encouragement, as

> "Press on, press on! ye sons of light,
> Untiring in your holy fight.
> Then shall ye hear God's word, 'Well done!'
> True to the last, press on, press on!"

And when our aching hearts long for comfort, how soothing are the sweet, familiar strains of "We shall meet beyond the river," and of the lines from Whittier's "Eternal Goodness":

> "I know not where his islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond his love and care."

And there are, too, many beautiful songs of praise and adoration; songs sung out of grateful hearts, full of love for the Giver of all good and perfect gifts. Out of all these hymns, many of which are loved for their history, some for their beauty, their truth or their melody, and still others for their associations, who can select a single one and say, "This is my favorite hymn"?

Many stories are told of the wonderful influence of "Jesus, Saviour, pilot me," "Throw out the life-line," "Pull for the shore," and other songs of their class over sailors, and of the many soldiers who have found inspiration in the singing of "Onward, Christian Soldiers," and the "Battle Hymn of the Republic."

In one of Mrs. Phelps-Ward's books is a story called, I think, "Fisherman Jack." It is the story of a poor, degraded, drunken fisherman who, when still a young man, had learned so much of evil and so little of good that he knew of but one thing which possessed the least sanctity for him, and that was "The Rock of Ages." He said he didn't know what it meant, but there was enough of the divine in him to tell him this was the eternal thing.

And he was right. What else is there for any of us to cling to when all seems to be slipping from beneath us, what else is there that remains staunch and true and eternal, but the Rock of Ages, the Living God?

Lynn, Mass.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

THE CENTRAL UNION

Of which every Union is a part, meets to formulate plans for its part in "The Forward Movement" of our Church. Every Unioner should be present.

"OUR JUBILEE HAS COME"

The long-looked for Decennial Jubilee Convention for which we have all been working and praying so many months, is here at last—or will be when this issue of ONWARD appears. From the latest indications it is to be one of the largest, if not the largest, of all our great Conventions, and in every other respect it is certain to be the best. The spirit of the gathering will be that of consecration to the service of the Master, and the deliberations of the Convention will be conducted with the thought constantly in the minds of all that it is the Master's work we are gathered to do. All who have been connected in any way with the arrangements for the Convention—the Lynn Local Committee, the Central Executive Board, the Transportation Agents and almost a host of others whose services have been required in various ways—have worked hard; now we who are privileged to be present can but enjoy it and get from it the most possible good. Lynn '99 will be what we make it.

CONVENTION GLIMMERS

A Young People's Christian Union in Lynn will not be a new experience to some of the delegates present this year. For instance, Bros. Grier, Cardall and Miss Adams, with some others, were there to attend a similar Convention ten years ago. But under what different circumstances!

Look out for the Western Special! There's lots of enthusiasm out in the part of the country that it is coming from; the Westerners have promised to bring a generous supply along with them.

Of course everyone will go on the excursions! The Lynn Committee have prepared a most tempting itinerary for their visitors.

The issue of ONWARD for July 28 will be an eight-page Convention Number. To report the convention adequately the ONWARD staff has been temporarily increased by the addition of Mr. Harry L. Hersey, who is under contract to furnish a column of "bright and breezy" "Convention Notes." Mr. Hersey has solemnly promised the editor that he will not make more than four attempts at puns to a paragraph.

State Presidents are very much in evidence this year. There are no less than eight on the program.

The members of the Executive Board, Miss Ellis and Mr. Mason, go off this year and cannot be re elected. Who are to be their successors. The position is not an easy one to fill. We trust the convention will choose wisely.

How do you like the printed programs? They are the finest we have had. The work was done in the famous job printing department of The Brooklyn Eagle.

Only a limited number of badge medallions were struck this year. Don't fail to secure a badge immediately.

While you are enjoying the hospitalities of Lynn, don't forget to be grateful to Chairman Barney and his faithful co-workers for them.

IN THE interests of Our Jubilee Convention many important matters including Secretary Cardall's weekly reports have been omitted.

THIS NUMBER of ONWARD is largely devoted to local news items, reports and articles which have been accumulating during the past few weeks, owing to the crush of Lynn '99 matter. We have regretted the necessity of holding them so long, but circumstances seemed to make such a course unavoidable.

LYNN '99

BY GEORGIA EVANS

Soon many merry crowds will be on their way to attend the Tenth National Convention of the Y. P. C. U. If you have never attended one of these Conventions, you have about as adequate an idea of them as most people had of the World's Fair before seeing the "White City"—a very vague idea indeed. Those of us who were so fortunate as to go to Detroit or Chicago know how beneficial our National Conventions are.

When we see and hear Unioners from the different States, and learn that they are all working along the same line, in different ways perhaps, but obtaining the same results, we cannot fail to receive benefit from their reports. When at home, we often feel there are so few Unioners that we cannot do much; but when we go to our National Conventions, that feeling is supplanted by the feeling of strength. "In union there is strength." If each local Union will do its own little part, then by the combination of these small efforts great things may be accomplished. We should unite our endeavors and send a large delegation to Lynn, making it the best Convention we have ever had, in numbers, in spirit, in enthusiasm.

The best part of the Convention is the devotional meetings. So inspiring and uplifting are they, that one cannot help entering into their spirit. Here are no pauses. Many times three or four persons are on their feet at once ready to speak.

It is seldom that one has the privilege of listening to so many eloquent speakers as during convention week. It is also interesting to hear the representatives from the different States singing their State songs. The different Congresses are especially helpful; then it is that one wishes he could be in several places at the same time, for each Congress is so good that one does not want to miss any of them. Then there is the sight-seeing after the Convention is over. At Lynn this will be unusually interesting and helpful, for Boston is only a few miles away, and all around are places of historic or literary significance. Last, but by no means least, is that spiritual power which comes from the gathering of large numbers of Christian young people—moved by a common purpose, working with a common love for a common cause.

Akron, Ohio.

OUR JUNIORS*

BY ONE OF THEM

When I speak of Juniors one may think of a band of small workers, and though we are smaller in number than we used to be, we are trying to get all the good out of this great plan to try and help the children to learn of Our Great Helper, and help each to do his own part.

We meet on every Tuesday after school. Though it is hard to give up our play sometimes, yet it seems to me more pleasure can be had at our Junior meetings. Pleasure has more than one meaning and the meaning that I state here is this: One can come to our meetings and get great help from the good word that is said, and by practicing some of the things heard there, you can give great pleasure to somebody besides yourself.

We always have plenty of room for visitors and we welcome them so cordially that we hope to impress on their minds that they must come as often as they can. We also would like our Seniors to take an interest in our work and will always be glad to have them come to our meetings.

When we first had our Juniors the superintendents took charge of the lesson, now all the lessons are carried on by ourselves and as we grow older we find that it will be quite a pleasure to lead the lesson. Also as we go more and more to the Juniors we do not quite notice all the improvements we have made in ourselves until we look back and think over what we have accomplished.

Each good word, like a good seed, has sunk deep into our hearts and I hope has taken firm and strong roots. I hope also that each wrong thought, like a weed, has been cast aside forever.

On going to the Juniors for the first time I know many of us thought we could never lead in prayer, but now when we want to talk to God it is a real pleasure for us to do so.

We take many different subjects for our lessons, such as Love, Kindness, Honesty, Faithfulness, Patience, and many more which I can not name now. Chief among these is Love. This subject can never sink deep enough into our hearts; that is *true* Love.

Our "Junior Stars," our singing and service books, were bought with our own money and the songs and responsive readings now come in as a regular part of our service.

After the opening exercises the reports of the committees are read. The reports are of the Secretary and the Sunshine, Welcome, Outlook and Devotional Committees.

The principal work of the Sunshine Committee is to visit the sick and take flowers and sunshine to them. The collection taken on two of the Tuesdays in a month is used for flowers for the Sunshine Committee. On one Tuesday in each month the collection is used for charity. We have just begun to take collection for a birthday present for our Juniors. This present is to be a picture of Christ when he was about our age.

The Devotional Committee's work is to look after the lessons and find a leader for each.

The work of the Welcome Committee is to see that each visitor has a hearty welcome.

The Outlook Committee looks out for all the members, to find new ones and also bring back old ones.

After the reports are read business is discussed and the lesson is talked over. After the lesson the benediction is repeated and the meetings close.

PENNSYLVANIA STATE UNION CONVENTION

The ninth annual Convention of the Young People's Christian Union of Pennsylvania was held at Athens, June 15. The attendance was slightly above the average and in every respect the meeting was a great success. Following organization, prayer was offered by Rev. E, C. Sweetser, D.D. The roll call showed delegates present from eleven Union. The Minutes of the last meeting were read and approved.

The Secretary reported sixteen very active Unions with a membership of five hundred and thirty. One Union was admitted during the year; two Unions were re-organized. All the Unions, without exception, reported either through their delegates or by mail. The reports indicated an increasing interest in the devotional meetings and the Post Office Mission, about the same amount as last year collected from the envelopes and a general all-around development in each individual Union. The success which has attended the work of the past year has been due in a large measure to the District Missionary plan, the superintendents, without a single exception, having worked early and late to bring about the gratifying results which the reports indicate. The Treasurer reported receipts of $145, $97 of which was for the Central Union. It gave her much pleasure to report that the full amount of the per capita assessment would without doubt be remitted to Mr. Cardall before July 1.

The committee on new constitution submitted their report and under the rules it went over to next year for adoption.

The State Banner, which is awarded for the largest relative increase in membership went to the Nicholson Union who showed an increase of fifty per cent.

Resolutions were adopted by the Committee on Resolutions, consisting of Henry E. Taylor, Mrs. F. A. Branda and Miss Gertrude Waldie, and adopted, as follows: (1.) Commending the District system and continuing the plan another year, the Executive Board being asked to make judicious selection of superintendents. (2.) Instructing the Executive Board, through the Junior Superintendent, to carry forward the Junior work with all diligence. (3) Calling for a per capita assessment of ten cents, in addition to the Central Union assessment. (4.) Urging the necessity of continued activity in Post Office Mission work. (5.) Instructing the Executive Board to more fully outline the plans of Christian Citizenship work and the Unions to carry it forward in a more systematic manner. (6.) Extending the thanks of the Convention to the Athens parish for its generous hospitality.

J. O. Gakeler, Mrs. Espy, Mrs. J. A. Donley, Committee on Nominations, submitted the following report: President: H. H. Wilkinson; Vice President, Mrs. S. C. Benjamin; Secretary, Miss Maud I. Waldie; Treasurer, Miss Fannie Eleanor Long; Members at Large, Miss Sallie M. Marsh, Miss Effie L. Shipman, Miss Martha M. Stulens. On motion, the Secretary was instructed to cast the ballot for the Convention.

Mr. Frank A. Dessalet, of Philadelphia, obtained the floor and spoke entertainingly of Murray Grove, extending an invitation to all present to meet him there this summer during the month of August. A large delegation is expected to be present.

The following appointments were then made: District Superintendents—Number One, Mr. J. O. Gakeler;

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*Clara G. Chard, President of the Chelsea, Mass., Junior Union.

Number Two, Mr. J. A. Donley; Number Three, Miss Nellie G. Loomis; Number Four, Miss Helen E. Rockwell; Number Five, Rev. G. A. King; Junior Superintendent, Miss O. Louise Powell; Post Office Mission Superintendent, Henry E. Taylor; Christian Citizenship Superintendent, Miss Gertrude Waldie.

In the evening a grand Rally was held, which crowded the church to the doors. The features of the meeting were: An address by Miss Nellie G. Loomis, on "Our Unions: How Can We Improve Them?" A "Question Box," conducted by Miss Gertrude Waldie and an address by Dr. Bisbee on the Lynn Convention.

H. H. WILKINSON.

FIFTH ANNUAL CONVENTION OF THE RHODE ISLAND STATE UNION

Held at Ballou Church. Providence, June '99

Little Rhody gathered with her usual enthusiasm and devotion to this Convention. Out of a possible delegation of thirty-five, thirty-three were present with many more visitors.

Following the devotional service, led by Rev. W. C. Selleck, was a brief Junior service. The corresponding secretaries report showed a gain in membership and all branches of the work. The treasurer reported all bills paid and a balance of $18. The Junior Superintendent reported that last year's most promising Junior Union had disbanded for lack of a superintendent, but that good work was being done by the other two Junior Unions.

Some of the recommendations adopted were as follows:

1. That the Unions should attend Lynn in full force.
2. That each union appoint some one to push Two-Cent-a-Week.
3. That each local appoint an ONWARD agent.
4. That a petition be sent Pres. McKinley in regard the anti-canteen law.
5. That this Convention send to Rev. James D. Tillinghast a letter of appreciation of his work in R. I.
6. That the State secure a suitable banner before Lynn '99.

After listening to papers from each union on "Difficulties and How Overcome," the election of officers took place with the following result:

President—Jennie L. Ellis.
Vice President—Joseph G. Brown.
Recording Secretary—Clara Carpenter.
Corresponding Secretary—Marion L. Gardiner.
Treasurer—Edith Clapp.
Members-at-large—Mabel McTwiggan, Charles Dexter.

After a bountiful supper served by the local union, brief responses were made by the local presidents to the topic "What would you like?"

The evening session was largely attended and was addressed by Rev. F. W. Hamilton, Roxbury, Mass. on "I am the vine, ye are the branches." He aptly likened the union to the leaves of the Universalist tree and said that the leaves could do nothing without the roots and trunk, but that the latter were dependent upon the leaves for air, so each was essential to the other.

Mr. C. Neal Barney, Mass. Y.P.C.U. President, then made stirring remarks upon "Lynn '99, after which twenty-four persons present signified their intention of going to Lynn.

May the local delegations present profit by the spirit and work of this Convention.

MARION L. GARDINER, *Cor. Sec.*
Centerdale, R. I.

TO OUR JUNIOR WORKERS

News in a Nutshell

Norway, Me., Juniors are making picture books for for children's hospitals. A recent entertainment netted them $16 and they presented $10 to the church. The Juniors of the Church of Our Father, *Brooklyn, N. Y.*, gave a doll drill which was a successful affair. *Charlestown, Mass.*, has taken thirty-one sets of Mission envelopes. The *Malden, Mass.*, Union has sixty members. Their fourth anniversary was observed by a rally. *Norwich, Conn.*, Union carries on a flower mission. The children have a pew in church and one Sunday they paid for the entire church service. Mrs. Torsleff, who used to be Superintendent of the Union at Taunton, Mass., but has lived in Minnesota two years, organized a fine Union some weeks ago. The Juniors and Seniors meet together at *Byron, Mich.* A successful entertainment was held not long since. They have pledged $10 towards the minister's salary. The Juniors at *New Madison* and *Mount Carmel, Ohio*, also meet with the Seniors. These are country places and the people travel long distances to church.

Miss Hosley's Juniors made their usual Easter visits. They visited ten persons who were sick, and left flowers with all. *Lansing, Mich.*, is alive and hard at work. They are holding monthly socials. *Woodlawn Park, Ill.*, has suffered from many removals but is working hard to secure new members to fill up the ranks. They visited an Old Ladies' Home and sang Junior songs recently, giving much pleasure to the inmates.

The Senior Union at *Lewiston, Me.*, recently gave the Juniors a delightful reception—a fine thing to do. *Newtonville, Mass.*, reports the members very much in earnest. The Juniors of the Every-Day Church, *Boston*, gave a novel entertainment for the benefit of the children's work of the church and cleared $75. One of the most enthusiastic Superintendents in our Church is Miss Trefethen, of *Portland, Me.*, and of course her Union is very much alive. Seven new members have recently joined at *Springfield, Vt.*, making a total membership of fifty. At a recent devotional meeting forty were present. The Juniors at *Hamilton, Ohio*, are delighted with the rewards for the Honor Roll. *Munson, Mass.*, Union recently bought copies of "The Junior Star." They are much pleased with the service for new members in the song book. They have twenty members.

The Lynn Convention

Have you filled out your report blank and sent to your State Superintendent yet? Only one week until Convention, and what a lot of work there is to do before then! We are planning an interesting hour at the Convention. You will be glad to know that Miss Blaikie will give us a short talk.

The Honor Roll

TWO MONTHS: *Lansing, Mich.:* Frank North, Bessie Bailey, Marcia Hill; *Dover, Me.:* Elsie Cross, Inez Sawyer, Helen Williams, Leslie Gray.

FOUR MONTHS: *Dover, Me.:* Hubert L. Canfield.

JUNIOR HONOR ROLL

HONOR ROLL, NO. 1

TWO MONTHS.—*Portland, Me.*, (Congress Square): Marguerita Shaw, Bertha Wood, Mabel Wood; *Dover and Foxcroft:* Helen Williams, Elsie Cross; *Norway:* Ida Frost, Charlotte Young, Bertha Mann, Alice Schuner, Frieda Schuner, Edith Bodkin, Alice Abott. *Newtonville, Mass.:* Dorothy Cunningham, Evelyn Cunningham, Dudley Fitch, Ernest Gluies, Gertrude Partridge, Mortimer Partridge, Roger Procter, Vera Rumery, Lillian Williams, Pauline Crey, Edwin Crey, Alfred Crey, Ruth Edwards. *Charlestown:* Frank Meredith, Florence Haw. *Attleboro:* Helen Cook. *Lynn* (Second Church): Austin Watson. *Hingham:* Lewis Semple, Jessie Townsend, Annie Stratton, Florence Lord. *Northfield, Vt:* Ruth Dole, Cornelia Woodbury. *Williamsville:* Marian B. Sherman, Robert J. White; *Barre:* Grace Brown, Gertrude Slayton, Albert Smith. *Herkimer, N. Y.:* Bessie Rice. *Syracuse:* Reed Coughtney, Ethel Doane, Francis Carey, Anna Hinman, Webster Moulton, Loyd Moulton, Johanna Viola, Margaret Viola. *Brooklyn* (Church of our Father): Mildred Werner, May Maher, Adele Lighthall, Florence Lighthall, Marguerite Lieber. *North Bloomfield:* Coraline Marshall, Howard Marshall, Hattie Wilton, Frankie Marshall. *Philadelphia, Pa.*, (Church of the Restoration): Marion Babe, Lillian Lynn, Edna Macauley, Fannie Bonsall, Helen Haas, Ethel Jordan. *Reading:* Bella Schroeder, Charlie Ballock, Katie Lansch. *Hamilton, O.*, Lutie Bart, Myrna Downey, Clyde Overpeck, Lottie Stahl, Nellie Schorr, Mamie Enderes. *Woodlawn Park., Ills:* Hugh Robertson. *Lansing, Mich:* Mabel Hill, Marcia Hill, Frank North.

THREE MONTHS.—*Portland, Me.* (Congress Square): Mabel Wood, Bertha Wood. *Lewiston:* John Childs, David Winship. *Dover and Foxcroft:* Lizzie Brown, Lavina Cross, Hubert Canfield. *Charlestown, Mass.:* Florence Fleck, Edna Pillsbury, Sadie Reeves, Leslie Davis. *Spencer:* Ernest Potter, Dora Fuller. *Newtonville:* Dorothy Cunningham, Dudley Fitch, Roger Proctor, Lillian Williams, Pauline Crey, Edwin Crey, Alfred Crey. *Hingham:* Lewis Semple. *Northfield, Vt.:* Eva Swan, Ruth Dole. *Springfield:* Mary Heath, Clara Hill, Jessie Johnson, Roy Peck. *Barre:* Leah Webster, Esther Fitts, Philo Prince, Florence Slayton. *North Bloomfield, N. Y.:* Coraline Marshall, Howard Marshall, Hattie Wilton, Brayton Durrant, Rena Hutchinson, Erma Marshall. *Philadelphia, Pa.* (Church of the Restoration): Helen Haas. *Reading:* James Rogers, Fred Miller, Maud Baum, Annie East.

FOUR MONTHS.—*Portland, Me.*: Willie Stallard. *Lewiston*: Melvina Golder. *Newtonville, Mass.*: Pauline Crey, Alfred Crey. *Charlestown*: Grace Cookson, Minnie Cookson. *Spencer*: Dora Fuller. *Northfield, Vt.*: Eugene Parker, Nina Thurston, Bessie Bullock, Eva Swan, Ruth Dole. *Springfield*: Roy Peck, Jessie Johnson, Mary Heath, Clemence Hill. *Barre*: Esther Fitts. *Williamsville*: Belle G. Timsom, Beulah M. Timson. *Brooklyn, N. Y.* (Good Tidings): Tracey Vincent. *Brooklyn* (First Church): Florence Lighthall, Marguerite Lieber. *North Bloomfield*: Lulu Wilton, Joseph Chambers, Brayton Durrant, Rena Hutchinson. *Philadelphia, Pa.*: (Church of the Restoration): Ethel Jordan, Edna Macauley, Edna Blau, Gladys Meredith, George Grier, Effie Edwards. *Reading*: Fred Miller, Helen Graeff, Edith Graeff. *Hamilton, Ohio*: Helen Bast, Coralie Morner, Blanche Overpeck, Stanley Stahl, Lottie Stahl. *Woodlawn Park, Ills.*: Helen Valdis.

FIVE MONTHS.—*Portland, Me.* (Congress Square): Willie Stallard, Mabel Brickett, Elmo Robinson, Ralph Hunt, Arthur Libby. *Charlestown, Mass.*: Grace Cookson, Minnie Cookson. *Newtonville*: Pauline Crey, Edwin Crey, Alfred Crey. *Hingham*: Mabelle Murphy. *Northfield, Vt.*: Eugene Parker. *Springfield*: Clarence Hill, Blanche Norton, Roy Peck. *Williamsville*: Aaron L. White, Carrie Stedman, Lottie Stedman. *Brooklyn, N. Y.*: (Church of Good Tidings): Tracy Vincent. *North Bloomfield*: Lulu Hilton, Joseph Chambers, Stella Coffee. *Herkimer*: Mabel Winn. *Philadelphia, Pa.* (Church of the Restoration): Edna Blau, Gladys Meredith, George Grier, Lewis Grier, Effie Edwards, Edna Macauley. *Reading*: Edith Graeff, Helen Graeff. *Hamilton, O.*: Helen Bast, Blanche Overpeck, Stanley Stahl. *Woodlawn Park, Ills.*: Marie Valdis.

SIX MONTHS.—*Portland, Me.* (Congress Square): Arthur Libby. *Newtonville, Mass:* Pauline Crey, Edwin Crey, Alfred Crey. *Hingham:* Mabelle Murphy. *Springfield, Vt.:* Blanche Norton, Roy Peck. *Barre:* Beulah Briggs. *Brooklyn, N. Y.* (Good Tidings): Mabel Muller. *Herkimer:* Daizy Jones, Nettie Heirholzer, Mabel Winn. *Bloomfield:* Stella Coffee. *Hamilton, O.:* Mabel Downey. *Woodlawn Park Ills:* Eddie Kemp, Mildred Cuthbert. *Seneca, Kans:* Servia Bond, Blanche Carman, Grace Carman, Carrie Greenwood, Edgar Campbell, Emily Scrofford.

SEVEN MONTHS.—*Herkimer, N. Y.:* Daizy Jordan, Nettie Hierholzer. *Barre, Vt:* Beulah Briggs.

HONOR ROLL, NO. 2

TWO MONTHS.—*Barre, Vt.:* Sadie Clark.

EIGHT MONTHS.—*Barre, Vt:* Florence Whittier, Stella Brooks.

NINE MONTHS.—*Barre, Vt.:* Florence Whittier, Stella Brooks.

TWO MONTHS.—*Reading, Pa*, Dorothy Melcher; *Dover, Me.*, Hugh Boyle, Annie Howell; *Williamsville, Vt*, Mabel Snow; *Attleboro, Mass.*, John Perry; *Hingham, Mass.*, Jessie Townsend, Annie Stratton, Florence Lord; *Neenah, Wis.*, Emma Halsey.

THREE MONTHS.—*Neenah, Wis.*, Emma Halsey; *Dover, Me*, Elsie Cross. *Akron, O:* Herbert Milvills. *Attleboro, Mass:* Helen Cook, Edith Shaw, Nellie Alden *Hingham:* Lewis Semple.

FOUR MONTHS.—*Dover, Me.:* Hubert Canfield. *Neenah, Wis:* Emma Halsey. *Attleboro, Mass.*: Nellie Alden. *Akron, O.*: Blanche Olin. *Reading, Pa.*: James Rogers.

FIVE MONTHS.—*Reading, Pa.*: Freddie Miller. *Akron, O.*: Blanche Olin. *Williamsville, Vt.*: Belle Timson, Beulah Timson. *Neenah, Wis.*: Emma Halsey.

SIX MONTHS.—*Hingham, Mass:* Mabelle Murphy. *Williamsville, Vt.*: Aaron White, Carrie Steadman, Lottie Williams.

NINE MONTHS.—*Neenah, Wis:* Emma Utley, Flora Utley.

MARY GRACE CANFIELD.
National Superintendent.
Dover, Me.

WITH OUR WORKERS

PAWTUCKET, R. I.—A special meeting of the Pawtucket Y. P. C. U. was held on Thursday evening, June 1, at which time delegates were elected to both the State and National Conventions. The following are the delegates to the Lynn Convention: Ruth C. Earle, Annie Bowker, Gertrude Whipple. We shall probably be well represented at Lynn '99.

LEWISTON, ME.—For this time of year our devotional meetings have been exceptional in point of interest and attendance. In May the Senior Union entertained the Junior's in the vestry of the church. The little folks thoroughly enjoyed the games, in which the older ones took part, and the entertainment by the graphophone. Ice cream and cake were served. The last 10 cent social of the season was held in May at the home of Mr. and Mrs. Wm. H. Lom with about forty-five present. At our June meeting with Miss Randall a picnic supper added to the attendance and interest, it being one of the best meetings we ever had. Delegates were appointed to Lynn, and as there is much enthusiasm over our Jubilee Convention we hope many will go from here. Just now our Union is greatly interested in the new church idea being discussed in our parish, and plans to help all it can in case they decide to build.

PORTLAND, ME.—Congress Square.—The Y. P. C. U. closed its services for the summer June 18. The Sunday school decided to hold only the special service in the morning and so the Union asked permission to give a concert which was granted. Two of our members had charge of it and it was a success. Thursday evening a lawn party was given at our Vice President's, at which ice and cake were served. A good sum was realized for our Union.

BUFFALO.—Church of the Messiah.—The past year has been one of the most prosperous in our history. At the annual meeting in 1898 we had 19 members; now we have 41, a gain of 22 during the year. The sum of $28.37 has been raised and $109.16 spent in carrying on our work. The P. O. Mission Committee has sent out a large quantity of literature, and expended $10 for postage account. During the months of July and August, our meetings will be held at 11 A.M., in place of the regular morning service, Mr. Powers, our pastor, being absent from the city during that time. We are in hopes of having a full delegation at Lynn. At a recent annual meeting of the Union, the following officers were elected: President, Mr. Vancleve C. Mott; Vice President, Miss Ellen D. Baker; Recording Secretary, Mr. Fred Martin: Corresponding Secretary, Miss Florence Fields; Treasurer, Miss Blanche P. Bartlett.

HARTLAND, VT.—On Sunday evening, July 2, eight new members joined the Y. P. C. U. A large and enthusiastic meeting was held, this being the eighth anniversary of the organization of the society. The society was never in a more prosperous condition than now, under the pastorate of Rev. W. C. Couden.

MEDFORD HILLSIDE, MASS.—A Lynn '99 rally was held at the Hillside Church, Sunday evening, July 2, at which young people were present from East Cambridge, Arlington, Medford and Winter Hill. The pastor, Rev. Theodore A. Fischer, presided. The attendance was large, the singing inspiring and the words of Patriotism applied to our religion indicated a loyal and devoted interest. Rev. Clarence Eaton offered prayer. President Joyce of the Medford Union made a stirring address. Mr. Herbert Barker spoke for East Cambridge, Mr. Kimball Russell for Arlington. Winter Hill was represented by an earnest speaker. The principal address was given by Mr. Fischer who gave a direct practical talk to the young people. He urged them to have an aim in life and to realize their aim. Rev. Alfred J. Cardall arrived just before the meeting closed from the Malden rally and added his enthusiastic word urging all Unioners to attend the convention.

TEXAS STATE SONG

BY REV. MARY C. BILLINGS

The Y.P.C.U.—One in Faith, one in Purpose, One in Work

Here, in the "Lone Star State"
Of this broad southern land;
With heart and voice elate;
(A small, yet loyal Band);
We send a happy greeting
To all our Unions meeting.
In sweet Christ's name;—
On earth—who came,
God's love to teach
To all and each.

Up to the dear old North,
Oh! breeze, with warm caressing
On rushing wings hie forth;
Bearing our love, and blessing!
Say to the hosts there thronging—
"Our souls, with love and longing,
Are with your own!"
Make this truth known,
That o'er our land,
We are one Band!

For Christ, our chosen Lord,
We stand as one to-day,
In Union's close accord,
Still one; let come what may.
For Christ, His Church, forever
One stand; and falter never!
For Him, we work;
No duty shirk,
But, bravely stand
One solid Band!

Hico, Texas, June 28, 1899.

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Important convention matter crowded out the reports of weekly receipts. Below are the reports for June 5–30, 1899.

Receipts at Headquarters June 5 to June 30 1899

General Fund.	State Assessments	——	
	Junior Dues	$2 50	
	Post Office Mission	——	
	Supplies & Miscellaneous	3 35	$5 85
Mission Fund.	Two-cents-a-Week	10 96	
	Aunty Brown (New Hampshire)	——	
	Atlanta Build'g (State Y.P.C.U.)	50 00	60 96
Special Appeal	Hornellsville, N. Y.	1 15	
	Norwalk, Ohio	5 00	
	Brooklyn, N. Y., (Ch. of Our Father) Junior Y.P.C.U.)	5 00	11 15
			$77 96

Previously reported $56 00

General Fund.	State Assessments	$126 70	
	Junior dues	1 50	
	Post Office Mission	13	
	Supplies & Miscellaneous	9 28	$137 61
Mission Fund.	Two-Cents-a-Week	51 29	
	Aunty Brown	——	
	Atlanta Building (Biddeford, Me.)	5 00	56 29
Special Appeal.	Portland, Oregon	3 25	
	Leominster, Mass.	2 00	
	Manchester, N. H.	5 00	10 25
			$204 15

Previously reported, $67 15

General Fund.	State Assessments	$3 70	
	Junior Dues	2 00	
	Post Office Mission	——	
	Supplies & Miscellaneous	12 15	$17 85
Mission Fund.	Two-Cents-a-Week	46 38	
	Aunty Brown	——	
	Atlanta Building	1 13	47 51
Special Appeal.	S. Brewster, Mass.	3 00	
	Franklin, "	5 00	
	Newark, N. Y.	2 00	
	Rochester, Minn.	5 00	
	Somerville, (Winter Hill) Mass.	10 00	
	Stamford, Conn.	4 00	
	So. Framingham, Mass.	2 00	
	Hartford, Conn.	29 00	
	Danbury, Conn.	5 00	65 00
			$130 36

Previously reported on Special Appeal, $77 40

General Fund.	State Assessments	$94 87	
	Junior Dues	1 50	
	P. O. Mission	50	
	Supplies & Miscellaneous	16 88	$113 75
Mission Fund.	Two-Cent-a-Week	344 59	
	Aunty Brown	——	
	Atlanta Building	10 00	354 59
Special Appeal.	Akron Ohio	1 00	
	So. Boston	2 00	
	Conn. State, Y.P.C.U.	10 00	
	Cooperstown Junction, N.Y.	2 00	
	Hartford, Conn. (additional)	1 00	
	Canton, Mass.	6 75	
	St. Johnsbury, Vt.	10 00	
	Mrs. H R. Tomlinson, Perry, N. Y.	3 00	
	Reading, Pa.	5 00	
	Guilford Me.	3 00	43 75
			$512 09

Previously reported on Special Appeal $142.40.

◆

The Piscataquis Association of the Y. P. C. U. was held at Dexter, Me., Thursday, May 25, resresentatives from the three Unions comprising the Association being present. The afternoon session was devoted to business, addresses relating to young people's work, and a devotional meeting. In the evening a helpful and stirring address was given by the Rev. Asa M. Bradley, of Winthrop. Mr. Bradley urged definiteness in Y. P. C. U. work. He also spoke with enthusiasm of Lynn '99 and in such terms as to send every one there in the right spirit and prepared to enter upon its work with intelligence.

The Devotional Meeting

[Topic Sermon, next page]

CONDUCTED BY OLIVE M. KIMBALL

JULY 30. ECHOES OF THE UNION YEAR.

SCRIPTURE LESSON—Luke 9: 1–7.

PRAYER:

Our Father and our Friend, Thou who hast been with us from the earliest times of our life until now, we pray Thee that we may consecrate ourselves to a noble service in behalf of the good and true. Deepen the roots of our spiritual growth so that it may blossom in strength for new duties and faith for new burdens. We thank Thee that all through the past year, Thou hast been leading us, even though we knew it not and hast lightened all our path with the growing brightness of the knowledge of Thy love and Thy truth. We pray Thee that Thou wilt quicken us from this hour with new purposes of steadfastness.

Dear Father we thank Thee for all the occasions that touch our lives, and inspire us to new efforts for righteousness and noble living. We realize that there are countless instrumentalities through which Thou dost reach and help the world. May we so live and labor that our beloved Union may be a help to bring Thy kingdom to earth. May we look back to the year that has passed as a stepping stone on which we have gone a little farther toward Thee. May it appeal to us not as something unreal, but as a part of Thy great plan in which we all have a place to fill and a work to do. Amen.

SUGGESTIONS

I. For what is the work of our Union year valuable?

II. What are some of its visible results?

III. In what ways are the experiences of the past year valuable to us?

IV. What has been the work of the National Union for the past year? How has it built up the Church? What has it done toward character building?

V. In what ways has the Union strengthened us individually?

VI. Why and how should we build from our yesterdays?

DAILY SCRIPTURE READINGS

MONDAY. 1. Thes. 5: 5–28.
TUESDAY. Hebrews 10: 23–25.
WEDNESDAY. 2. Peter 1: 5-7.
THURSDAY. Romans 11: 33–36.
FRIDAY. Psalms 33: 13–15.
SATURDAY. Proverbs 7: 1–3.
SUNDAY. Psalm 119: 9–16.

QUOTATIONS

Youth looks forward through hope; old age looks back through memory. His life is successful whose recollections are made up of the realized hopes of his youth. So the Union year has been successful just so far as the hopes and purposes with which we entered upon it have become realities and pass in review before our backward look not as things that might have been, but as things that are. —*Charles F. Patterson, Tufts College.*

A life consistent with the Universalist faith is a life of love.—*Rev. Charles Conklin.*

The spiritual growth of the Union depends upon the spiritual growth of each individual member.—*Aro Sanders.*

Look not mournfully into the Past; it comes not back again. Wisely improve the Present, it is thine. Go forth to meet the shadowy future without a fear and with a brave heart.—*Longfellow.*

"Whatever good resolutions we have registered for the coming year let us add this also,—to lose no chance of making the world brighter and better to those around us. 'I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not neglect it, nor defer it, for I shall not pass this way again.' "

"Smoke indicates that somewhere there is a fire. An echo indicates that somewhere there is a voice.

"The echo of an inspired voice achieves immortality. It was not born to die.

"The year has passed into history. It lives only as a reminiscence, yet its echoes are ever striving to catch our ear and claim our heart. They live with us because the events of yesterday are part and parcel of our lives.

"The echoes of the past year should come to us like some blessed benediction which proclaims that storms are over and fair skies and balmy breezes will help us on our way.

"The great echo of the past year, like all the echoes from God's past, proclaims to us that in lowly or in lofty places we are His children, and co-workers with Him."

And what of the year that has gone? Has it brought to us such large returns, such abundant harvests, as the result of our labors, that we can lay aside our responsibilities and rest content with the measure of success which has already been attained unto? No, not that. Rather has it given to us a new impulse to enter into more vigorous, active service by widening our horizon, opening up to our view a vast range of hitherto undreamed of possibilities, an innumerable host of waiting opportunities a limitless field wherein to put the might of our purpose and endeavor to the end that the years of the future shall be the hopes of the past, and the promises of the present in our Union work.—*Rev. Frances A. Kimball, Tufts College.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

JULY 30. BE CONTENTED WITH SUCH THINGS AS YOU HAVE. Heb. 13: 5; Phil. 4: 10, 11; 1. Tim. 6: 6, 7, 8; Prov. 3: 31; Prov. 8: 16, 18, 19; Prov. 22: 1.

There are two kinds of contentment. One kind we want to possess, the other kind we do not want to have as our own. The contentment to avoid, is the kind which takes from us ambition to do better things and be better, which robs us of the desire to strive after lofty ideals. So often we hear people say "I can't do this or that" and make no effort whatsoever to do. That is a slovenly sort of contentment.

Do you suppose that Abraham Lincoln when a poor little boy was ever content to be just a little boy? Of course not; he was only content when he was working, studying, learning; he was only content when striving constantly after noble ideals. I doubt if he ever grew impatient and cross with his surroundings and what his people could do for him, but rather was patient, cheerful and possessed of that sort of contentment which would not let him be unhappy or make others unhappy.

Sometimes boys and girls, yes and grown up people become peevish and cross with what they have when they ought to be content. When father and mother have done their very best for their children they should be content and happy. Let us all have the right sort of contentment and forever let alone the wrong kind.

BLACKBOARD EXERCISE

At the right of the blackboard near the top write as a heading the words, Righteous Contentment. Under this write, Be content when (*a*) Receiving what is your due; (*b*) your lot cannot be improved; (*c*) doing your full duty.

At the left of the board, near the top, write as a heading the words, Unrighteous contentment. Underneath write, It is wrong to be content when (*a*) you have failed to rebuke all kinds of evil; (*b*) justice is withheld either from yourselves or others; (*c*) you have only half tried.

QUESTIONS

What can wishes do?

Are people happiest when they are thinking of and wishing for things they can't have?

How does it make people feel when they know they cannot have what they wish?

Which do you like to see a happy or a scowling face?

Do you ever see a scowling face?

How can you smooth it out?

QUOTATIONS

THE STORY OF GRUMBLE TONE

There was a boy named Grumble Tone, who ran away to sea.
"I'm sick on land," he said, "as sick as I can be!
A life upon the bounding wave will suit a lad like me!"

The see thing ocean billows failed to stimulate his mirth;
For he did not like the vessel, or the dizzy, rolling berth,
And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight,
But nothing that he heard or saw seemed just exactly right;
And so he journeyed on and on still seeking for delight.

He talked with kings and ladies fair, he dined in courts they say,
But always found the people dull, and longed to get away,
To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow,
He reached the final bourne at last, where all of us must go,
But never found the land he sought. The reason would you know?

The reason was that, north or south, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent;
For he took his disposition with him everywhere he went.

—*Ella Wheeler Wilcox.*

DAILY HELPS FOR JUNIORS

SUNDAY. Kind words ne'er were used in vain.

MONDAY. Politeness in home life is an armour of proof against the temptation to quarrel.

TUESDAY. The poorest man in the world is he who is devoid of honesty.

WEDNESDAY. I know the sun is somewhere shining clear
And when I cannot see him overhead,
I try to be a little sun right here.

THURSDAY. A loving word is always a safe word.

FRIDAY. Little feet may find the pathway
Leading upward unto God;
Little hands may help to scatter
Seeds of precious truth abroad.

SATURDAY. It takes a far greater man to do a common thing greatly than to do a great thing greatly.

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A GOOD SUGGESTION

The Canton (Mass.) Union a short time ago, held a Living Character Party. Everyone was invited to represent some living character in costume, mannerism or speech.

Among those represented were Robert Barr, Gen. Miles, Mary Livermore, Susan Fessenden, Clara Barton, Mark Twain, Rosa Carey, Uncle Sam, Florence Maybrick, Bret Hart, Rudyard Kipling.

The chief entertainment of the evening was the guessing who the different ones represented, for which two prizes were offered, one to the lady guessing the largest number correctly, and one to the gentleman. There were soprano solos by an eminent soloist and a reading of much interest. Ice cream, sherberts and cake were served during the evening. The party proved a very successful affair, both socially and financially.

Our Young Folks

SAYING "YES" TO JESUS

Saying "yes" to Jesus,
Everywhere, everywhere,
When he sends me crosses,
Or some heavy care.

Saying "yes" to Jesus,
Every day, every day,
When the road is brightest,
Or when dark the way.

Saying "yes" to Jesus,
Doing all he asks—
Doing little errands,
Or the greater tasks.

Saying "yes" to Jesus,
Never questioning,—
Doubting not his promise,—
Aye, my heart shall sing.

◆

ROBERT AND BRUNO

BY MARY LOUISE ATHERTON

Ever since Grandpa Stanton had invited Robert Duncan to spend his summer vacation in the country, Robert had just counted the days for school to close. Grandpa lived on a large farm where there were plenty of horses, cows, hens, chickens and sheep, and Robert was a happy boy, dreaming of the fun he should have all day long playing out-of-doors.

The great question was, how Robert was to reach Amesbury, where grandpa lived, for everybody was busy when school closed and could not take the time to go some two hundred miles, the distance between Albany and Amesbury. As Robert was only seven he was thought too small to go alone. What was to be done? Would he have to give up the fun he had dreamed of so long? It was a happy thought when a friend of the family asked if Bruno could not go with Robert? Who was Bruno and why had they forgotten him?

Bruno was a large splendid Irish setter that had been playfellow and nurse in the Duncan family three years. Every one wondered, then, that they had not remembered how many times Robert's mamma had left the baby sister and Robert in Bruno's care and locked up in the house for a few hours. She would say to the dear old fellow at such times: "Do not let anything happen to my dear children," and he always did his duty nobly.

Some people think dogs cannot understand what is said to them but no one doubted that Bruno knew every word. He would wag his tail and bark, which was a dog's way of speaking. Robert had taught his four-legged friend many pretty tricks, so he was the pet of the street where the Duncans lived.

Bruno was in the library when Robert's papa said he would trust his boy in the dog's charge. What did he do to prove he understood what had been said? He bounded up from the floor and jumped all over Mr. Duncan, barking with joy, as if to say: I will do my best, you can trust me."

Dear little Robert could hardly go to sleep that night, so excited was he over the idea of going so far alone with his dog friend. The distance was so long that the passenger car was thought to be too crowded for Bruno's comfort and special plans were made for the two travelers in the baggage car.

Bright and early they started off the next day, tied together with a dog chain, proud as two kings. Robert thought the baggage car much more fun than the other car as there was so much going on when the train stopped. The trunks and mail-bags kept the men busy and they let Robert watch the sport. Really, when the conductor called out Amesbury our little hero was almost sorry, for he had made good friends of the trainmen and it had been the best journey of his life. Of course Bruno thought so, for he knew what a good time was, too. Grandpa met them with a big farm wagon and was very proud of his two visitors. Bruno was untied and he ran around to his heart's content.

The journey had taken all day, so it was very late and grandpa told Robert if he would go to bed, like a happy boy, he could dress as soon as he waked up and hunt for eggs.

Bruno was to sleep in the same room, as the dog could not be coaxed away from his little charge. He meant to give Robert back safe to his parents as he had promised to watch over him. Even when grandma, on her way to bed, went in to look at Robert and see if all was right, Bruno waked up to know what was going on.

Oh, but wasn't it fun to steal quietly out of the house the next morning with the dog and find where the hens had laid the eggs. Bruno would put his nose in the soft hay and then call Robert to take out the little round balls and put them in his hat.

There was so much to do every day that Robert hardly knew where to begin. Climbing trees, driving cows to pasture, feeding chickens, helping the men load the hay and, best of all, the riding home on top of a high load and Bruno running behind. The days were not half long enough, that was the only trouble. It was the first time in Robert's life that he had all the room out-of-doors that he wanted. He and Bruno played hide-and-seek, romped and made all the noise they liked and nobody minded. Bruno could not climb trees but he kept his eye on Robert just the same. They had great sport in racing and swimming, bathing in the pond near the farm.

One day Robert was running around in the hayloft and did not see a hole in the floor till he slipped into it. He was not at all frightened or hurt but he could not get out alone. As soon as Bruno was certain Robert was not injured, off he bounded and tugged at grandpa's sleeve, running toward the barn and back, until the old gentleman saw that Bruno was not playing but wanted something.

It was a funny sight. Robert's legs were through the hole and that was all you could see of the boy. Grandpa pulled him out very easily and Bruno's joy was shown by kissing Robert over and over—in fact he nearly knocked him down in playing with him.

At last, the day came to start for home. Everybody hated to have the two playfellows go. Robert and Bruno went back the same way they had come—in the baggage car. What a petting Robert's papa and mamma gave them both; and Bruno, faithful friend, was given a pretty new collar. Years afterwards, when Robert was a man, he often told his own boys about that summer and how he never had known a dog to be as wise as Bruno.

Some one, so I have been told, heard of these two friends and wrote a story about them, so that other children might know what good times a boy and a dog could have together.

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HENRY DRUMMOND

The late Henry Drummond, widely known by his "talks" to boys and college students, and also by his two books,—"Natural Law in the Spiritual World" and "The Ascent of Man,"—showed his generation a Christianity which was perfectly natural. "He was"—it is his biographer who describes him—"a graceful, well-dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to carry no cares, and to know neither presumption nor timidity."

He was keen for any of a hundred interests. "He fished, he shot, he skated as few can, he played cricket; he would go any distance to see a fire or a football match. He had a new story, a new puzzle, or a new joke every time he met you."

If he was a guest at a country house and it was a rainy afternoon. he described a new game, and in five minutes everybody was in the thick of it. One day, after a cricket-match in which he had taken part, the day closed in dark and rainy, and he invented a game to amuse his three companions, one of whom became his biographer, the Rev. George Adam Smith, then a divinity student.

"They play it in America," said Drummond, "with bowie-knives. Four men are locked in a dark room, each in a corner, and the survivor wins. We'll do without the knives; the door and the shutters shall be shut, each of us will stand in a corner, and the first who gets on another man's back will be the winner."

"It was, I think," writes Doctor Smith, "the most exciting game I ever played. Nobody stirred from his corner for twenty minutes. Then I heard a scuffle between two of the others, felt my way to fling myself on both of them, when Drummond pounced on me, and we all rolled in a heap, he, of course, on the top—as he always was."

Younger men called Drummond "The Prince," because he was princely in his manners and behavior. There was no assumption of superiority, no patronizing air, and no effort to gain influence; but there was a *something* about the man that compelled the title. Rev. John Watson,—Ian Maclaren,—who knew and loved him from his boyhood, declared, "What impressed me in the days of long ago I can now identify. It was the lad's distinction, an inherent quality of appearance and manner, of character and soul which marked him and made him solitary."

Until the end of his life Henry Drummond, although a lay-preacher, a professor in a college, a lecturer on science, an author whose books were read by hundreds of thousands, remained a boy, happy, whole-hearted, unspoiled, a lover of sport, full of fun, and "able to look out on life from the level of a boy's eyes."

The man and his teaching were one. Mr. Moody, who knows religious people, said: "Some men take an occasional journey into the thirteenth of First Corinthians, but Henry Drummond was a man who lived there constantly. . . . No man has ever been with me for any length of time that I did not see something that was unlike Christ, and I often see it in myself, but not in Henry Drummond. All the time we were together he was a Christlike man and often a rebuke to me."—*The Youth's Companion.*

THE TOPIC SERMON

BY MISS JENNIE L. ELLIS

Topic, July 30. Ps. 65:11 (first clause).

ECHOES OF THE UNION YEAR

Chicago '98 with its fine Christian spirit struck the key-note which has echoed through the year, which will be heard again at Lynn, and which will re-echo through the years to come. It was expressed many times, but perhaps nowhere more clearly than in the resolution that we renew our spiritual consecration and seek to grow in grace and knowledge that we may be helpers in the Church of our love and in bringing nearer the kingdom of heaven to men.

As a tangible result of the working of this spirit we have an increased interest in our financial condition and a more prompt payment of financial obligations than ever before.

Another result is seen in our Christian Citizenship work which has been prosecuted with vigor. We are beginning to realize that if the kingdom of heaven is to come upon the earth there are many wrongs to be righted and it is our duty and privilege to put our shoulder to the wheel.

Our paper, ONWARD, has been made a department of THE UNIVERSALIST LEADER. By this change its influence is greatly extended, for not only do we read it for our help and inspiration but our fathers read it and come to know the object of our organization, our plans for our work and how we are succeeding with them. ONWARD speaks with no uncertain sound and well defines the position of the Young People's Christian Union on all matters in which it is interested.

The consecration of our missionary, Dr. McGlauflin, in his Southern field and the devotion of the Atlanta people have found an echo in the response of our young people through the two-cents-a-week envelopes and the mission day collections.

"The Atlanta people have decided upon a lot and purchased it," is the recent good news from Atlanta, and our young people will, we hope, rejoice in a second Mission Church before another year shall have passed. We shall, if *you* say so. Shall "In 1900, Atlanta," be our watchword?

We are pleased also to note that the members of our local unions have been studying their Bibles with greater diligence than heretofore, and that the spirit of prayer and communion with God, our Heavenly Father, is becoming more general. We are pleased because this means that our young people are making more progress in Christian character building. They will be more efficient men and women, more like unto Him who came that we might have life and that more abundantly.

That so goodly a number have joined themselves to the organized Universalist Church, ready for service and willing to be counted, is another cause for joy. These are signs that the Young People's Christian Union is accomplishing the work which it has undertaken to do.

Let us raise thankful hearts to God for what has been done in the year that is past, and with a firmer trust and firmer reliance on Him, strive to make the coming year show yet larger results.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

◆

"Lord, teach our songs to rise;
Thy love can animate the strain,
And bid it reach the skies."

"We'll crowd thy gates with thankful songs
High as the heavens our voices raise."

"White winged birds dart forth and vanish, singing as they pass from sight
Till at last it lifts, and neath it shows a field of amber light
Where some single star is shining, throbbing like a new born thing,
And the earth, all drenched in splendor, lets its happy voices sing."

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EDITOR, REV. EDWARD G. MASON,
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Rev. Edward G. Mason, Editor

THE CENTRAL UNION

Of which every Union is a part, meets to formulate plans for its part in "The Forward Movement" of our Church. Every Unioner should be present.

THE CHILDREN'S HOME SOCIETY

Our readers will find the article by Rev. Walter L. Mayo, "Love's Transforming Power," both interesting and instructive. Such incidents as he relates go far towards disproving the new fatalism—a fatalism vouched for this time by the scientists instead of the theologians—which avers that men and women are doomed or blessed from birth in consequence of the laws of heredity. Mr. Mayo believes that not so much heredity as environment determines the way in which a child will develop, and he has found many cases like the one mentioned in his article which confirm him in his opinion.

Thinking ONWARD readers would be glad to know something of the society of which Mr. Mayo is a superintendent, he has prepared, at our request, the following statement:

"The Children's Home Society is national, being at present organized in twenty-four States, and is saving, by placing in Christian families for adoption, nearly three thousand children every year. The object of the Society is to find every homeless child, and to find for that child a home in a real Christian family. We use press and pulpit to urge Christians of every name and place to receive in the name of Jesus one of his little ones. The work is growing rapidly and gaining the confidence of the philanthropic public, and of the officers of institutions who have homeless children in charge. This latter we are always glad to do, as we have better facilities for finding suitable homes for such children, and for keeping watch over them, than officers of public institutions usually do. Our one aim in all we do is to obey the scriptural injunction of our Lord Jesus Christ when he said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

Should any of our young people care to learn more of the Society and its work, they may do so by addressing Rev. Walter L. Mayo, 219 Tyler St., Trenton, N. J. We are acquainted with Mr. Mayo and know personally of the good work he is doing.

THE HEAVY showers of the past week did not dampen the ardor of the Christian Endeavorers assembled in annual convention in Detroit. In the dripping tents with umbrellas raised over their heads, they sang with enthusiasm such songs as "Showers of Blessing" and "There's Sunshine in my Soul," and showed to the world, as Dr. Clark said, that although there were clouds and rain outside there was sunshine in their hearts. This is the kind of zeal that has built up the great organization of Christian Endeavor. It is this ardor and enthusiasm which have attracted the earnest faith of our land and it is this spirit which assures the future success and triumph of the organization. There is no recruiting officer like enthusiasm; there is no secret of success except zeal and consecration.

* * *

BY THE way, have you noticed that in the Official Column the word "programme" has been spelled with the final *me* lately, while elsewhere in ONWARD the *me* has been left off. Well, thereby hangs a tale. The editor has little sympathy with the spelling-reform movement, as he has little sympathy with any movement that is intended to overthrow ancient and harmless customs. On the contrary the editor-in-chief is progressive and iconoclastic with somewhat of a tendency toward phonetic spelling. As a result of these varying inclinations, there has been a continuing feud since the present regime took possession of ONWARD, the contention being in regard to the spelling of the word referred to, and the controversy has resulted like another controversy, with might triumphant over right. Solemn protests, almost tearful appeals, have had no effect, and the modern orthographical abomination, "program" has held sway. But the Official Column is sacred from editorial intrusion, the editor is a member of the Programme Committee, and he secured an official order to the effect that the final *me* must be left alone in the Official Department. So there it is—or has been—and the truth of Longfellow's famous stanza is vindicated:

> "Truth, crushed to earth, shall rise again,
> The eternal years of God are hers;
> But error wounded writhes in pain,
> And dies among her worshippers."

Whenever the word "programme" appears in ONWARD with its caudal appendage left off, our readers may be sure that the editor-in-chief, printer or proof-reader has been taking unwarranted liberties with the editor's "copy."

* * *

"I BEGIN to believe in 'The Forward Movement,'" said a young minister; "I really think our Church is moving and we are going to witness great things." That is all that is necessary, young people. *Believe*, and *act on your belief at once.* There is going to be a different tone to that young minister's work from now on; already a successful man, there is new confidence in his voice and action; he believes, and believing he is going to do. Our Church is going forward, and therefore he can go; he can lead the way; he is not going to be lonesome; there are others "beginning to believe," to be thrilled with Dr. Perin's 'Growing Church" and THE LEADER's "Forward Movement." There is no holding back now. This is the Young People's Church because it is the Church of the future as well as of to-day. The most fortunate people of the world are the young people of the Universalist Church who believe their belief, for victory and honor are theirs. Our Church is going forward; let every one lend a hand.

* * *

WHILE WE write, the greatest Convention in the history of the Young People's Christian Union is in session at Lynn. We have looked over the vast audience; we have heard the multitude sing; we have already listened to the words of welcome and known the real welcome. The program is rich with promise, and we only wish our whole Church, old and young, could look upon the scene and feel the significance of the glorious occasion. It is tempting to tell more, but it will not do. We are going to have a double number next week and tell you all about it. Next to being present will be the joy of reading the story which is to be carefully written so as to give a good impression of the occasion, for we know there are many hearts filled with the longing to be present but who must stay at home and serve, and their part is a good part, too. Be sure and get the next paper, by subscribing for the year.

OUR JUNIORS

BY CARRIE LOUISE TILDEN

Children live in a different world from ours. We talk of social equality and the blessings it would bring. It is exemplified in the child's world. There we may go to learn the secret of its existence. There we may go to learn the lessons of love, of sympathy, of humanity, of forgiveness. Truly, a child may lead us.

Children have naturally within them the elements of true religion, and our object is to help them to the constant exercise of these inclinations, and as they are unspotted now, so we would teach them to keep themselves unspotted from the world.

"Our Juniors!" With what pride may we repeat that word "our." It denotes possession, ownership, and and ownership implies responsibility.

Let us think for a moment of the loving care which we give to those things which belong to us and which minister to our comfort and delight. Our plants, it may be, which we long to see grow to beauty and blossom; do we take the little tender shoot, which has in it such promise, and say: "You are not yet as beautiful as you will be some day. I will delegate you to a place where you will not be much noticed, then when you are rich in foliage and flower, I will place you where admiring eyes will look upon you." No, we are far wiser than this. We know that the plant needs light, we realize that it must have congenial atmosphere. We know that we must take great care of it while it is yet tender, must let it stretch its leaves toward the light, but at the same time we must assist the growth by giving it the proper nourishment and protection. Then when our watchfulness has produced its results we may look with pride and say: "We have given of our love and care, and now we are repaid by the beauty of the plant, by the fragrance of its little life.

While, therefore, we strive to assist the little ones, we should, I think, seek to keep the child mind free from all sentimental piety. We want them to have practical ideas of religion. This, and this only, will keep them healthy and free from hypocrisy as they grow older. We should teach children that as play is necessary to physical growth, so work is just as necessary to mental and spiritual development, and that specific work gives purpose and aim to life, and aim to life means progress. As one has said: "Religion without industry is liable to be lost in empty dreams, useless visions, idle fancies. Similarly, work or industry without religion degrades man into a beast of burden, a machine.

And I would also that there be no lack of cheeriness about the Junior meeting. Let the children feel that to be Christian does not mean to be long faced and gloomy. That the blessings of earth are for our appropriation, for our comfort, if we but use them aright, and that by sharing we find the secret of increasing them.

It has been said that "what we make children desire is of more importance than what we make them learn. We must try then to put them in touch with the great souls whose lives shall awaken their admiration and quicken in them a desire to be of service to the world.

Our idea of teaching children should not be to stand before them and soar far beyond their vision. It is not to urge them to write flowery addresses on a given subject, but to present the application as something entirely within their power to use. For instance, we talk much about their filling their hearts with love to God and man. How incomprehensible to them to love God, unless we tell them how. And how better than by service to their fellow-mates.

The home and school are miniature worlds to them, offering every opportunity to practice the lesson of love. Let them understand that "love thinketh no evil" of a school-mate, "is not easily provoked" with a friend, that "love envieth not" the good fortune of a playmate, does not, in any place, behave itself unseemly, "seeketh not her own." And along the line of such practical teaching as that to which I refer. I am sure that our hero study develops patriotism, and patriotism promotes good citizenship.

Surely the safety of our Republic depends upon the quality of its citizens. Here, again, the school, that "Republic of Childhood" offers ample opportunity for practical application. The school has its laws, and he who would be a faithful citizen, faithful to greater laws, must first learn to be obedient to lesser laws. This, then, is an important branch of the Junior work. Let us also teach these people that reason and conscience are ever safe guides, and that by being obedient *to* these voices, they may go forward with confidence.

Fellow Unioners! Instruction is valuable, but example is for more enduring. To us has been delegated the sacred charge of this little company. Ours it is to demonstrate through living example the desirability of Christian attributes, the beauty of true discipleship. I urge you to become acquainted with these little workers. Attend their meetings frequently, encourage their efforts. As the plant repaid your care, even so, and more, we may hope to see these buds of promise, through your training, expand into lives of beauty, whose fruitage will be rich.

I ask you to familiarize yourselves with their work, that you may be sincere in your eagerness for them to grow to be eligible to the Senior Union. We have every reason to believe that they will grow into our ways and works very speedily.

I rejoice in the thought that, in the preparation for our great National Convention in July, to which we look forward with such delight, and for which you of this Lynn Union are working with especial hope, the Junior partner of our endeavor will hold fitting place.

ONWARD holds out to us this invitation—

> "Do you love our Faith?
> Proclaim it.
> Do you love your Church!
> Extend it.

Yes, proclaim it to these boys and girls, not by labeling every word we say, "This is your Faith, this is Universalism," but by breathing the spirit of that Faith in all our words and works.

Do you love your Church? I say then "Hold on to to the children." Make them love the Church now, and we need have no fears for the future of our Church and its extension.

Chelsea, Mass.

LOVE'S TRANSFORMING POWER

BY REV. W. L. MAYO

As assistant superintendent of the New Jersey Children's Home Society I was called to receive a little girl about ten years of age in the summer of 1897. We had been told she was disobedient, untruthful, dishonest, and given to immoral habits. We trembled at agreeing to find a home for her, and yet our confidence in child nature, when nurtured in the Christian home-circle, overcame our fears. I met her at the station when the gentleman in whose family she had lived four years brought her. There was a certain wild look about her eyes that indicated chronic fear. After some conversation, during which I was told she had no affection in her nature, the gentleman bade her good-bye, telling her to be a good girl, and wait there till I returned to take care of her. She certainly showed no emotion at his leaving her. On my return to the waiting room, I noticed a change in her countenance, the wild look was not so marked. As we sat in the street car, on our way to the boarding place, desiring to ask her some questions, I placed my hand on her shoulder to draw her nearer to me. She looked at me with surprised gladness, and just nestled close to me as though for protection. On reaching the house where she was to stay a few days, a little girl about six years of age, whom I had rescued from poverty some time before, and placed in a family near by, was visiting there, and playing in the garden; on seeing me she ran in and jumping on my knee, put her arms around my neck, and kissed me. This ten year old girl looked on with amazement, but with eyes that seemed hungry for love. Later, when I was departing, she watched her opportunity, and to my surprise, threw her arms around my neck and kissed me. I found then Mabel had affection in her nature. During the next three or four months she was placed in two families and returned to us for various defects in her disposition, and character; in one she was thought to be mentally defective, because she would for no apparent cause scream at the top of her voice for a minute or more. This we now attribute to hysteria.

A little before Christmas a gentleman,—who had previously applied for a child, being well endorsed,—called at the office, imploring us to let him have a little girl to take the place of the one that had died. We told him the only one we had was Mabel, whose experience we related to him, and whom we had thought of putting in the Reform School, but would be very glad to give her another trial in a suitable home. He said he would like to see her. On being introduced to her, he said he believed kind and careful treatment would make a good woman of her; he would take her. She went with him that day. After more than a year we find no reason to regret this action. We have visited the family and been entertained by them several times during the year. A peep into the home may be of interest to the reader, and show a change in the child. When visiting there, a young lady called. She was Mabel's teacher in the public school. In course of conversation, she said Mabel was the best girl in the school and making good progress in her studies. Later in the day we sat in the parlor conversing, when Mabel came in, and standing by her foster father's chair, put one hand in his and with the other leaned upon his shoulder as though that were a position for her to take. At another time Mabel was doing something which led the foster mother to shake her head and say, "Oh, Mabel!" whereupon the chided child ran to her, hugged and kissed her, which demonstration of affection was evidently appreciated by the lady. These scenes show that there are ways by which the most unlikely child can be won to love and obedience, also revealing to us the transforming power of love when it is blended with divine grace.

Trenton, N. J.

NATIONAL GOOD CITIZENSHIP LEAGUE CONVENTION

BY LUELLA Z. RUMMEL,

Delegate from the Young People's Christian Union

The convention opened Tuesday evening, May 2, with an elaborate address of welcome by Rev. H. D. Moore, D. D., of Cincinnati, followed by the annual address by Major George A. Ashworth, President of the League, which was a masterly production, Major Ashworth is a most attractive and forcible speaker, an affable and genial presiding officer and a man thoroughly consecrated to the cause of good citizenship. In the course of his address he clearly stated the objects of the League, as already published in Onward.

The scheduled program of the convention was not followed very closely, owing to absence of some speakers and the substitution of others. Among those whom we heard and found most interesting were L. M. Cooper, of Ohio, on "Knowledge and Patriotism Fundamental to Good Citizenship," and Mrs. Helen M. Gougar, of Indiana, who spoke Wednesday afternoon on "What Constitutes Good Citizenship," and Wednesday evening on the Temperance side of her afternoon subject. Mrs. Gougar is a strong speaker who fearlessly upholds what she believes to be right and most emphatically denounces what she believes to be evil in our home life, and civic, state and national governments. Mrs. Charlton Edholm spoke Wednesday evening of her social purity work, and Thursday evening her subject was "Wage Slavery and the Traffic in Girls." Mrs. Edholm has labored many years in her peculiar field and passed through many thrilling experiences. Hon. R. L. Thompson of Ohio, gave a fine address on "The Effect of Direct Legislation upon Municipal Government."

The delegates were many of them well-known and consecrated reform workers, and the speakers deserved larger audiences than greeted them. In point of attendance the convention was not a success, owing, undoubtedly, to lack of proper advertising. But many of the speeches were of an high order and some of the sessions were full of good things for any one who is interested in the various phases of reform work.

Hamilton, Ohio.

THE UNION AND I

BY MRS. LILLIAN MAY PARMENTER

There may be some persons who feel that they do not need the Union, that their church and social and home duties are all the stimulus and help they need and present all the opportunities required for them to make the most of life. But I think most of us will allow that the Union may be a great help to us. Certainly, every one of our young people needs the Union.

But why? Now I do not say that if I were not a member of the Union I should be less charitable, or less indignant against wrong, or that I should feel less of the spirit of good will toward other people; we have all been taught these things in our early home training. By membership in the Union I am brought in contact with those whose thoughts and deeds are for Christ and His Church. I meet with them and worship with them. I need this union of spirit with spirit and soul with soul for it helps me to realize that we are all of the Heavenly Father's household. "Where two or three are gathered together in my name, there am I in the midst of them," is our Master's promise. And the Union calls us to a common work, making us "laborers together with God." Nothing is so stimulating and helpful as to join hands for some great cause.

As a member of the Union I am taught to conduct myself in the best possible way, for professed Christians are looked upon by those outside the church as representatives of Christ and exponents of the worth of religion. Men watch their actions, and for the sake of the name of the church and of the Union they feel an additional restraint from wrong doing. The Union also helps me by the opportunity it affords for individual expression. In the Union meetings members learn to speak out of the fullness of their hearts. They gain confidence in themselves and are helped by the words of others. For these reasons I feel that I need the help of the Union.

Does the Union need the assitance which I can give it? Yes it needs me and *everyone*. It has plenty of work for all. The young people of the Union will some day be the pillars of the church. How necessary it is, then, that they should understand the mission and work of the church! Loyal Unioners will become loyal Universalists.

A working Union is a living Union. The slave who works from compulsion and the drudge who works for hire, do the least possible amount of work they can; but he who works for love does more than is required of him, never inquiring what he must do but striving to do all he can. Membership in the Union opens up a great field of labor. There is something everyone can do. Even mere presence in the devotional meetings is helpful, for members are always inspiring. When any member is tempted to stay away from the meeting, let him ask himself: "Suppose all the members should do as I feel like doing, what then?" There would be no meeting, of course. The young business man goes to his work every morning; nothing keeps him at home, unless it is something which makes it utterly impossible for him to leave the house. But is not the Master's business even more important than secular business? Can spiritual things be neglected without reaping the penalty of such neglect.

Yes, the Union does need me, not in name only but in deed. And it needs you also. Let us give to it our most faithful service and our reward will surely be great.

South Boston, Mass.

NEW HAMPSHIRE STATE SONG

Tune—"Columbia, the Gem of the Ocean"

BY F. L. CARRIER

New Hampshire, the gem of the Union,
  The State of vales and of hills;
With her mountains that kiss the blue heavens,
  And woodlands all furrowed with rills.
With her garlands of honor around her,
  How proudly we sing of her fate;
With the smile of our Father upon her,
  Three cheers for the old Granite State.

Three cheers for the old Granite State,
Three cheers for the old Granite State,
With the smile of our Father upon her,
Three cheers for the old Granite State.

The Y. P. C. U. brings its greeting,
  From the State that to us is so dear;
May the blessing of God rest upon us,
  As we gather from far and from near.
With heart, soul, and hand, we're united,
  To stand by our pledge tried and true;
For Christ and his kingdom forever,
  Three cheers for the white and the blue.

Three cheers for the white and the blue,
Three cheers for the white and the blue,
For Christ and his kingom forever,
Three cheers for the white and the blue.

INDIANA STATE SONG

LYNN '99

BY DR. E. W. ELLIS

Tune—"America"

I

Young People of our land,
United may we stand,
  For God and truth.
May that all-potent hand
Transform our Union band,
To an unfading, grand
  Eternal youth.

II

Our Union's first decade
This yearly meet has made,
  Long may it stand!
We Hoosiers bring good cheer
To Lynn and neighbors dear,
And Unions far and near,
  Throughout our land.

III

Let conflicts rage without,
Let superstition doubt—
  We'll firmly stand
For liberty to all,
To nations great and small,
And by this stand or fall
  Our Union band.

IV

While nations hourly wait,
And watch the Ship of State
  In our fair home,
Let peace her borders fill,
Send to all men good will,
While songs and praises thrill
  Our sacred dome.

SPIRITUAL HOUSEKEEPING

BY MRS. MABEL A. CURTIS

The theme which the above topic suggests to me most strongly is: The indwelling spirit and how best to foster it. My main idea is that we all, whether in tenement of brick or wood or human clay, spend an undue part of our existence preparing to live. Virtues collected solely for the purpose of adornment serve equal purpose, it seems to me, with those ponderous sea shells which were supposed to decorate the old fashioned mantels in the musty parlors of our grandmothers—singing of the sea,—they are emblems of the past, of departed vitality. Cleanliness of life and the cultivation of the virtues are surely essential to spiritual health, yet the fact remains that young men and young women whose lives are unspotted and unquestioned, develop into very puny Christians.

If we would have true spiritual life we must throw wide open the doors and windows of the soul; we must breathe deeply of the life-giving current of inspiration and refreshment which flows continually about God's universe. We must make conscious effort to put ourselves in touch with whatever is pure, noble and uplifting.

And "the open door," perhaps that is what I would emphasize most. As Universalist young people a narrow, self centered life should be abhorrent to us. We should cultivate a fine hospitality, a loving courtesy toward those of differing thought and opinion, even toward those who are victims of imperfection and faults. The needy at our doors are not all crying for bread, some are crying for appreciation, sympathy, compassion. And the hospitality I maintain, is essential to our spiritual well being.

We are told again and again that the world needs us; so it does, but equally true is it that we need the world.

Characters clean and free from cobwebs let us strive for, but let us be sure as model housekeepers that they are aired and sunned. Then will the indwelling spirit live sanely and sweetly developing a sturdy vitality, blessing and being blessed.

My closing thought is, that on the high plane of "Spiritual Housekeeping" there is no "servant girl problem" and that is sweet isn't it?

Shall we dance and sing? Perhaps, but softly, not hilariously, for glorious as it is, to rise above the cloud of trouble, we soon realize that we are standing now on the heights of individual responsibility. Here no one can do our work for us; we alone are accountable; each soul must bear its own burden of mistake.

I will not elaborate but simply leave the thought with you so that, when weary of the overdone the underdone and the altogether badly done, you may raise your eyes to the solemn heights of individuality and be content.

Stoughton, Mass.

WITH OUR WORKERS

Cincinnati, Ohio.—Our Union has sent a petition to President McKinley, appealing to him to exercise his authority to suppress the sale of liquors in the Army, in accordance with the intent of Congress in passing Act 17.

Little Falls, N. Y.—The Union has paid in full its quota, $23 50. It has selected Geo. W. Boyle, John I. Baller and Miss Lillian Fort as its delegates to Lynn, '99. The interest in the work has been excellent throughout the year.

Dolgeville, N. Y.—The Union, though recently organized, is proving a help to its members and to the church. In the person of Mr. L. G. Barney it has furnished the President of the District Union.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

AUG. 6. (SYLVAN MEETING) "FROM NATURE UP TO NATURE'S GOD." Ps. 8: 19; Job 38.

SCRIPTURE LESSON—Ps. 121.

PRAYER:

Oh Lord, to Thee our thoughts are led by the beauty and the grandeur of this world in which Thou hast placed us. May we come into Thy presence with hearts that are humble and reverential and attuned to Thy praise. We pray that we may be more appreciative of this world's beauty and glory. Teach us to see and know Thee well. The sunshine and the storm alike speak Thy name. There is no place on the face of the fair earth where Thou art not. Man may climb the mountain but ere his birth Thou hadst been there. He may roam the desert, but with the first drifting of the sand Thy spirit hovered near. He may roam the forest and pluck the flower in the mossy valley, but before the forest or the flower grew, Thy life was plainly manifest. Everywhere Thou art the Great Ruler of the universe. But Thou dost seem very near to us as we walk in Thy sunshine, and breathe that common gift, pure, free air. In all the outward beauty, we can see evidences of Thy love and tenderness to each human child. Strengthen our faith that the Great Power which plants the tiny flower in the crannied nook, will guide aright the destiny of each child of earth. Amen.

SUGGESTIONS

I. Why did the ancients worship nature?

II. Consider Christ as a lover of nature—How and when did he seek nature's solitude? When did he use the visible creation to illustrate the unseen?

III. Is there a tendency to confound the creature with the Creator?

IV. Have the poets seen God in nature? quote passages.

V. How does the love of nature and the beautiful in it bring us nearer to God?

VI. How does nature teach us faith in God?

V11. Quote Scriptural texts showing how the seers and prophets of all ages have seen God in nature.

DAILY SCRIPTURE READINGS

MONDAY. Luke 12: 27, 28.
TUESDAY. Ezekiel 17: 22–24.
WEDNESDAY. Ruth 2: 2, 3.
THURSDAY. Ps. 104: 24.
FRIDAY. John 6: 15–2I.
SATURDAY. Ps. 23: 1, 2.
SUNDAY. Ps. 95: 1–6.

QUOTATIONS

"The groves were God's first temples."

The course of nature is the art of God.—*Young.*

Come forth into the heart of things;
Let nature be your teacher.
Wordsworth

The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod
All tell from whom they had their birth
And cry—"Behold a God."
Thomas Miller.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here
The daisy, fresh from winter's sleep,
Tells of His hands in hues as clear.
Good

"Cleon sees no charms in nature—
In a daisy,
Cleon hears no anthem ringing—
In the sea and sky,
Nature sings to me forever,
Earnest listener I
State for state, will all attendants,
Who would change? Not I!"

The blue sky is the temple's arch
Its transept earth and air,
The music of its starry march
The chorus of a prayer.
So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.
Whittier.

Nature is wiser than the school-masters; she educates but she never crams. Her scholars do not go up to take their degrees; their degrees come to them.—*Jean Ingelow.*

Hills beyond hills ascend the skies;
In winding valleys heaven—suspended,
Huge forests, rich as sunset's dyes
With rainbow-braided clouds are blended.

What means it? Glory, sweetness, might?
Not these, but something holier far,—
Shadows of Him, that light of lights
Whose priestly vestments all things are.
Aubrey de Vere.

"Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook."

I have fancied sometimes, the Bethel bent beam,
That trembled to earth in the patriarch's dream,
Was a ladder of song in the wilderness rest
From the pillar of stone to the blue of the blest,
And the angels descending to talk with us here,
"Old Hundred" and "Corinth" and "China" and "Mear."
B. F. Taylor.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

AUG. 6. HOW OUGHT WE TO GROW. Luke 2: 40; 1. Sam. 2: 26; 1. Tim. 4: 7–13; Rom. 12: 12; 1. Cor. 13: 9–13; Matt. 18: 1–5; Eph. 6: 1–4.

We ought to grow to be good, to be dutiful, to be helpful, to be loving, and to grow into beauty of life. We must all have high, noble ideals for we will never be better than our ideals.

I have a flower bed which is a great joy to me. Every day or two lovely pansies are gathered, bright yellow poppies, roses and many other flowers, and soon there will be a wealth of sweet peas; but I find every day in my garden something besides my flowers, a something which if I do not carefully look after will smother out my plants, and that is weeds, and how fast they do grow and they grow in every place, they are no respecters of persons, so regularly all the weeds must be plucked out that the flowers may have a chance. Weeds grow in our lives as well as in our flower gardens. Weeds of ill temper, of deceit, of sin, of falsehood, of vanity, so many horrid things that often the good is almost concealed. Since this is true, we must, every one of us look after these weeds and pick them out. We must remember that each soul is God's flower garden and that we must tend them with loving care. Let us grow as the rose unfolding every day into a larger beauty and according to God's will and law.

BLACKBOARD EXERCISE

Draw a flower garden on the board and tell the children the parable of the sower. In order to have the seed grow, there must be good soil. In order for boys and girls to grow into perfect men and women, they must live holy lives.

QUESTIONS

How would you have a tree grow?

Is a strong, straight body all that is needed to be a great man?

Can a deformed person be of value to God?

Which will God approve most, a straight, strong thief and coward or a hunch-backed, helpful boy?

Which do we have most to do with, the growth of our body or our soul?

Can a homely person be lovely in God's sight?

QUOTATIONS

ALWAYS GROWING

What do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
" Why, do you know?
I grow."

What do you do in the pond little fish,
With scales that glisten so?
In and out of the water grass,
Never at rest, I see you pass.
" Why, do you know?
I grow."

What do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
" What, do you not know?
I grow."

What do you do in the cradle, my boy,
With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
" Ho! do you not know?
I grow."

Always growing! by night or day
No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say:
" In the goodness of God,
We grow!"

DAILY HELPS FOR JUNIORS

SUNDAY. It is useless to try to tell people that God loves them, unless we show them that we love them.

MONDAY. Let us dignify the lowest duties by a noble nature.

TUESDAY. Words of cheer are words of help.

WEDNESDAY.
Though thou stumble
Never be downcast,
Try and try again
You'll succeed at last.

THURSDAY. Kindness draws out the better part of our nature.

FRIDAY. Good deeds are an expression of a good heart.

SATURDAY. Resolve never to do anything which if I should see in another I should count a just occasion to despise him for, or to think more meanly of him.

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March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud swept track to be thy guide:
Follow and honor what the past has gained,
And forward still, that more may be attained.

Something to learn and something to forget:
Hold fast the good and seek the better yet:
Press on and prove the pilgrim hope of youth,
That Creeds are milestones on the road to Truth.
—Henry Van Dyke.

THE TOPIC SERMON

BY REV. O. N. WARD

Topic, Aug. 6. Matt. 19 : 19 to 34.

FROM NATURE UP TO NATURE'S GOD

TEXT: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith."—MATTHEW 6:28–30.

Beneath a beautiful painting of a bunch of lilies growing and glowing in the shadow of a great wood, their forms jewelled with the dew and suggesting the fragrant incense of devotion, some one had written: "And they were all filled with the holy spirit."

People came and looked upon the picture and read the text, and went away into a new world; God's world. There was all the difference there is between looking through saddened eyes upon the face of the dead, and upon the face that thrills with life; henceforth all nature was the face of God, and being with it, was being in the companionship of God.

The apostle said if any man be in Christ he is a new creature. Old things have passed away, all things have become new. To look through the Christ-eyes, to consider with Christ the lilies of the field, is to find the spirit of God in them, and to feel the bounty and beauty of His love.

The Bible came from God's head, Nature from God's hand, and both from God's heart. And there are no contradictions between what God is saying out in His beautiful world, where nature is flushing with the full and glorious life of summer, and what He has said in this old book. The message of the flowers coming to men like a smile upon the face of friendship, is but the confirmation of the message of the book.

" There are sermons in stones,
And books in running brooks,
And God in everything."

But we are blind and deaf. We close our eyes and say, there is no beauty; we stop our ears and say, there is no song. Too many of us wander through the world as a child wanders through a great library in an unknown tongue. Seeing yet not perceiving, hearing but not understanding.

Too many of us deceive ourselves with the sound of words. We say, we will go out on Sunday, away from the material church and worship God in His own templed sanctuary. And we go, and from the time we put our foot upon the pedal or our hand upon the oar, we never think of God; we go with our souls blind-folded, our spirits sound-deadened, and then we cry out as did one of old, "Show us the Father." How well can the flowers say to us, as did the Master to Philip, "Have I been so long time with you and yet hast thou not known me?"

It is often our complaint that people will not understand us. They will not look into our heart; they see only the outside, and yet such is our own sin against God. Here He is in all the wondrous beauty of the universe; in every lifted crag and every quiet vale. In the promise of spring, the beauty of summer, the bounty of autumn and the holy mystery of the snow. In every song of bird, the roar of surf and the tread of the storm, and we will not see him. Open your eyes and unstop your ears to the God who would speak to you through the open lips of every flower, and who in every movement from the stars in their course to the lifting of an insect wing, is signing with His autograph, all things good. Learn the lesson of contentment and service that God is teaching through His children in nature, for this is what they say:—

Do what you have to do,
And do it with your might,
Whether lily of the valley
Or pine upon the height.
Content the drop of water
To swell the stream that flows,
Unknowing whither going
But trusting all;—God knows.

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Our Young Folks

A DUTCH LULLABY

Wynken, Blynken, and Nod one night
  Sailed off in a wooden shoe;
Sailed on a river of misty light
  Into a sea of dew.
" Where are you going and what do you wish?"
  The old man asked the three.
" We have come to fish for the herring fish
  That live in this beautiful sea;
  Nets of silver and gold have we,"
    Said Wynken,
      Blynken,
      And Nod.

The old moon laughed and sung a song,
  As they rocked in the wooden shoe,
And the wind that sped them all night long
  Ruffled the waves of dew;
The little stars were the herring fish
  That lived in the beautiful sea.
" Now cast your nets wherever you wish,
  But never afeard are we";
  So cried the stars to the fishermen three,
      Wynken,
      Blyken,
      And Nod.

All night long their nets they threw
  For the fish in the the twinkling foam;
Then down from the sky came the wooden shoe
  Bringing the fishermen home;
'Twas all so pretty a sail, it seemed
  As if it could not be;
And some folks thought 'twas a dream they dreamed,
  Of sailing that beautiful sea;
  But I shall name you the fishermen three:
      Wynken,
      Blynken,
      And Nod.

Wynken and Blynken are two little eyes,
  And Nod is a little head,
And the wooden shoe that sailed the skies
  Is a wee one's trundle bed;
So shut your eyes while mother sings
  Of wonderful sights that be,
And you shall see the beautiful things
  As you rock on the misty sea,
  Where the old shoe rocked the fishermen three,
      Wynken,
      Blynken,
      And Nod.

—*Eugene Field.*

THE STORY OF THE GENTIAN

BY ARABELLA WARD

Once, long ago, the fairies decided to give a dance. The gnomes and the pixies and the elm-fays were called together and a great meeting was held in a pine grove, which was the town hall of Fairyland. After some talk it was voted to hold the dance in a part of the forest through which ran a tiny stream that gurgled between banks bright with the blossoms of the blue-eyed gentian. Here the fairies loved best to be, for the flowers and the grasses grew thick on their tall stems, and "hide and seek" and other games could easily be played there.

Here, too, the gnomes and the pixies dwelt, sporting each day with the ripples of the stream and chasing the butterflies from their haunts. The elm-fays loved it, too, and many were the frolics they had with the rabbits and the squirrels who made their home in the sturdy tree trunks or behind the vine-clad rocks.

Now the fairies are loved by everyone, all the world over, for they are very kind and gentle, ever ready to do a good deed and say a kind word.

So it came about that when it was decided to give a dance, not only the gnomes and the elves, the pixies and the dream-fays, set to work to help the fairies, but the birds and the insects and the little animals of the forest as well.

For many days the work went on, and the Queen of the Fairies, in whose honor the dance was to be given, heard the strange sounds among the grasses and the tree-tops, and wondered what caused them. But to all her questions the birds only twittered softly, the bees buzzed more gently, and the squirrels and other things that scamper ran away the more quickly, laughing softly to themselves.

At last the night for the dance arrived. The sun set crimson, and from the east the round moon rose, looking down upon one of the most beautiful sights ever seen. From the branches of the trees, bathed white in the clear light, myriads of nets swung down that swayed in the gentle breeze like silver hammocks spun in Spiderland. Beneath, in golden rows, stood great piles of honey, around which flitted countless bees in red and scarlet jackets. In every nook and cranny of the forest and beneath the shadow of the trees, were stools and tables brought thither by merry toads. Busy ants ran to and fro, helping to bear cake and fruit and other dainties for the feast. Among the grasses and the flowers that filled the air with fragrance an orchestra of katydids and grasshoppers played soft melodies that echoed down the stream to be answered and borne back by the chorus of crickets and bull-frogs. And overhead, from among the swaying branches, countless hosts of bright-plumed songsters looked out, singing in ecstatic strains the songs the fairies love. It was a merry night. The forest was one mass of light—red, green, yellow, blue and purple—everywhere gleamed color, like brilliant gems bathed in the silver shimmer of the moon.

In and out among the trees and bushes and among the tall grasses and the flowers moved the fairies, swaying and dancing to the glad music of the forest-musicians. The King and the Queen of the Fairies were in the very midst of it, I assure you, and were the merriest of all the merry throng.

After a while, however, the Queen grew tired, and moving apart from the dancers she sought the bank of the stream where grew the nodding gentian and her sisters.

"How beautiful it all is," cried the queen with a happy little laugh, "and how kind and good all our subjects have been." Then she turned to the largest of the gentians. Smiling, she touched the flower with her coral lips, and said gently: "Pretty flower, I am weary. May I rest here awhile?"

Then a strange thing happened. The flowers and the fairies have always been the best of friends. Indeed, the flowers are the friends of everyone; but a naughty little spirit must have sprung up from somewhere and crept into their midst that night, for the gentian jerked back her head, and said angrily:

"Nay, Queen, seek some other resting-place. Our petals would be rumpled if you rested among us. Find some flowers less beautiful than we are."

The Queen could scarcely believe what she heard, and stepping back she looked at the other gentians tossing proudly on their slender stems.

"Do you feel as your sister says?" she asked? "Are you all too beautiful to let me rest among you?"

The gentians nodded their heads and answered shortly:

"Yes, we are all too beautiful. Seek some other flowers."

The surprise and sorrow of the Queen were very great. For a moment she was silent, lost in thought. Then she looked sadly at the flowers:—

"Gentian, you are selfish flowers. Those who are selfish are not beautiful. Beauty lies in the heart;" and raising her golden wand she waved it three times over the heads of the Gentian. In an instant their petals curled slowly together and closed forever.

So it is that year after year we find these lovely flowers swaying with closed petals on their slender stems; and ever since that night they have been known by the name of the *Closed Gentian.*

It was the cousins of these flowers who, that same night, farther down on the bank of the stream, offered a resting-place for the Queen.

Looking into the blue of their deep-fringed eyes, we seem to see a kindly smile of welcome for every one, whoever he may be. This is the *Fringed Gentian*, one of the most beautiful of flowers.

It is as the Queen of the Fairies said: "Beauty lies in the heart." A pleasant word, a kind deed—is there anything equal to it?

South Orange, N. J.

Contributed

THE PEAR TREE WITCH

BY C. B. M.

The world looked very dark to little Bess because father had found fault with her for eating the pears. But father had a reason.

"Who is it that picks those pears and eats them before they are ripe? Are you the one Bess?"

"Yes; I don't like 'em, father, I truly, really don't, the firstest minute they get soft—squshy, no-taste things. Please, father, let me eat the nice, crisp, hard ones."

"But, Bess, dear child, they're not ripe enough, and will hurt father's honey-girl and make her sick."

But Bess was only half convinced, and though she loved father very, very much, she loved hard pears too; and then, you know, pears hang down so low on the big, thrifty fruit trees, and when the breeze blows they wag back and forth at you. They seemed to little Bess to play hide and seek behind the leaves and to say to her, "We see you, Bess, you can't catch us; can't catch us." Then if Bess, stiffening up her moral purpose, resolutely turned her garden chair around, and set her chubby face the other way while she made stylish clothes for Miss Amelia Amanda, or pinned over a portion of Dolly Dearest's cambric cuticle so that the sawdust would not come out of her, at a fresh gust of wind there would come a *thud, thud,* that meant nothing but pears falling from that tempting tree behind her.

"Dear, dear," sighed Bess, "I'm all weared out trying not to see and hear those pears.

A few days went by, and nothing more having been said, Bess was tempted beyond endurance, and was found by Mr. Lee munching a crisp, half-ripe pear.

"Now, Bess, father will have to stop it. Why don't you pick up some of those that have fallen?"

"Why, father, just's soon's they fall off they're soft and ripe, and falling bunts them softer, and then they get ant-y; don't like 'em, only good enough for the ants, anyway."

Mr. Lee didn't know what to make of a child with such tastes. And Aunt Katharine remarked, "No accounting for that child's fudgichy ways and whims." Then, with a sniff, "She's all Carlisle, that's plain;" which goes to show that Aunt Katharine was Mr. Lee's sister.

Mr. Lee saw that Bess must be made to mind, so he said:—

"Now, little daughter, father's going to make a rule. Nobody is to pick a single pear from any tree without permission."

Bess looked guilty and ashamed, for father usually trusted her and did not find it necessary to make horrid rules same's the little Kirlas' father and mother did.

She felt very much stirred up, and walked away down to the old summer house where she went when she felt gloomy. She took Jane Jones, the ugliest doll, and a stiff, uncomfortable stool, and a little, old-fashioned story-book of Aunt Katharine's, called "The History of Disobedient Maria, or The Sad Results of Infant Wilfulness."

"For if I am so bad," mused Bess, "I must not have anything nice around, and I will read all about "disobedient Maria." Wonder what she did. Did you like hard pears, Maria, and did your father say nobody should pick any?"

A bad and sullen mood crept over little Bess. She felt a sort of defiance grow in her small heart, and she did not read with much interest the moving tale of "disobedient Maria." She finally slapped the book together and fell to berating the ugly doll. "What makes you so homely, Jane Jones? I should think your head would crack in two with ugliness." But Jane Jones sat stiffly propped against a stone and gazed straight ahead in motionless doll-reverie. Bess soon grew tired of her present surroundings, and getting her things together, trailed off to the house.

All went well for a time, and Bess was not seen eating any pears, nor did she mention the word.

"Very queer Bess has not wanted the pears." said Mr. Lee to himself one afternoon. "She has not once asked to pick any." He was walking toward the pear-trees as he thought this, and as he kept on an odd look about the pears on the lower branches struck him. He hurried up, and looking more closely saw in many places a *pear-core* gaily swinging in the wind, carefully gnawed clean and slim by little teeth, but still unbroken from the stem. There they were, the signs that the guilty little maid had kept the letter, but not the spirit of the law. He groaned within himself, even while he smiled. What should he do. This Bess was such a strange, original, dear child, and rarely deceitful.

"I'll just wait," said father, wisely; "but not too long, for they are not good for her."

He did not have to wait long. Little Bess was very unhappy, and finally she could not bear it any longer and marched into her father's study.

"Father, I am the "disobedient Maria," and I have done the "infant wilfulness." I ate those pears 'thout picking 'em off, and it was meaner'n Maria, 'cause I seemed not to break the rule. I am so bad, father, punish me real hard."

Father knew his girl. He caught her to him and said, "Yes, father will punish his honey-girl real hard. She must pick off all the cores and put them up in a row on the window-ledge in her room.

But Bess stared. "Is that all, father?"

"Yes, Bess, only to keep the rule just the same."

She did it, and she kept the rule. No pear-cores moved again from the trees, and Bess finally lost her strange taste, and came to like things as other children did. She never forgot, however, the time when she picked no pears and yet broke her father's rule.

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JUBILEE

YOUNG PEOPLES' CHRISTIAN UNION CONVENTION

HIGH TIDE AT LYNN '99

PRAYER

O Thou, who art all unseen, yet ever present to our spirit's vision, we thank Thee for the rich outpouring of Thy grace upon us as we have gathered together as Thy children,—we believe, at Thy call.

We thank Thee that a sense of Thine eternal presence has been manifest to us. We thank Thee for the consecration of soul and spirit which proclaims that love and self-sacrifise are living and working in the life and thought of the young people of the Universalist Church.

Source of all our life and hope, we bless Thee for the boundless hope which animates the heart of our youth, for the inspiring courage which shines forth in the life of all our members who are seeking to labor in His name.

We thank Thee that our earnest band from the North, the East, the West and the Southland could meet together in the bonds of fellowship and of love. We thank Thee that the tie which binds grows dearer and closer with each swift passing year and draws us nearer to each other and nearer to Thee.

May the inspiration and aspiration which flows from the great spiritual fountain of high purpose and noble endeavor find every channel of our lives open to receive and welcome them, to the enrichment and enlargment of our soul life. *Amen.*

SECRETARY, REV. A. J. CARDALL

THE SPIRIT OF THE CONVENTION

PARAGRAPHS GATHERED BY REV. C. B. LUND, ORONO, ME.

The Convention has come and gone. The hosts of the Greater Universalist Church gathered with fervent expectation and departed satisfied that our cause is safe in the hands and hearts of the rising generation. Each heart as it felt the blessing of divine grace prayed for its local union and was strengthened for individual effort to make that union a *Christian* Union in fact as well as in name.

Miss Bertha M. Rawson, of Kansas

I feel that we have received much help from the Convention.” How could it be otherwise? There was inspiration in every meeting. Let us show by our work the coming year what Lynn '99 has done for us.

O. K. Hollister, Principal Goddard Seminary, Vermont

After the enthusiasm and the intense spirit of devotion which were characteristic of the Lynn '99 Convention, the most hopeful sign to me was that everyone realized the necessity of doing more for the young people of the church, those between the ages of fifteen and twenty. This is a step in the right direction.

PRESIDENT, H. M. FOWLER

Rev. E. K. M. Jones, Vermont

Through every moment thrilled the note of personal loyalty to Christ as leader. When an army of young, enthusiastic men and women follow such a captain, no work is too strenuous. All who breathed the consecrated atmosphere of those days of devotion were given a vision of the perfected Universalist Church, which shall be realized through the spirit of service here made manifest.

Michigan

The breath of inspiration swept every soul to the mount of transfiguration. The prayer of the Michigan delegation is, that we may gracefully descend to the valley and take up the work with renewed vigor.

Rev. L. Ward Brigham, Minnesota

The Convention has been inspiring. How could it be otherwise with such grand 6 o'clock devotional meetings? May their spirit dwell in the hearts of all our Unioners.

Rev. Thos. B. Payne, Maine

Maine is entirely satisfied with Lynn '99. She went, she saw, she conquered. Yet, is she not filled with the spirit of self glorification; she carried back rather greater love for our great Church, deeper loyalty to all Union work, and the determination to prove, in the future, by large works her right to say, "I lead."

W. J. Litchfield, Massachusetts

The "Quiet Hours" of Friday and Saturday mornings will always linger with me as a most sacred memory. I believe it is the desire of every devoted Unioner to have such a service a permanent part of our Conventions.

Never before, in the history of our National Conventions, has there been, to my knowledge, such *constant* attendance at and attention to the many business and devotional sessions as at Lynn.

Geo. Bushee, District of Columbia

It would seem to be the spirit of the Lynn Convention, for a more devoted and concerted action in the future. That the young people intend to put the words of the Convention into action, was shown by the decision in regard to the Atlanta church. It would seem conclusive that the Universalist faith is the most precious jewel in the Crown of Religion. Its rays are beginning to ramify through all other denominations, and when they can be found to be honest they will allow that the light shed by these rays is the brightest and most lasting.

TREASURER, LOUIS A. AMES

Rev. Asa M. Bradley, Maine

Spiritually it was the most helpful Convention in our history. Its influence will be felt in the social, religious and home life of our Unioners for many years to come.

Geo. F. Sears, Chicago, Ill.

The most remarkable thing about the Convention was the increase in the devotional spirit and the strong desire expressed to grow along that line rather than the financial.

Annie H. Stevens, Maine

The spirit prevailing throughout the Lynn Convention was the spirit of service for the greater Universalist Church.

Chas. Kramer, Reading, Pa.

The sweet and sublime spirit of the Convention was ushered into existence during the "Quiet Hour" and "The Grace of Continuance" meetings, and by the devotions of Auntie Brown and Rev. Dr. Demarest.

Rev. Geo. Eliot Cooley, Vt.

The spirit of the Convention was unanimity of purpose toward carrying out the great aims for which we exist. The Convention was full of liberality, of devotion and first class business methods.

Rev. Harry Lawrence Veazey, Vermont

The spirit of this Convention has been deeply devotional. If anything was lacking it was definiteness. Our devotion was not well focussed. Now that we are at home let us point it at the work most needed.

Mrs. Rose Budd Stewart, Indiana

Three things that have impressed me as indicating the "spirit" of this Convention: 1. A desire for a greater growth in and demonstration of spiritual devotion. 2. A tenacious belief in our own ability to transact our own business. 3. An assertive tendency to proclaim the success of the policy of the Chicago Convention.

EXECUTIVE BOARD, G. F. SEARS

Belle C. Davis, Hartford, Conn.

Growth, courage, devotion, sincerity, all tending to enthusiasm of the right sort, a beautiful recognition, in very truth, of the "altogetherness of the church. To any "grown up" who is pessimistic as to the future of the Universalist Church I would say, work with and for your local Union during the year and then go to the National Y. P. C. U. Convention at Atlanta in 1900.

G. G. McKeen, Ohio

Two things about the Convention especially impressed me: The faithfulness of delegates in attending meetings and the enthusiasm of the speeches nominating candidates for office.

Rev, W. R. Libby, Massachusetts

A grand Convention, dignified, loyal and soul-inspiring! It tells the story of a faithful past and gives promise of a glorious future for our Church.

Rev. J. W. Carter, Herkimer, N. Y.

The spirit of deep consecration on the part of our young people was felt during the whole Convention. How mindful they were of the larger Church, how true to the ideals of an exalted manhood and womanhood. Surely it was an inspiration that will long linger in Memory's hall.

Rev. Dr. R. F, Johonnot, Chicago, Ill.

The work of the Convention showed that the Union is passing from the mere enthusiasm of youth to the steady, strong, healthy vigor of a body with a clear purpose and with faith in its ability to execute it.

Rev. A. C. Grier, Racine, Wis.

It was sometimes hot, but in almost every instance it was the heat of true enthusiasm. Christ could have stood in our midst, as we hope he did, and say: "It is in my name."

M. N. Leslie, Maine

This has been a season of spirituality. The theme of every speaker has been replete with spiritual life and energy. There have been numberless occasions when it has been possible to show forth the spirit of love.

Anna L. Dickerman, New Haven, Conn.

The features of the Convention that could not escape the notice of an observer were the emphasis placed upon the importance of personal spirituality; the ability of the young people to transact business for themselves; and a revival of denominational loyalty which will be greatly advanced by Dr. Gunnison's lecture on "The History of Our Faith." The disposition to deal frankly with existing conditions in the Central, State, and local unions; recognizing failures, where they exist, is a healthful sign. Doubtless there were many present who came to the same conclusion as one Unioner, who was overheard saying: "This is my first Convention, but it won't be my last."

Rev. C. P. Hall, Connecticut

The uplifting power of the whole Convention was in the spiritual feeling shown and the evident desire for a deeper spiritual life.

Rev. I. W, Cate, for Japan

The spirit of an organization which places so much emphasis upon the promulgation of its faith cannot be confined to any country, race, or clime. Such a spirit and such a faith are bound to reach and bless even the most distant lands. Already Japan has felt the quickening influence of the movement, and so long as the present spirit prevails it will continue to feel it.

F. G. Pattie, Neenah. Wis.

Never in the history of the National Union has there been shown such a spirit of love and unity as in this closing Convention of the first decade. Especial emphasis has been placed by both clergy and laymen on the devotional character of our services, and I have never attended any meetings where there seemed to be such a spirit of true devotion as at these. This was especially true of the early morning services.

Rev. W. H. McGlauflin, Atlanta, Ga.

The spirit of this Convention has shown itself: *Conservative* in starting new enterprises. *Faithful* to undertakings already begun. In *allegiance* to the General Convention, and *consecrated*, head, heart and hand for "Christ and His Church."

UNCONVENTIONAL CONVENTION NOTES

BY HARRY ADAMS HERSEY

In our contract with ONWARD we made no promises to refrain from puns. We had, however, taking the warm weather and Convention fatigue into consideration, intended to make our paragraphs "bright and breezy" (see ONWARD, July 14) without descending to that low level to which so few can rise, the pun. But since the editor has mentioned our weakness, we feel challenged to do our worst.

Among the first arrivals we noted the editor; he who inaugurated the new ONWARD with "masonic writes," He is still our tower of strength, a tower of solid masonry, and he is abundantly capable of *filling* any position in our service.

We were not present to witness the arrival of Harry Veazey, but we understand that it was at once dramatic, pathetic, and exciting. His work in the woods has improved his appearance (if that were possible), and has augmented rather than decreased his own peculiar Harrimaniac style.

The Lynn '99 Central Committee are optimists. This fact was evident from the extensive preparations for our reception. Even the first day, a corps of workers sufficient for the full attendance was in service. It was a common remark that "This Convention is going to be managed better than any we have had."

Our best efforts to refrain are in vain. We know that everybody has made the time-worn pun, yet we must commend the Central Committee for providing new soles for every delegate, even though these soles were not spiritual, but solely leather.

In the Christian Citizenship Congress we were both disappointed and amused. Disappointed in the failure of delegates to comply with the request of the chairman that they report work *done;* amused at the ten-minute speeches, which, while excellent in themselves, wandered far from the line of reports.

Why is it that persons who are old enough and wise (?) enough to know better, will deliberately rise in a Congress, when the time is limited to fifteen minutes, and speak ten minutes upon an entirely foreign subject? We answer our own question in the next paragraph.

There are those who come with a *speech* to make. They must make it at some time. As the business sessions will not give the opportunity, advantage is taken of the Congress or the devotional meeting. The speech is made, the time is consumed, the thoughts are side-tracked, and the Congress is a partial failure because of the ready-made "must-come-out-speech."

At the first business session a parliamentary discussion arose as to the meaning of the words "adopt" and "accept." Roberts' "Rules" declare the words synonymous. But H— L— V— makes the following nice distinction. He says: "If a young man asks a lady to *accept* him, he does not ask her to *adopt* him."

The post-office reported unaddressed postals and letters. In this day of wireless telegraphy all things seem possible, but until post-office clerks have the gift of second sight, we suggest the usual form of addressing mail. We believe the mail clerks finally adjusted the matter by getting —— —— to give her an address.

Brother Petrie says that a Look-Out Committee must not be a Look-*At* Committee.

An audible smile arose when someone by mistake having called the Baptist Young People's Union the Baptist Young People's *Christian* Union, a delegate said, "It is not a *Christian* Union." We knew what he meant, but we had to join in the smile.

The young people of the Presbyterian church in Lynn send greeting to our Convention. The "evangelical" ministers of Lynn *request* our clergymen to supply the Lynn pulpits Sunday morning. Surely, not only Christian but Christ-*like* fraternity and unity is at hand.

Three words from Brother Conklin's address, "Piety—Pluck—Perseverance." Take these as your q's and mind your p's.

Dr. Adams said he would not fall into the snare of the *Fowler*.

The remarkably small number of delegates who are not subscribers nor readers of ONWARD or the LEADER proves two things: (1) That *live* members take the papers. (2) That the papers make *live* members.

The non-subscribers are only waiting to be asked. Ask them. See that every Unioner takes ONWARD,—Christian soldiers.

Let us have that long needed pronoun of the second person which shall denote a person of either sex. Owing to the lack of it here is what one enthusiastic speaker said: "I don't care whether my candidate is clergyman or layman; whether *he* is man or woman.

The business session of Saturday was protracted till two o'clock. While a few of the faithful stayed, the majority were evidently more interested in the matters laid upon the table (at the restaurant).

We conclude from experience and close observation of five conventions, that nothing assures more rapid, sensible and satisfactory transaction of business than a keen appetite. Immediately after breakfast the passage of even a simple recommendation requires twenty or more minutes. Half an hour before dinner a whole set of resolutions can be passed with astonishing rapidity. Therefore we recommend that in future all delegates be kept in a state of semi starvation. (No, dear reader, We have no particular state in mind.)

We were glad to see with us Dr. Lee McCollester and Dr. Anderson, who made the Detroit Convention so pleasant. The former, you will observe, has changed his name slightly; that is, it has been *doctored* to a certain *degree.*

And now we must lay aside our pen. If the exhibition of unconscious cerebration has not overtasked the reader we may at a later date furnish some notes on "Excursions." Make all protests to the editor of ONWARD. Our entire suppression requires a two-thirds vote of the membership of the Y. P. C. U.

Our closing word brings us back into the realm of sense and sensibility. If our effervescent paragraphs have fulfilled their mission we are thankful, if they have occasioned any other than a friendly spirit we are profoundly sorry. We trust that they may be received in the same spirit in which they have been written.

The agent for ONWARD and THE LEADER has been criticised for asking so many times the same person to subscribe. As a Universalist he believes in endless opportunity. As an agent he has learned the value of persistency. Many are now subscribers who refused even unto the seventh time.

Our strongest impression from the reception Monday evening, was from the genuine greeting of member to member. As an observer we noted that most of the hand shaking was done on a level with the waist line. Fashions may dictate a more elevated and swan's-neck style, but when friend meets friend the unnatural and affected position is noticeable by its absence.

The spirit of the hour bids us be serious, but our contract with ONWARD will not permit. So we venture to remark that while the ladies and at the reception did not lack escorts, yet by their dress they seemed to be maidens all for lawn.

On the harbor excursions a few cases of light seasickness were ministered unto by Dr. A. C. Grier, who went about with a bottle of powder and a cup of water. He has justly earned the title *Dr.* Grier.

SPARKS FROM LYNN '99 FORGES

Teach the child the divineness of life before you teach him the devilishness of life.

The work of the Universalist Church is to inspire the apathetic, the indifferent, the agnostic.

The Y.P.C.U. must carry to the world its robust optimism, its eternal hope.

The business of the Y.P.C.U. is to greaten the Church until the Church is as big as its faith.

—*Dr. J. M. Pullman.*

I believe in the all-togetherness of the Universalist Church.—*Rev J. Coleman Adams, D.D.*

Leave your mark upon the souls of men clear-cut and distinct.—*Rev. J Coleman Adams, D.D.*

Christianity and a collection are not opposed to each other; they are co-workers.

When the soul is aroused by noble appeals to all that is good, when the tides of divine emotion rise to their highest places, when the religious nature is set on fire by a devout and holy enthusiasm, what fitter, what more appropriately gracious thing than for a man to reach for his pocket that he may help the good cause along to some definite conclusion.

Christ spoke to the minds of men; he touched the hearts of his followers; but did he not also take them by the hand and say, "Come, work with me"?

—*Rev. W. H. McGlauflin, D.D.*

AS THE EDITOR SAW IT

The great Decennial Jubilee Convention of the Young People's Christian Union of the Universalist Church has come and gone, and the predictions of those prophetic souls who have all along asserted that in every respect, save possibly one—that of numbers—Lynn '99 would surpass all previous Young People's Christian Union gatherings, have been most remarkably verified. In point of attendance, Boston '95 is still ahead, but all others—Jersey City '96, Detroit '97, and Chicago '98—are far in the rear. In spirit, in earnestness, in consecration to right things and devotional uplifting and harmonious action, this year's great meeting was without a peer. The Spirit of the Living God was the spirit of gathering from beginning to end. What few discordant notes were heard were too weak to mar the almost universal harmony, and it is probable that throughout all the sessions no unkind or unjust remark was deliberately made by any delegate. Enthusiasm ran high, but the enthusiasm was not of a demonstrative order; it was a quiet, dignified enthusiasm, born of loyalty and consecration to a mighty and righteous purpose.

Perhaps no feature of the Convention better illustrates the pervading spirit than the devotional meetings. One sunrise prayer meeting was provided for, but two were held, and there would have been more could they have been arranged for on such short notice. The early meetings were largely attended, and the forenoon devotional services filled the church. There were always several ready to speak, and every one seemed to have something to say, and to be prepared to say it in a way which was at once brief and to the point. There were fewer long "speeches" than usual, and the meetings were more representative and interesting in consequence.

But we are anticipating. With the aid of many interested Union workers who were present, we have tried to prepare for our readers a report of what was done and said at the Convention, which should carry to those who were not at Lynn something of the real spirit of the Convention, and, in a measure at least, photograph for them in words the varying scenes which characterized the great Jubilee. That report is before you. It is necessarily inadequate; but it will serve to give non-attendants of the Convention some conception of the spirit and work of Lynn '99, and to those who were privileged to be present it will contain many reminders of incidents and scenes which they will not care to forget.

The Decorations

The church in which ten years ago the Union was conceived, was Wednesday evening beautifully decorated to receive with open bounty the children who have multiplied with the decade, and who returned again to the mother. The main decorations were about the altars, but at the rear of the church was the motto in laurel, "For Christ and His Church," beneath a festoon of the national colors, blue and white. Over the pulpit platform was an electric monogram, "C.U.," in the colors of the Union, twenty-three incandescent lights being used to form this, while on the pulpit was the five pointed star of the J.Y.P.C.U. in white immortelles, surmounted by the two blue pennants of the Senior Union in blue thistles. The State colors were recognized in the design on the choir of yellow and white immortelles, mingled with a light green foliage to indicate the colors of the Lynn society's pale green insignia, while at the left of this was displayed the national flag. Blue jardinieres filled with white flowers, and a large blue hydrangea and agapanthus on the communion table gave additional touches of the Convention colors. A large cross of white immortelles, four feet in height, was a conspicuous feature of the decorations. Almost every delegate was equipped with the national flag, and the various stations in the church reserved for the State delegates were conspicuous by their signs.

Before the Convention

That not only the members of the Local Committee of Arrangements, but all the good people of Lynn were ready to extend a most hearty welcome to the multitude of bright, eager, happy young people who were to begin on Wednesday evening, the 12th of this month, the celebration of their Decennial Jubilee in the birthplace of their organization, was apparent to even the earliest Convention arrivals. The first sight which greeted their eyes as they rolled into the Lynn station was the lavish and beautiful decorations of blue and white bunting in honor of the Young People's Christian Union. Already many stores and private houses were flying the monogram flags, and when they arrived at the church they found the Registration Committee ready to receive them, and anxious to show them every possible attention. The members of the Executive Board were among the first to put in an appearance, a meeting of the Board having been called for Tuesday afternoon. Early Wednesday morning the delegates and visitors from all parts of the country began to arrive in force. and during the entire day every train brought its quota of enthusiastic Unioners. Many delegations divided in Boston, the visitors wishing to spend the day in seeing all the sights they could before the Convention opened. The Bangor boat brought an enthusiastic crowd of fifty, with Rev. C. E. Lund at their head. A committee of five had been sent to meet them and escort them in triumph to the Convention Church, but all but one preferred to remain in Boston until afternoon, and the enthusiastic Lynn young ladies who had imagined themselves the advance guard of a host of Maine Unioners, returned with their solitary guest rather crestfallen in countenance and spirit. They were solaced, however, by being allowed to take with them the famous pine tree, the mascot of the Maine delegation. The Illinois delegation was met at Greenfield by Rev. E. M. Barney, chairman of the Local Committee, and several members of the Lynn Committee were present at the Boston & Maine station to greet the afternoon train from Portland, and at the Providence depot to welcome the Pennsylvanians and New York City arrivals.

And so they came one after another, singly, by twos, by fours, by dozens, by scores, and from everywhere, it seemed, until there were gathered about the registration booth hundreds of Unioners, all anxious to know where they were to make their homes in Lynn, and all dusty and tired, but happy and good-natured. A score or more of States were represented. Ohioans touched elbows with "Maniacs" and Hoosiers hobnobbed with Vermonters. One moment the Registration Committee would take the name of a Massachusetts Unioner living not far from Lynn; the next person to apply might be from Detroit or Chicago. Texas, Kansas, and far off California sent solitary messengers of fraternal love and encouragement, and the presence of a delegation from Halifax, Nova Scotia, gave the Convention a right to be regarded as an international affair. The supply and badge counters were well patronized from the beginning, and the attendants, both at the Local Committee and the Central Union booths did a thriving business. Old friends who had not seen each other since Chicago '98 clasped hands again, and familiar and unexpected faces were continually being seen. Pleasant greetings and surprised expressions of recognition were heard on every hand.

A Jubilee Indeed

Long before the hour had arrived for the opening of the Jubilee night service it was evident that the large auditorium of the First Universalist Church would be taxed to its utmost capacity to contain the great crowd which was gathering, and it soon became apparent that the cordial offer of the trustees of the Central Congregational parish, placing their church at the disposal of the local committee should it be necessary to hold an overflow meeting, must be accepted. At 7 30 o'clock every seat was occupied, many were standing in the aisles, and still the people were coming. Then it was announced that

An Overflow Meeting

would be held, and Rev. Charles Legal, Somerville, Mass., was sent over to the Central Church to take charge. The scene during the Rally Service baffles description. Everywhere were the Union colors, hundreds of Union flags were waved enthusiastically and the tide of song continually increased as the meeting proceeded. There was no set program for the first half hour, and the enthusiasm was unchecked. The Massachusetts delegates led with their stirring State song, and Maine followed, the large delegation marching into the church two by two with their pine tree carried at the head of the procession, and receiving hearty applause. Then came Rhode Island, Illinois, Connecticut and numerous other State songs, two delegations often singing at the same time. It was an occasion never to be forgotten by those present. "This beats Boston '95," was a comment we overheard; and that meant a great deal, for most of us thought the scene at the opening rally at Boston '95 would never be beaten.

The Jubilee Service

Promptly at 8 o'clock the Jubilee service commenced and the hilarity, though not the enthusiasm, of the previous half hour was somewhat subdued. The Prize Rally Song was followed by the singing of "Coronation," the great congregation rising and remaining standing during the singing. Rev. Alfred J. Cardall, of South Boston, one of the founders of the Central Union and the present secretary, read a Scripture lesson from the third and fourth chapters of Paul's epistle to the Ephesians, and Rev. W. H. McGlauflin, D.D., the Southern Missionary, offered the following

Prayer

Our God and and Father, on the threshold of this Convention, out of full hearts we express to Thee our gratitude for the hour that now is.

Wonderfully hast Thou led us through the decade of years just past, and Thy blessings upon us and our efforts have been abundantly poured out! A little one has become an army and a small one a great multitude in Thy service.

Again we gather in this historic place; again these walls of salvation and these gates of praise give us welcome. With joy our cup runneth over.

And now we desire to re-consecrate ourselves to the endeavor for which we have banded together. Take Thou our strength, our knowledge, our wills, our zeal, and make them Thine. Impress us anew with the assurance of our unity with Thee, and our Divine commission to extend the kingdom of Jesus Christ, our Leader, Inspirer and Saviour.

Give us another baptism of the spirit from on high. Purify us that we may be worthy of the heavenly gift. Teach us till we have learned the lesson, that in trying to make effective the "Good Tidings of Great Joy," we shall win not by might, not by power that come from our own numbers or material resources, but by Thy spirit.

Empower us, O God, with Thyself. Operate Thou in our minds and emotions, our plans and our purposes.

So shall our work be Thy work, our joy Thy good pleasure, and our victories over selfishness and sin, the triumph of Him who said: "I will draw all men unto me." And in the name of Him whose name is above every name, and in His love which constraineth us, we unite our hearts in the prayer, which from Him we have received:

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. Lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

The great congregation joined with Dr. McGlauflin in the Lord's Prayer.

The Prize Jubilee Hymn was then sung, following which Local Chairman, Mr. C. Neal Barney, stepped to the front of the platform and, after the generous applause which greeted him had died away sufficiently to allow him to be heard, gave the following:

In eloquence and sentiment, Mr. Barney, at the very opening of the Convention, set a very high standard for all succeeding speakers, and his address was received with the hearty applause which its beauty of diction and cordiality of spirit merited.

ADDRESS—C. NEAL BARNEY

It seems indeed presumptuous for a private citizen of the Commonwealth and municipality, and a humble layman in the Universalist denomination, to undertake to welcome to Massachusetts, to Lynn and to this church, such a magnificent gathering as this which you compose—a gathering rich in association and strong in its promise for the future. Yet he would indeed be deaf to those higher voices that call at some time in a man's life, who could not feel the inspiration of this moment, and who, though himself utterly unworthy of the task, could not, nevertheless, make you feel that in the highest sense you are the welcome guests of a hospitable parish and city, and of a Commonwealth proud to have you meet within her borders, proud because you represent the type of manhood and womanhood of which she has been the living exponent for two and a half centuries.

Yes, my friends, in the larger sense, the spirit of old Massachusets has already welcomed you here.

No authority is given me to extend you the freedom of the city or State, or even the hospitality of this church, nor do I need any. The Commonwealth welcomes you to-day with open arms, not because you represent the particular denomination that you do, not because of the great professions that you make here, nor for the business-like way in which you will transact the important matters that will come before you for consideration. The value of these things she does not underestimate, but they are after all, of transient importance. What you and I say here counts for little. As the great prophetic singer of the day has put it:—

"By all ye dare and do
The silent, sullen peoples
Shall judge your God and you."

Great utterances soon die away on the breeze, but the great life never dies, and the Commonwealth honors the great life. She welcomes you because you stand for it—and her welcome for you is only in proportion to your worth, not to her alone but to her sister States and humanity, only as you represent the true chivalry of modern days.

After almost a year of official connection with your State organization here, I am proud to be able to say with an emphasis that I could never before use, that the influence of this society upon the lives of its members is richer and deeper than most men dream and of such a sort that it makes the Commonwealth of Massachusetts proud to greet those of you who come from abroad, as her friends and guests.

So, with this church, rich in denominational association, rich in the memory of the birth-throes that ushered into being the Christian Union were within these sacred walls, that the same roof that now rises above you sheltered you at birth, and that the same blue sky above and the same rolling ocean that beats upon our sandy shores welcomed you in exultation at inception. This church you may indeed call your Mother, a word than which there is none in the English language more significant and expressive. The child of a fond mother does not need to be told of her love for him, does not need to be told that the parental heart always beats a little faster when it welcomes back to the fireside the child of former years, does not need to be told that her home is her child's home, and that whatever contributes to your joy makes her a happy mother. Though she is willing to throw about your shortcomings her mantle of charity, she has, nevertheless, expected much of you, nor has she been disappointed You have learned from her and her sisters that the mission of the Universalist Church is to keep waving the great white banner of Christian hope and that she expects you to be her standard bearers. In just the proportion that you are fulfilling your mission, this church welcomes you to-day, and bids you Godspeed.

It was then announced that there was one feature on the program which had not appeared on the printed order of exercises, and amid much enthusiasm the congregation was informed that it would now listen to an

Address by the Mayor

the Hon. William Shepherd, who said:

Mr. President and Members of the Convention:

In behalf of the the citizens of Lynn I extend to you a cordial greeting and a hearty welcome. We esteem it a great honor that you have selected our city as a fitting place for holding this, your tenth annual Convention. Ten years ago you went forth from here, a band small in numbers, to be sure, but inspired with the hope and courage that brings success. You have gone on from city to city, organizing for the work of the Union. To-day the Union returns to its birthplace, a grand army of young, earnest Christian workers. We open wide our gates to receive you; the freedom of the city we present to you, and we are at your service.

We take a pardonable pride in our city and its surroundings of natural beauty; many places that will repay a tour of observation: our shore front, where the waters of the bay roll along the sands of our beautiful beaches, or break in foam on the rocky headlands; from old High Rock a view of sea and shore that will compensate for whatever effort you may make in reaching the summit, and if you delight in woodland drives and rambles, back among the hills is our magnificent public park, the Lynn Woods, a precious remnant of the ancient forest, where the wild grandeur of the glen joins with the beauty of the glade in delightful variety.

But of these attractions I will not further speak. They are yours.

Mr. President: We congratulate you on the abundant and wonderful success that has attended your efforts hitherto. You have our best wishes for its continuance. Again, I bid you welcome to the city of Lynn.

President Fowler responded in behalf of the visitors, saying, among other things, that it had now become his pleasant duty and privilege to respond to the addresses of welcome. He had served on the Executive Board since '95, and he knew the difficulties of arranging for a reception of this character. Since that time he had been in a great many of the societies, in a great many of the churches, and in all kinds of positions, but this was the first time that he had been called upon to respond to an address of welcome when the gentleman extending it had left the church. (Laughter and applause, as Mr. Barney had gone to the Central Church to welcome the delegates there.) He said that the members of the Executive Board could realize the extent of the work and the time which had been consumed in arranging for the Convention, and when they received and accepted the invitation to visit Lynn they were assured of the cordial greeting which had been extended to them. They were here to accept the welcome of Lynn, of Massachusetts and the church. It was the State in which he was born, he having been born in Essex County. It was at the surf at Marblehead that he had taken a bath some years ago (laughter), but for all that he was still one of the young members from Ohio. They accepted the welcome to Lynn and the welcome to the church, here where the Union had its inception.

He called attention to the history of the organization, and the great strides forward it had made, especially when it had inaugurated a system of bookkeeping in '95 and levied the per capita tax on States of twenty cents. (Applause.) He was proud that this tax had been paid in the past, and of the State that had already paid it for the coming year, New Jersey. (Applause.) He accepted the welcome in behalf of those assembled, in behalf of those who had not come but sent letters, in the same spirit in which it was given, and hoped that when another decade had been passed Lynn would again say, Come back again, and do in the future as well as you have done in the past.

Mr. Fowler's remarks were greeted with hearty applause.

President Fowler was followed by Miss Clara B. Adams, of Lynn, who gave a most able address on "Our History," which will be printed in full later, and will also appear as a preface to the Convention report. Dr. Pullman's marvelously inspiring presentation of the opportunities and duties of the Christian Union closed a most memorable meeting. His subject was:

"The Work of the Young People's Christian Union"

ADDRESS—REV. JAMES M. PULLMAN, D D.

I congratulate you young folks on believing in something. That at a time when so many have only a mass of fibreless, quivering jelly in the place where their religion ought to be, you have a sturdy backbone of religious conviction. That in an age when so many are "tossed to and fro and carried about with every wind of doctrine," you have a solid and a noble faith. The condition on which that faith is to be kept, is that you try with all your might to give it away. The more you give away the more you will have, and this indicates the first point of your work—to extend your faith.

The object of these societies is to train yourselves to the Christian faith and work in accordance with the new spirit of the new age. And to take the mass of spiritually sterile young people, put living conventions into them, personalize them, and make them each count for one in the eternal conflict between right and wrong.

In a sense, this young people's movement is an arraignment of the church of to-day. It is the protest of virile youth against dead convictions and dead methods; an attempt to get the living, man waking Christ back into His Church.

But the assembly which I now address is a specialized group, drawn together from all parts of our country by a special principle of selection—faith in Universalism. And what is Universalism? Belief in a capable God who does not let His words run away with Him. An adequate God who is equal to the solution of His problem; and is able to conduct His universe to the good He aims at, without the intervention of an eternal catastrophe! Therefore all evil is vulnerable, and every human being is salvable.

Now the work of the young people who hold this massive and energetic faith is to embody it in an organization, a church, which shall adequately express its moral grandeur and dynamic force. You want an engine which can use this steam, a motor through which this mighty electric current can work. If hitherto the great faith of Universalism has been seen in the heavens in fitful gleams and glances, even as "the lightning cometh forth from the east and is seen even unto the west," it is time now for that lightning to be set to work. Your church must be both dynamo and motor, gathering electric potencies from the magnetic fields of God, and turning the whole mighty current to the uplifting of men.

Your church will be rightly judged by its social efficiency—the beneficient power which it exerts on your community. It must be a generating centre of moral energy which is actually and visibly employed in wise and helpful performance—an electric power station by which things are really made to go!

Yet you must beware of the fatal faith in machinery. Do not multiply organizations. True organization is a growth. And there must always be "the spirit of the living creature within the wheels." You are the wheels. Every scheme will fail that does not awaken the spiritual energy and responsibility of the individual soul.

Your contribution to the world is a robust optimism; never more needed than now. You young Universalists, with your confident faith in a brilliant and happy future for humanity, are to antagonize the spirits of pessimism, agnosticism and despair. You are inspired with this mighty faith in order that you may help to build the greater Universalist Church—the temple and workshop of the Living God.

THE CONVENTION OPENS

Previous to the formal organization of the Convention Thursday morning an interesting and largely-attended conference meeting was held, led by Rev. George E. Cooley, of Rutland, Vt., the subject being "The Ultimate Aim of the Union."

At 8.45 o'clock President Fowler called the Convention to order for its first session, appointing Mr. W. J. Litchfield, of Massachusetts, Miss Louise D. Rose, of New York and Miss Marian L. Gardner, of Rhode Island, assistant secretaries. Prayer was offered by Rev. Q. H. Shinn, D. D., after which the roll was called and sessional committees were appointed as follows:

Credentials.—Rev. C. E. Lund, Miss Dell D. Ellison, Mr. H. N. Loomis. Owing to the non-attendance of Mr. Loomis, Mr. George McKeen was later appointed to take his place.

Auditing.—Messrs. Howland Dudley and James B. Knapp and Miss Ida Utley.

Reports and Recommendations.—Rev. R. F. Johonnot, Miss Annie H. Stevens, Rev. A. W. Grose, Miss Annie L. Dickerman, Miss Laura Green, Rev. George E. Cooley, Miss Elizabeth C. Hills.

Resolutions.—Rev. George E. Huntley, Miss Katharine Brownback, Miss Viola Keeler, Rev. A. Gertrude Earle, Miss Lizzie Bacon.

The appointment of committees was followed by President Fowler's annual address.

President Fowler spoke extemporaneously. He said the work of his office had been more than double this year. Though the reports showed a falling off, still the work showed that there had been an increase. He had sent out over one thousand letters in the course of the year. Any mistakes he had made were of the mind and not of the heart. He referred to the Post Office Mission and appealed for funds and tracts. He also asked that the Juniors be given a chance in the Senior society, that they be encouraged in Christian work by being given responsible positions in the Senior societies as soon as they become old enough to do so. The receipts from the Two-Cents-a-Week collections had been greater by several hundreds of dollars than that of last year. He asked that more care be used in electing officers of the local unions. To elect those who were interested. The trouble with many of the local unions was they and their members were growing old together, and he again asked that the young people be given a chance.

Mr. Fowler's address was practical and interesting and was warmly applauded.

Next in order were the official reports, the first one presented being the

REPORT OF THE EXECUTIVE BOARD OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

To the Young People's Christian Union of the Universalist Church, in Tenth Annual Convention Assembled:—

FELLOW UNIONERS:—

In presenting their report for the past year — a report of a year fraught with problems of a nature peculiar to the policy of retrenchment—your Executive Board would present the result of their efforts, in pursuance of the actions of your last annual convention.

Recommendations of Convention

1. Considering the recommendations in their order, the Board is pleased to report it has been able to conform to the wishes expressed in Recommendation 1 of the Chicago Convention, by providing the medallion badge bearing the portrait of our venerable and beloved Dr. Sawyer.

2 and 3. In accordance with Recommendations 2 and 3 the official proceedings of the Chicago Convention were printed in pamphlet form as in the year previous, a copy of which was sent to each State and local union.

4. Acting on the endorsement of the Chicago Convention in the renewal of your expression of confidence in Dr. McGlauflin as Southern Misssonory, your Board has entered heartily into your recommendation.

Dr. McGlauflin has made his headquarters at Atlanta, Ga., from which place he has directed the missionary work of the several places for which we are caring in the South.

5. With reference to Recommendation 5, the sum of eight hundred dollars ($800.00) has been appropriated for the salaries of the secretary and his assistants.

6. Acting under Recommendation 6, Messrs. Fowler, Sears and Mason were appointed a committee to carry out the convention's instructions relative to the presentation of the plan for the consolidation of "ONWARD and THE UNIVERSALIST LEADER.

After much correspondence by the committee and personal interviews by the president and secretary, the acceptance of the following conditions by Mr. E. F. Endicott, representing the Universalist Publishing House, were agreed upon.

Upon instruction from the Board, the secretary and editor of ONWARD turned over to the Publishing House on Nov. 26 all material belonging to ONWARD. The first issue under the new management appeared Dec. 2, 1898. Rev. Edward G. Mason, a member of the Executive Board was elected editor, and remains in that position at the present time.

On the part of the Publishing House new office quarters have been fitted out, and under the joint management three special numbers of ONWARD have been issued. It now remains for us as members of the Christian Union at large to carry out the pledge we made in the same recommendation: to wit, that "we pledge ourselves to give our aid in every possible way in making the paper a financial, literary and religious success."

7. Between the date upon which the Recommendation 7 was made and Jan. 1, 1899, as the time of extension given by it to the Atlanta parish on the 4-1 plan, $500 has been received from them, making $600 paid in by the Atlanta parish. That the Executive Board might be able to report to this convention that this pledge has been met, urgent appeals in its behalf have been made and the Young People's Day collections devoted thereto. It is therefore with no small degree of pleasure that we report that the whole amount paid in by the Atlanta parish has been covered.

8. Acting under the instructions of the Recommendation 8, having reference to the conditions on which the original and new Two Cents a Week for Missions are to be awarded, the secretary has computed the per centage and the banners were awarded at the Consecration Meeting Sunday afternoon, July 16.

While the financial condition of the Union demanded special and peculiar attention, your Board has given its earnest attention to all branches of the Union work. Its several committees have endeavored to perform in the best way possible the work assigned to them.

Post Office Mission

Six new leaflets for the Post Office Mission have been selected and published during the year, aggregating 215,000 pages.

Topics and Topic Cards

The Topic Card Committee, in selecting topics for 1899 and 1900, exchange with the Young People's Religious Union.

Secretary's Reports

Differences having been experienced in the local unions by reason of differing report blanks used by the several State unions and the Central Union after consultation with State secretaries the Board issued new local and summarized report blanks. That full and accurate information may be secured a new local secretary's report book has been considered, but the financial condition has not as yet warranted its publication.

Board Meeting

Many matters of business connected with the Union demanding the most careful consideration, it was deemed advisable by the unanimous opinion of the members that a meeting of the Board should be held. The Board by full consent and attendance met in Ballou Hall, 30 West St., and sat through protracted sessions Jan. 17 and 18.

Executive Board Correspondence

An Executive Board to transact business by correspondence is at the best improperly equipped for the most successful work; misunderstandings may easily arise and proper consideration of vital questions be lost. That the correspondence may reach a larger share of success to the Union, a new method has been devised and is now in use by which a clearer understanding of the Board's deliberations is received and more general satisfactory results attained.

Two-Cents-a-Week-Missions

We are pleased to report the increased interest in the Two-Cents-a-Week for Missions. By a most thorough deliberation a change in method and distribution of envelopes has been made, by which detailed work, which is essential to the best prosecution of the system, is now done at headquarters which before was impossible; a saving of expense of distribution gained; and a larger financial return received.

Aunty Brown Fund

There appearing to be some misunderstanding as to the purpose of this fund, the President interviewed "Aunty Brown", Mrs. L. W. Brown, of Akron, Ohio. She expressed a desire that the income from this money each year shall be given to aid Divinity students by a vote of the Executive Board of the Y.P.C.U. of the U.C. To this end she would like to see the fund increased.

Junior Department

This department has made helpful progress under the leadership of Mrs. Mary Grace Canfield. A reward for a full year's attendance has been provided by your Board in addition to the rewards of last year.

Young People's Day

This day which was originally set apart for the work and needs of the National Union has been observed by the several States in various ways since the institution of State assessments. The Board desires to acknowledge the general acceptance by the States of the prepared service for last Young People's Day and the the response to the appeal in behalf of the Atlanta Church Building Fund.

Flags

Flags of new design which have received universal approval have been placed on sale at headquarters.

Song and Hymn Contest

Believing it would stimulate Convention interest and enthusiasm your Board opened a contest for a prize Rally Song and a Jubilee Hymn, awarding several silver medallion convention badges to the successful authors. Miss Emeline Rogers, of Massachusetts and a Miss Hosley, of New York, respectively were the successful contestants.

Indebtedness

This problem was one difficult to solve. A Committee on Ways and Means sent out as a result of their deliberations a letter to the Unions, stating the condition under which we were laboring and making an appeal to respond by cash contributions before the time of this Convention. While some Unions have responded in a very generous spirit—not necessarily gauged by amount remitted, but by ability to give,—others, and they number 92 per cent. have not responded at all. Nothing can more seriously threaten an organization than laboring under unmet obligations.

It becomes the urgent duty of your Board to call to your attention these unmet responsibilities and the need of taking such action as shall speedily lift them. It is, therefore, to this end that we are glad to be able to place before you a statement of the year's finances, which gives bright prospects of shortly meeting all our obligations. The Treasurer's report shows the cause of the apparent increase of liabilities.

Designations

By the change in name of our organization from the "National Young Peoples Christian Union" to the "Young People's Christian Union of the Universalist Church," made necessary by the re-incorporation of our body, it has been deemed wise in order to save confusion that what has heretofore been called the National Union be in future designated as the Central Union, its Executive Board as the Central Executive Board, and its officers, either individually or collectively, to be known as the General Officers.

Unitarian Resolutions

The following has been received by your Board:—

Resolutions Adopted by the A. U. A. and the Y. P. R. U. at the Meetings of May 30 and 31, 1899

(By the American Unitarian Association).

Resolved, That the interests of pure Christianity can be better served by a recognition of the intellectual agreements and the deep faiths of the heart which, beneath all diversity of gifts, bind together the Unitarian and the Universalist fellowship in bonds of peace and mutual good will.

Resolved, That this Association presents its fraternal greetings to the Universalist General Convention, and invites the Convention to join with the Association in appointing a Conference Committee of five representatives from each body, which shall consider plans of closer co-operation, devise ways and means for more efficient usefulness, and report the result of its deliberations to the Association and the Convention at their next meetings.

Resolved, That if this invitation is accepted by the Universalist General Convention, the directors of the Association are hereby authorized to appoint the Unitarian members of the Conference Committee,

(By the Young People's Religious Union).

Resolved, That the Young People's Religious Union, desires to put itself on record as heartily favoring the resolution just passed at the meeting of the American Unitarian Association, to the effect that cordial and fraternal greetings be extended to the Universalist National Convention, and that body be invited to join with the American Unitarian Association in appointing a committee of ten to facilitate co-operation between Unitarians and Universalists.

In closing we desire to express our appreciation of the loyalty of the members who have so well supported the policy of the Convention.

Recommendations of the Executive Board

1. We recommend that in addition to the sum already paid, the further amount of forty-six dollars and forty-three cents ($46.43) be voted to Rev. A. J. Cardall for his services as secretary, making a total sum of three hundred dollars for the year.

2. To lessen the labor and secure uniformity of result we recommend that the State unions make use of the annual report blanks and summary sheets prepared by the Central Union for collecting and tabulating statistics; and we further recommend that the local unions use the minute book in course of preparation by a committee of the same body, by the use of which the work of the local secretaries will be simplified and the data of the local unions will be preserved in compact and easily accessible form.

3. We recommend that, for the coming year, no appeals for money be made by the Central Union, other than through the Twenty Cents per capita assessment, the Two-Cents-a-Week for Missions plan and subscriptions for ONWARD.

4. We recommend the building of the Atlanta church during the coming year, providing the probable expense of the church and land shall not exceed the amount of the funds in hand at the time of beginning to build by more than one thousand dollars; and we further recommend that a committee from the Executive Board be appointed to confer with Dr. McGlauflin and the Atlanta parish, said committee to have power to act for the Board in carrying out the work proposed.

5. We recommend that the Post Office Mission Committee issue a four page circular explaining the work done by the Central Union and containing such other matter as may be of interest and service to the unions and unionless churches, the circular to be issued semi-annually and sent free to all churches for distribution.

6. We recommend that the local post office mission committees subscribe for and make use of the tracts published by the Rev. Charles Conklin, of Springfield, Mass., and that the Post Office Mission Committee of the Central Union consult with Mr. Conklin and arrange, if possible, for the distribution of large quantities of said tracts through the Central Union.

7. We recommend the universal acceptance by our unions of the card method now being used by the Central Union for tabulating pledges and payments on the Two-Cents-a-Week for Missions plan.

8. We recommend that the Mission Committee be instructed to bring about the settlement of a pastor at Harriman who shall act as Tennessee Missionary and preach in points adjacent to Harriman and superintend our work in that State.

9. We recommend that our pastors, State officers, district superintendents and local officers be urged to lay more stress on enlisting young people in Christian Union work by building the unions up out of the available union material in the Sunday schools and the Junior Unions.

10. We recommend that more emphasis be laid upon the spiritual side of our work, and to this end we would suggest that Young People's Day services throughout the Union be especially devotional in character rather than devoted to the raising of funds primarily as at present, and that an order of service embodying these ideas be prepared for that day by a committee from the Central Executive Board.

11. We recommend that the Union give special heed to the avowed purpose of our organization to train the young people for the work of the Universalist Church, and that they increase their efforts to encourage members of the unions to enter into church relationship, and to secure their hearty co-operation in the financial and spiritual work of the Church.

Respectfully submitted,
Executive Board.

The report was referred to the Committee on Recommendations.

Secretary Cardall then presented the

Report of the General Secretary

In making this report I find the following statistics of State and local unions furnished by the annual reports of the several State Secretaries.

There are upon the books of the General Secretary 24 State Unions: 20 of these have reported; 1, Texas, giving no details as to membership; 15 Scattered Unions, 4 only of which have reported. We have on the Local list 536 Unions showing more or less signs of life. By the 20 summarized reports of the State Secretaries received, 361 Unions are reported, 304 of which have sent in returns from which we gather the following items:

Number of Active Members,	7,817
" " Associate Members,	1,370
" " Affiliated or Honorary Members,	400
Total,	9,587
" " Members joined during the year,	1,350
" " " who are church members,	3,188
" " " who have joined the church this year,	275
" " " Unions using the pledge or confession of duty,	114
Money expended for current expenses,	$4,487 35
" " " charity,	742 16
" " " missionary purposes,	1,689 61
" " " State dues,	2,413 65
" " " other purposes,	5,325 19
Pages of Literature sent out,	255,907
Sets of Mission Envelopes taken,	2.145
Number of ONWARDS or LEADERS taken,	1,945
" " Unions observing P.O.M. Day,	60
" " " " Y.P.C.U. Day,	136
" " " " Christian Citizenship Day,	71
" " " " Union Extension Day,	16
" " " " Missionary Rally Day,	19
" " " " Lord's Day, Sunday,	13
" " " engaged in Citizenship Work,	32
" " Junior Unions,	86
" engaged in Institutional Work,	18

COMPARISON

It will be noted by comparison with previous reports that there is a decrease in the membership reported.

It is well at all times for an organization to recognize facts. It gains strength by looking carefully into its condition, finding its weak points and as far as possible remedying them. That the decrease in membership may not represent a vital loss, we may accept from the fact of the increased receipts from State assessments during the year, and the proportion of Associate and Affiliated membership to that of the Active membership. Last year this proportion was represented as 30 per cent, while this year it is 23 per cent., a gain of 7 per cent. Of the members who joined during the year, the representation to the whole membership is as 14 1 2 per cent. to 14 per cent. this year.

Church membership as 45 1 2 per cent. to 32 1 2 per cent.

Church members joining during the year, 11 1·2 per cent. to 8 per cent.

MISSION WORK

While the Two-Cent-a-Week subscribers are reported less, the receipts from them have been 14 per cent. greater than last year, which, with the decreased membership reported, shows a very favorable increase in missionary endeavors.

P.O. MISSION

By comparison we find further, that the unions through their P.O.M. Committees have increased their efforts by the distribution of 50 per cent. more pages of literature.

NEW UNIONS

During the year there have been 21 new unions organized.

By the new report blanks, together with the corresponding Local Secretary's book, which it is desired shall be universally adopted comparisons, by which we may get at a more accurate condition of our Union, may in the future be obtained. It must here be emphasized, however, that no system be it never so simple or elaborate, can be a success if those in charge and who receive the requests do not give effort and patience to aid the Central Union in gaining the information which out of its experience it seeks.

OUR NEEDS

What, then, does the summarized report bring to us for consideration? That we have not yet realized our possibilities as an organization of Christian effort.

How may this, in part, be gained? By concentration as well as consecration to the work of our Union. It may be true that the emphasis has been placed too much upon the financial side during the past two years. But that organization will grow which, having accepted responsibilities, has a keen sense of meeting its obligations, the obligations not of any individual member but of all members collectively. Nothing tends more to cut the nerve of progress in true religious zeal than to permit a constant sense of having responsibilities unmet. It is, then, essential that there shall be concentration of efforts; that having elected a Board of Management the endeavor is to be, to carry that management to the highest point of success by the support of the whole Union.

And then we must never overlook the *purpose* for which we are banded—the object of spiritual culture in ourselves and others—and through that and as an auxiliary to the Church, for the larger life of the community. It is, therefore, gratifying when we note by these reports that the Active membership has made gains over the Associate and Affiliated, that Missionary effort by both money and effort has increased. But it is not so pleasing when we find that church membership, which indicates a growth in religious activities and life, has fallen from 45 1 2 per cent. of Union members to 32 1 2 per cent., or that those joining during the year did not reach the per cent. of last year. It demonstrates most forcibly that our efforts must be placed more thoroughly on this side of our endeavors, which it is my prayer, as it always has been, that this may ever be our aim.

JUNIOR BRANCH

The Junior department, that part of our work which is always full of excellent promise, needs our devoted attention. From it we are to be recruited as the church is to be recruited from our ranks. According to our endeavors in its behalf, so must be the future of our own body. Sow the seed of gracious lives in this soil and it shall grow to bless us by its fruitage.

THE FUTURE

The future has ever a bright prospect to the optimist, yet never was a brighter outlook before our Y.P.C.U. than at this time.

The Universalist Church is called to the foremost rank of Christian labor; we, its young people, are called by its needs to the nighest service for man. An increase of membership will bring gratifying results, but a recognition of our great possibilities to build ourselves and our fellows into large and gracious manhood will by concentration of effort and consecration of spirit gain for us in the next ten years a still greater life into that which in the past the Father of Love has privileged us to enter.

Respectfully submitted,
ALFRED J. CARDALL, *Secretary.*

A letter from Japan was read by Secretary Cardall.

USHIGOMI, MINAMI CHO, SAM BANCHI,
TOKYO, JAPAN, JUNE 9, '99.

Dear Brother Cardall:

I have been away from Tokyo for a month, visiting our churches throughout the Empire. On my return, I find awaiting me your letter inviting me to say a word to the National Y. P. C. U. I thank you for the invitation and for the opportunity of speaking through you to the young people of our Church across the sea. The young people of America will never know how much their enthusiasm and sympathy in our work here in the Orient helps us. It cheers us in our loneliness, and lifts us over many hard places, to know that the great army of young men and young women of our beloved Church at home are with us, and are willing to give and to sacrifice for this great work.

Every Universalist should be interested in this Mission; but the young people have a *special reason* for interest; because, while we have no Y. P. C. U. as such, or but one at most, our entire Church in Japan is composed of young people. They are generally young men, normal school and university students. It is rare that we succeed in converting to Christianity any one over 35 or 40 years of age. It is very difficult to secure the attendance of women of any age at church where men attend. Such is the iron-clad custom of this land, and such the dominion of man over woman. Our native ministers in our outposts are, therefore, for the most part, preaching to young men, and to young men who are seeking an education. They are the growing minds among the young of the country. This gives an opportunity to sow seed in productive soil.

The youth of Japan is everywhere seeking an education; but the same opportunity is not offered the young women that the young men have. As a consequence, the young men far outnumber the young women in the schools both as pupils and teachers. The awakening interest in education seems to be simply an awakening to the material advantages of education. I have visited a number of schools of all grades in various parts of the country since my arrival. Everywhere there seems to be one thing lacking, and that is the motive power of the Christian religion; especially that motive power which our hopeful view of life, destiny and God imparts. They have no all sufficient God, only their ancestors, and many of them not even this for they are without any God at all. They know no Universal Father. In view of this, who can ever question the urgent need of a mission in Japan?

Herein lies the special appeal that the Japan Mission makes to the young people of the Universalist Church of America. Here are your young brothers and sisters groping in darkness in search of something, they know not what. Come, give them your hand and lead them to the light. Come, give them the cheer of your hope and your joy in Christ. Come, give them the power of your religion, the help of your Saviour. Come, reveal to them the love of your Father and their Father, whom they do not know. This is called the Land of the Rising Sun. Come, let us indeed make it the land of the rising sun of brighter hopes and purer life. May God help us to make our Church a great Church in the Orient and in the Occident. May God bless you every one. Always yours for Christ and his Church.

G. I. KEIRN.

The Treasurer's report not having been received from the printer, the Convention listened to the

Report of the Southern Missionary

Rev. W. H. McGlauflin, D.D., of Atlanta, the most important portion of which appears herewith. The remainder of the address will appear next week. Dr. McGlauflin said, speaking of

ATLANTA

The church and auxiliary bodies have steadily pursued the ideals at first set before them. The routine is as usual in active parishes all over the North—two preaching services on Sunday, the Sunday school, the Union devotional meeting, the mid-week conference and enquiry meeting, held generally at the houses of the members on Wednesday evenings. Business meetings of the various organizatians come once a month. From our literature table, in the hall where worship is enjoyed, there has been freely distributed some two thousand four hundred pages of leaflets, that tell the story of the "Good Tidings." Our Union Library Branch is in constant use, and proves a valuable adjunct to the mission. The annual series of meetings was held in February, and lasted through a period of ten days. Drs. Atwood and Shinn were the earnest and wise helpers for these meetings, which were productive of great benefit.

As the money raised and disbursed by an organization is an index to its activities, and wishing to give you as complete knowledge as may be of the status of affairs, the report of the Finance Committee, which was rendered last January, is here presented. I use this report, though given six months ago, because our church year does not synchronize with this Convention year, and said report is the one nearest to the present date. Could I set forth what has been raised and expended between July '98, and the same month in '99, the exhibit would be considerably larger.

Report of the Finance Committee of the Atlanta Mission for the year 1898:—

RECEIPTS

Collected from all sources, as shown from reports of the Church, the Ladies' Aid Society, the Mission Circle, the Sunday School, and the Y.P.C.U.,	$1,653 29
From Treasurer Ladies' Aid Society, 1897,	284 39
Cash Pledge, F. M. Coker (Building Fund) payable when needed	500 00
	$2,437 00

DISBURSEMENTS

Literature and Stationery,	$ 16 30	
Rent of Hall,	108 00	
On Pastor's Salary,	600 00	
Music,	33 00	
Programs for Sunday Services,	26 00	
Janitor,	30 00	
Special Series of Meetings,	214 00	
On Bldg. Fund to National Union,	500 00	
Missionary contributions to General and State Conventions,	28 65	
Paid by Y.P.C.U.(2-cents-a-week-for-Missions),	20 00	
P. O. Mission, Topic Cards, etc.,	7 50	
Paid by S. S. for Supplies,	10 00	
Benevolence,	14 00	$1,616 38

ON HAND

Sunday School Treasury,		$ 6 00		
Mission Circle Treasury,		11 00		
Church Treas. (Bldg. Fund)	$279.85			
(Gen. Acct.)	24.45			
	304 30			
Coker Cash Pledge,		500 00	$ 821 30	
				$2,437 68

To the $279.85 credited to the Building Fund, we have since collected and paid in $970.15, making $1,250.00 and with this sum have paid down one third the price of what we have long been looking forward to, a parcel of ground on which to erect a church edifice. It will be seen that the price of this land is $3,750.00. The unpaid balance is due on or before three years, at our option, with interest at 7 per cent. per annum. We are, however, offered the money at 5 per cent. provided we will give a mortgage to run at least three years, and five years is the time preferred by the money loaner.

This lot of ground is in a most desirable part of the city, well situated as to immediate surroundings, and though small, having only fifty feet frontage, is regarded on all sides as a good investment from a purely financial standpoint.

Having thus secured a place for it, we are now brought immediately to the duty and the joy of erecting our needed church edifice.

On the "4 to 1 plan," the Atlanta Universalists have sent to the National Union, $600. This sum I understand has been met, as contemplated, with $2,400, making up an even 3,000. Mr. Coker's pledge of $500, payable as needed, when met with two thousand dollars by this Union, will swell the fund to $5,500. Give us that sum, and we will build within a year a structure worth at least $8,000, and the only debt on the property will be what has already been designated or attaching to the lot.

Fully believing that this, or something like this, will be attained within the year ahead, this Convention ought to do what some of us have prophesied, what more have sung and all have prayed we might be ready to do, viz.: come and hold the Convention and dedicate the new church—"In Nineteen Hundred, Atlanta."

ATLANTA IS NOT TOO FAR AWAY AS SOME TELL IT.

Lynn, Boston, Jersey City are as near Atlanta as Atlanta is to Lynn, Boston and Jersey City, and I always come to Conventions when held in these localities.

IT WILL NOT BE A TEDIOUS JOURNEY.

You can get to this most interesting city of the New South by the all-rail route, leading you by historic Lookout Mountain, Chickamauga Park, and "Old Kennesaw," or you can go by steamer from Boston or New York to Savannah, and then by rail three hundred miles over the section where Sherman marched, leaving desolation behind him "From Atlanta to the Sea."

IT WILL NOT BE MERELY A PLEASANT CONVENTION IN A NEW SECTION

You should not regard this proposed trip to the South desirable only because it will furnish enjoyment. It *will* do that, but it will serve you better. It ought to be looked upon as the opportunity of a lifetime, given to the representatives of a world-wide faith, to unitedly turn their faces toward a land where a generation since the Sons of the North marched with rifle and sword, to the sound of martial music, and spread destruction and desolation and death, and to make there in the closing years of the most memorable century of all time a religious pilgrimage, singing songs of "Peace" and banners of "Good Will," annointed by the holy purpose of carrying the best that God has given us, to secure and share and serve the common weal of our common humanity.

Opportunity will be ample for visiting the battlefields immortalized in history by the blood of heroes from North and South who there fought, each man for what he deemed the right. You can study the present problems that confront us down in Dixie, and which are not local but national in importance. You can there see as you will not see from here, how surely the Father of us all, has set before the Universalists an open door in the vast empire of the South. You can see how infinitely important it is that we enter in to assist the veterans of our faith—veterans to the manor born who have toiled long and valiantly through difficulties I am bound to say scarcely imagined in the North, and last but not least you can cheer those recently born into Universalism and who wait with impatience your advent.

THE COST OF SUCH A CONVENTION DOES NOT MAKE IT IMPRACTICAL

The railroads are likely to grant us good rates as the following letter shows:

ATLANTA, GA., July 11, 1899.

Certificate Plan,—Special Occasions,—Annual Convention, National Young People's Christian Union, Atlanta, Ga., July, 1900.

Rev. William H. McGlauflin,
214 E. Pine St., Atlanta, Ga.

Dear Sir:

Replying further to your favor of May 20th, Annual Convention National Young People's Christian Union, Atlanta, July, 1900.

At a recent meeting of this Association the chairman was requested to write you that if the meeting is held in this territory, line members of this Association will use their best endeavors to make for the meeting the same rates as have been accorded other meetings of like character, i.e., one fare for the round trip.

Very respectfully,
JOS. RICHARDSON, *Chairman.*

The heat in the South does not furnish an adequate reason why our Convention should not be held there. You will certainly not be more inconvenienced by the weather in Atlanta than you were at Chicago, Detroit or Jersey City. Who remembers the Convention at Harriman, Tenn. in '94, a gathering that did more to shape the fortunes of the Christian Union than other? Who remembers that Convention as more disagreeable because of the sunshine than was Boston '95?

More churches and Sunday schools are closed in the North in summer than in the South. Our mission in Atlanta, like the one in Harriman, has never taken even a recess because of the heat. The heated term in the South is long continued. It illustrates the word "everlasting" in the Bible. The average temperature is higher than in the North, but you have "spells of weather" here and they generally come at Convention time, when living is as undesirable as it ever gets to be with us. But if you think still that a July welcome would be too warm, come in August or September. Fix the month as you will, but let it be burned into your consciences that it was fore ordained before the foundation of the world that the Convention for 1900 should be held in the Gate City of the new South, Atlanta, Ga.

The Afternoon Session

was called to order at 1 30 o'clock. The financial report of Secretary Cardall and the Treasurer's report were received and referred to the Auditing Committee. They will be published in full in next week's issue. The remainder of the afternoon was given over to Christian Citizenship Congress being led by Rev. C. A. Knickerbocker, of Maine, National Superintendent, and a Junior Congress and Demonstration which was in charge of Mrs. Mary Grace Canfield, Superintendent of the Junior Department. Full reports of these congresses will appear next week in the "Convention Aftermath" ONWARD. We do not wish to confine the reports to the limited space at our command this week.

The Evening Meeting

called together an audience which crowded the church to its utmost capacity. It opened with the singing of inspiring State songs. Mr. C. C. Blauvelt, of New Jersey, who was expected to preside, not being present owing to the death of a relative, Rev. W. J. Taylor, of Maine, took charge of the meeting. The devotional exercises were conducted by Rev. J. H. Holden, of Massachusetts. Mr. Taylor then introduced as the first speaker of the evening, Mrs. Anna M. Tillinghast, of Pennsylvania, who spoke on "The Gospel of Social Service." A very full abstract of this address, one of the ablest heard during the entire Convention, is held for next week's issue of ONWARD. A letter from Rev. A. R. Tillinghast, of Iowa, who was to have been one of the speakers of the evening, saying he could not be present owing to the severe illness of his little boy, was read. Rev. F. O. Hall took his place on the program, his theme being, "The Gospel for the Present Age."

The following is an abstract of his remarks on this

A TIMELY SUBJECT

BY REV. F. O. HALL

A few years ago Dr. Van Dyke of New York published a book which he entitled, "The Gospel for an Age of Doubt." The one criticism to be pronounced against it is that this is not characteristically an age of doubt. We are passing out of the age of doubt and the atheist and scoffing infidel no longer command the intellectual respect of men.

Lately Dr. Van Dyke has published another book which he entitles "The Gospel for the World of Sin." But this is not a world of sin. There is sin enough in the world, but there is more righteousness. What is the word that characterizes, religiously, the present age? Indifference. People are interested in anything and everything except religion and the church. I mean most people, of course. Some people are intensely interested in the church and what it stands for. Our greatest problem is therefore to overcome the indifference of people to the most vital interests of the human life. Or, in the words of Dean Hodges, the question is: "How to make the indifferent, different."

We turn, of course, for instruction along this, as along every line, to the Master. He met indifference, and his first word to such was one of hope. "The Kingdom of Heaven is at hand," he cried. Now people had waited and prayed and longed for the coming of the Kingdom of Heaven for a thousand years, but had waited in vain. They had become discouraged. Discouragement is always the mother of indifference. When a man gets discouraged over his sins he has no interest in the struggle against evil. When a man gets discouraged in his business, he has no interest in the opportunities that meet him. Many people are discouraged over the building of the kingdom of God. "Purify the slums? The task is hopeless. Cleanse the political life of the nation? The task is hopeless. Reform the criminals, abolish poverty, overcome oppression? The task is hopeless." It is because men feel the impotence of the church to accomplish the great ends for which it was organized that they are indifferent to it. If we can but convince them that there is power enough in organized good to overcome the power of organized evil; that though sin may be strong, righteousness is stronger; that though hate is mighty, love is almighty, we shall enlist their support and their enthusiasm. The Kingdom of Heaven is at hand. We can build it. Let us set about the task.

But Jesus found that while this appeal aroused some people, many were not reached by it. They could not be aroused by his word of hope. For them he had another word. It was a word of fear.

Now the church in the past has emphasized somewhat too much this word of fear. No church has done more than ours to overcome a horrible and pernicious interpretation of fear. Sometimes I think we have succeeded too well and that it must be now our task to present a true statement of penalty. Jesus spoke some strong words about the penalty of sin. Was his word too strong? Go to an inebriate asylum and study the faces of the half idiotic, debased inmates who have brought the most horrible penalties upon themselves by their own sins and then come and tell me that there is no hell. Study the lives of men given up to greed, lust, spite, hate, and then tell me that there is no hell. Read the stories of the great nations of the past that have given themselves over to greed and lust and lies and then tell me that there is no hell. God stands before us to-day and always and cries: "Behold I set before you a blessing and a curse. Obey my law and all the forces of the universe shall work with you. Disobey, and all these forces shall overcome and crush you." A word of hope, and a word of fear. A glorious vision of what shall be ours if we work together with God; an equally vivid picture of what must be ours if we work against Him. This is the gospel to arouse men from their indifference and enlist them on the side of the church.

Friday

began with a beautiful "Quiet Hour" service at 6 A.M., led by Miss Bertha Rawson, of Kansas. A second very inspiring devotional meeting was held at 8.45 o'clock, the subject being, "Seeking the Kingdom," and Mrs. Mary Morse Lowe, of Maine, acting as leader. Rev. E. E. Pember, of Maine, made the opening prayer at the business session.

Immediately after the convening of the Convention, Rev. F. W. Perkins, of Connecticut, moved that the privileges and courtesies of the floor be extended to Rev. J. M. Pullman, D.D., of Lynn, and the motion was carried unanimously. The Committee on Recommendations submitted a partial report. The full report, as submitted later, included the following

Recommendations

1. Accepting the various reports of the General Officers. 2. Continuing the present financial policy, allowing the Secretary to appoint his own assistant and allowing $800 for the expenses of the Secretary's office for salaries, not more than $200 to be paid to the Secretary. 3. Voting a further sum of $46.43 to Secretary Cardall, making a total sum paid him by the Central Union during the year of $300. 4. Recommending the use of statistic blanks prepared by the Central Union. 5. Prohibiting appeals to the local unions by the Central Union, except through regular channels. 6. Submitting all contemplated mission plans, other than those already started, to the consideration of the Trus-

tees of the General Convention. Also suggesting that a committee from the Executive Board be appointed to confer with the Atlanta parish with power to act in the matter of building a church. 7. Instructing the Post Office Mission Committee to issue a free circular semi-annually containing matter that may be of service in the work. 8. Suggesting that arrangements be made to furnish the tracts issued by Rev. Charles Conklin, through the Post Office Mission Committee of the Union. 9. Urging the use of the Two-Cents-a-Week tabulating cards now used by the Central Union. 10. (Not reported.) 11. Urging that more emphasis be laid on the spiritual side of the Union work. 12. Demanding the increase of effort to bring members of the unions in church fellowship. 13. Commending the work of the Southern Missionary. 14. Suggesting that the unions be especially built up from the junior and Sunday school material. 15. Creating a committee to prepare a course of denominational and devotional reading for the members of the Union. 16. Instructing the Executive Board to print the minutes of the Convention in pamphlet form.

All the recommendations were adopted.

The following

Resolutions

submitted by the Committee were adopted:

1. Counting our success not in numerical strength but in the development of Christian character.
2. Appreciating the duties and privileges of the Church of Jesus Christ.
3. Commending the spirit of the "Tenth Legion" and "The Quiet Hour."
4. Commending the efforts of the Junior Unions.
5. Hoping for a larger interest in Christian Citizenship.
6. Against the Army Canteen.
7. Federation with other Young People's societies in Good Citizenship work.
8. In favor of Total Abstinence.
9. In accord with the motto "A Growing Church."
10. Congratulations and pledges to Rev. G. I. Keirn.
11. Urging the use of convert making Literature.
12. Greetings to Rev. Dr. Sawyer. (Adopted by a rising vote.)
13. Greetings to the Unitarian Religious Union. Also urging the General Convention to respond favorably to the Unitarian overture for co-operation.
14. Commending the Central Union.
15. Thanks to the Press of Lynn.
16. Thanks for Hospitality. (Adopted by a rising vote.)
17. Greetings to Mrs. Mary Goddard.

In the Afternoon

the session opened with prayer by Rev. G. L. Demarest, D.D., Secretary of the General Convention. Rev. Dr. John Coleman Adams, of New York, representing the General Convention, then extended the greetings of that body, and Mr. Roland W. Boyden spoke for the Young People's Religious Union of the Unitarian Church. Response by Rev. A. C. Grier.

Three Congresess,

Lookout, Onward and Devotional, filled the remainder of the afternoon. The Lookout Congress was conducted by Miss Lottie M. Champlin, of Connecticut, who spoke in part as follows:

ADDRESS—MISS CHAMPLIN

Dr. Hale said:

> "Look forward and not back,
> Look out and not in."

The superintendent of our Sunday school has paraphrased this motto, and says:

> "Look forward and sometimes back,
> Look out and sometimes in."

Let us look back at what we have done and have failed to do, that we may be better prepared to look forward to what we may do.

In the words "look out and in" we find summed up the work of the Lookout Committee. It is our business to know thoroughly the needs and opportunities within and the possibilities without the union. Is such a committee needed? Who can doubt that it is? Who of us has not at some time felt the need of a welcome greeting, a cordial handclasp and an invitation to join the crowd that seems so happy while we feel so lonely? It is the Lookout Committee's business to remove that need and to remind us that we are all kin to one another in Christ.

You are all familiar with the duties of a Lookout Committee as outlined in any model constitution, but do these duties mean much to each one of you? Have *you* been true lookouts? for it is *everyone's* work. Are *you* familiar with the privileges and pleasures of the members of the Lookout Committee? Pleasures? you say. Why, I would be frightened to pieces to *speak* to a stranger, and I simply *could not* call on delinquent members and urge their attendance. Where does the pleasure come in? Well, is it not a pleasure to meet new people, hear the news from fellow Unioners, exchange plans of work and make friends all about you? Who has so good an opportunity for making many friends as a member of the Lookout Committee?

Let me tell you what two of our lookouts in Connecticut have done. One energetic person keeps a record of the attendance of every member, whether they speak, read, offer prayer or quote Scripture at the meeting, when they lead, the amount of the collection, and other useful items. The other officers in that union say she is invaluable when there is a report to be made out. That is a somewhat new branch of work for the Lookout Committee, but it has proved helpful in one union.

In order that there may be a feeling of responsibility in the matter of greeting strangers, I think it an excellent plan to station your lookouts at certain places. The members having the center aisle in charge are responsible for the cordiality of your society to the strangers in that aisle. Such a plan insures results. No one wants his society to have a bad name.

Next, I believe most thoroughly in *calls.* If you call upon people, they feel that you really do care whether they come again or not. Calls indicate an interest that is personal, especially if it be upon a visitor or stranger, and I know from experience that they are always appreciated. I know of a group of girls who were in a strange city on business. Cut off from familiar associations, they were lonesome and even a bit homesick. The lookouts in that city called upon them, invited them to the meetings, the socials and entertainments, the suppers, and welcomed them at all their gatherings, and the welcomes and kindly cheer were greatly appreciated.

Let us put into our lookout work the prevailing spirit of our great Conventions. Put earnestness, enthusiasm and genuine cordiality into your voice and manner. The thing we need most in our lookout work is a recognition of the fact that our work *is* important, that there *is* something *definite* that we *can* do, and that we must carefully select the people who are to do it.

You must watch for your opportunities and seize them. It is seizing the right opportunity that brings success. The lookout must secure new members, keep old ones, promote cordiality inside and outside the union, see to the welfare of strangers and be generally watchful.

I like the work of the chairman who keeps a record, because it shows that he at least has forsaken the idea that occasionally greeting strangers is his sole duty and has awaked to the fact that he is to "*look out*" for anything that concerns the union and may benefit it. Much may be done in other ways. Much has been done, but I know each one can tell best of the work he has done, and so I leave it to you.

THE ONWARD CONGRESS

As Seen bv the Editor-In-Chief

The superb endorsement of Onward, its Editor and its policy, was most gratifying to both the Business and Editorial Management of the Publishing House, and to those who had led in the experiment. The testimony of those who were opposed a year ago, that they had been converted and were glad to offer words of commendation of the plan and the execution of it, showed the large minded spirit of the hour, that was seeking alone the good of the organization. The leader of the Congress, Miss Earle, spoke with wisdom and grace, and presented the claims of the official organ most attractively. We should like to publish her paper in full but space will not permit.

ONWARD EDITOR, REV. E. G. MASON

MISS EARLE'S ADDRESS

In leading the Onward Congress, it is my purpose to bring before the Convention a little of the past, a great deal of the present, and a glimpse of the future; and it is your purpose, I am sure, to be ready with kindly criticisms and suggestions. Ever since "Boston '95," Onward has been a welcome weekly visitor at my home, each page has been read and thought over, discussed and criticised. The inspiration Onward has brought into my home is no less, I am sure, in other homes where it has been a regular weekly visitor.

A year ago we thought our paper was good, but what is our paper at the present time? Will it compare favorably or unfavorably?

Perhaps some one may ask why Onward was changed from its old basis. My answer is this: Purely business reasons. The Central Union found that Onward was causing a debt of about one thousand dollars a year. Such a debt increasing each year was detrimental to the growth of the Union.

When the change was first effected I was greatly disappointed; the paper lost much of its value just for a little time; but all of that is in the past and the future of our Onward beams out bright and helpful.

Let us note what our untiring Editor has accomplished. Since the first of December, Onward has contained about seventy articles, exclusive of editorials, divided into subjects as follows: Union Work, 25; Missions, 7; Junior Work, 11; Christian Citizenship, 4; Miscellaneous, including literary articles, travels, etc., Lynn exclusive, 23.

Each week Onward has brought to its readers something new; has brought articles for thought, articles for pleasure, and articles for discussion.

Among the special articles are the unique series upon the various prominent young people's religious organizations of this country, written by their general secretaries and in one instance by a general president; only about one half of the articles have as yet appeared.

Then there are the articles upon the descriptions of the customs and habits of people of other lands.

The series on the "New Principles of Faith," written by prominent clergymen, will appear later in the year. Numerous articles by such men as Dr. Capen, of Tufts, and Dr. Hamilton have already been arranged for and will appear later. In response to many calls for more devotional meeting helps, the services of Mrs. Olive M. Kimball were secured, and surely none of us have failed to notice with what wonderful ability the devotional column has been managed. Her prayers are simple and beautiful; they are for you and me. The topic sermons, as in previous years, have been written by prominent ministers and lay Unioners.

The principles of Onward are clear, concise and upright. It has never failed, to my knowledge, to come out firm and strong in all matters of whatsoever character.

I ask you, Unioners, have you noticed what fine editorials Onward has? After reading the first page are you not conscious of a moral and spiritual uplift?

Those of you who have read the work as outlined for Onward in the Onward of March 10 will say with me that our editor, Rev. Edward G. Mason, deserves all praise and commendation. The variety of subjects that have appeared in Onward and are yet to appear prove that the editor is trying his best to make Onward suit all its readers.

Summing up the benefits of consolidating Onward with The Leader, they are as follows:

1. It has taken away the burden of debt from the Central Union.
2. It has gained for us a larger circulation; where we desired to reach three thousand we now reach far over the ten thousand we so long hoped for.
3. The paper has been made somewhat larger, the type somewhat smaller, therefore there has been a large increase in the amount of matter printed.
4. It has brought the Union in closer contact with the Church, and throughout the country there is a general feeling of good will.

Our grateful acknowledgment to the untiring efforts of those who make the paper what it is can be made in a most practical way. Non subscribers of Onward subscribe, subscribers renew subscriptions. Whatever the change as to the publication of Onward, the paper still belongs to you. You can still subscribe for 50c per year or you can subscribe for The Universalist Leader including Onward for $2.00 per year.

A Unioner without Onward is a disinterested one. A union without Onward is a dead union in a certain sense: what can they know of that which concerns the unions throughout our whole land? It is necessary to the success of the Union,—it is the life; it is printed for the Unioners and they should support it. It is the medium of communication between the various bodies,—local, State and Central, and the official organ of the Central Union.

One of the purposes of this Convention, as I said in the beginning, is to bring before the editor, and in fact all who have the management of Onward, kindly criticisms whether they are for or against the paper. Suggest ways, if possible, wherein the paper can be bettered. All criticisms of whatever nature will be most welcome, for if there are any errors, now is the time to correct them.

After the address came words of commendation from many delegates. Dr. Shinn insisted that the paper was essential to the life of a union. Rev. A. M. Bradley said the more unioners who take Onward the better. Carlton Grier of Wisconsin: "The best paper we ever had." The editor, Mr. Mason, was called upon and spoke encouragingly, and his speech was loudly applauded. Mr. Hersey, in his unique style, "told them how to subscribe and why." Mrs. Miller of Brooklyn said after she began to get the Onward in her Leader she did not stop the former, but had it sent to a poor family. Rev. Lyman Ward: "It throbs with life;" and Rev. O. G. Petrie urged the appointment of a Press Committee in local unions to furnish local news.

With such endorsement the future of Onward is bright indeed. Though still far from being on a paying basis, the burden has been generously taken by the Publishing House, and we are glad to announce that Mr. Mason will probably co-operate during the coming year with the Publishing House in such service to the Y.P.C.U. as shall deserve the hearty support of every Unioner.

Most appropriately can we introduce just here the resolution adopted by the new Executive Board at its first meeting:

The Executive Board desire to express to the Rev. Edward G. Mason, editor of Onward, their hearty appreciation of the splendid work done and editorial ability shown in its columns since he accepted the editorship thereof, and would most cordially endorse his endeavors to place Onward in the foremost ranks of the young people's papers. With the experience he has acquired we feel that the future success of the paper is assurred, and hope that no other demands shall be permitted to interfere with his continued service.

H. M. Fowler,
Alfred J. Cardall,
Louis Annin Ames,
Geo. F. Sears,
Cora A. Wilder,
Annie H. Stevens.

The Devotional Congress, led by Rev. Charles Conklin, of Massachusetts, will be reported next week.

Of the evening addresses, we report but one this week—that by Rev. Fred L. Carrier, of New Hampshire. Mrs. Rose Budd Stewart, of Indiana, presided. Rev. Mr. Dutton, of Massachusetts, offered prayer. Mr. Carrier spoke of

"Our Motto: 'For Christ and His Church'"

We are here in the name of Christ, to work for Christ, in building up his church. How fitting, then, it is to touch the life of our existence, and know our mission and our end. All human efforts to rear empires, to advance truth, to elevate humanity, is but a passing energy, in comparison with the Christ life that is forever drawing men to it. The spiritual power of Jesus is simply perfect. I cannot understand how in any age in the future it can be outgrown.

What does Christ do for us? He regards us as children of God and teaches us how we can become one with the Father, even as he is one. He sees in us a condition by means of which we can rise to true greatness. At the best we can do, we underestimate human nature; Christ sees in it the divine image. We look for limitations; Christ looks for possibilities. Generally people care so little for the best things in life that we wonder if, after all, our efforts to make the world better really pay. In such moments of doubt, let the helpful spirit of Christ come to us, and lead us to the soul in its purity, and show us the power that may overcome all human weakness.

It does not yet appear what any of us may become. Poor, helpless mortals on this earth, we may be great in the kingdom of God; because there are unlimited possibilities for growth. It is ordained that there is no end to human understanding; we may grow wiser from day to day. The intellectual order is forever beyond us; thank God that we cannot exhaust the Infinite. But more wonderful to relate is the truth that there is no limitation to the perfecting of the spiritual nature. No one can become so good that he cannot become a little better; no one can love so much that he cannot love a little more. Truth, love, God, are beyond us and every man endowed with life enough to keep climbing onward and upward toward the goal with Christ as our captain.

This individual effort to attain to something higher is not the whole in the scheme of life. It is only a part. The struggle for existence is not the principle that develops the best in us. From the dawn of life, all the instincts that have contributed to help others, come not through the desire of self-preservation, but through the forgetfulness of self in the service of the world. The struggle for others, the principle of helpfulness, was taught and exemplified in the life of Christ. There is no higher motive for our existence than this: The world needs help, and we can give it.

To this end does the church exist; for the furtherance of this end are we in convention assembled. Let others of another faith do their work in their own way and manner. Let us be charitable and kind, recognizing the good in every religion, in every church, and never be hinderers, but always helpers in every good work. Let us remember that we have duties and obligations to perform, corresponding to the blessings which we enjoy. Let us remember the trust attaching to the rich inheritance which we have received from our fathers. Let us feel our personal responsibility to the fullest extent of our power and influence, for the elevation and enlarging of the Universalist Church.

Unioners, up yonder is the kingdom of heaven. It is up; up in the spiritual world; we can't reach it unless we climb, and even then it will take years and years of toil. But the end to be gained, we are told, is worth all the tears and heartaches which it costs. All around us there are gathering mighty armies to scale the heights; let us put on the whole armor, and in one united band, march onward toward this kingdom, overcoming every difficulty, surmounting every obstacle, and in time, God's own time, plant our standard there, from which will wave the white and the blue, the emblem of purity and the emblem of eternity.

The other addresses of the evening were by Miss Ellen F. Calhoun, of Illinois, and Mr. Louis Annin Ames, of New York. They will be noticed more fully next week.

The Convention Aftermath ONWARD

Lack of space, notwithstanding this issue of Onward is doubled in size, prevents the continuance of the Convention report in this issue. Next week's Onward will, therefore, be a "Convention Aftermath" number, and will contain many reports, abstracts of addresses, and much other matter left over from this week.

The New Officers,

under whose guidance the Central Union's work will be conducted during the coming year, are:

President—Harry M. Fowler.
Secretary—Rev. A. J. Cardall.
Treasurer—Mr. Louis Annin Ames.
Members of the Executive Board—Mr. George F. Sears, Miss Annie H. Stevens, Miss Cora A. Wilder, Mr. J. C. Bond.

Next week we will tell you the remainder of the wonderful story of the great Jubilee Convention. Only one word more let us say. It is this:

In 1900—*Atlanta*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

Aug. 13. What Jesus Meant by Rest. Mark 6: 31; Matt. 11: 28–30.

Scripture Lesson—Ps. 37: 1–8.

Prayer:

We look to Thee, O God, with feelings of deepest love. We thank Thee for all the joy, the hope, the promise, that human life contains for us. We thank Thee for its energies and activities and for its repose and rest. We thank Thee our Father, that Thou hast ordained in thine Infinite wisdom that we must labor and be heavy laden, that we may know the joy and blessedness of rest.

Dear Father, amid the toil and materialism of the world, may we never forget that our bodies and our souls alike demand rest. Dear Father, may all the tired toilers the wide world over find peace and rest. May we all pray that the things of this world may not be so much with us, that we have no time to rest. Dear Father, we would pray that amid all the discouragements of life, amid all its hard places, amid all its pain and suffering we may as Christian workers hear the voice of the great Elder Brother as he said, come unto me. Amen.

SUGGESTIONS

I. Does a spirit of unnatural activity animate this present age?

II. Should we allow the complexities of civilization to destroy our repose of mind and soul?

III. Is idleness the Christian ideal of rest?

IV. Quote passages showing the different ways in which Jesus found rest.

Jesus found rest in—Nature's solitude, in meditation and prayer, among friends and followers.

V. Tell something of the "Comrades of the Quiet Hour.

DAILY SCRIPTURE READINGS

Monday. Ps. 125: 1.
Tuesday. Heb. 4: 9–11.
Wednesday. John 15: 15–21.
Thursday. Ps. 27: 14.
Friday. Exodus 33: 14.
Saturday. Phil. 4: 7.
Sunday. Jer. 17: 21, 22.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Aug. 13.

Caleb Rich was born in Sutton, Mass., August 12, 1750. His father and mother were Orthodox, and as a little boy, he was greatly disturbed by the idea of hell. When a young man he began to study the Bible very earnestly, and after several years came to believe that all men would be restored to God. Those ideas he told his friends and they were greatly disturbed. He and two friends finally formed a society by themselves. He experienced visions at various times and in one of them was told to preach, which he finally did and held a pastorate at Richmond, N. H. He had expounded the Scriptures before this time at a number of places. Mr. Rich thoroughly believed that all the consequences of sin were experienced in this life.

In teaching the story of the love of these ministers, emphasize their prominent characteristics. This man sought earnestly after the truth, and was not content until his soul had been illumined. He was steadfast and true and was always faithful.

QUESTIONS

What other Universalist ministers do you remember being spoken of on your topic cards?

What one do you remember as being alive this year at Tufts College?

Who was one who lived in Revolutionary times?

How were the Quakers treated in Revolutionary times?

Were Universalists always well treated in the United States?

How should Universalists treat all other denominations? Why?

DAILY HELPS FOR JUNIORS

Sunday. Have you had a kindness shown
Pass it on.
'Twas not given for you alone
Pass it on.

Monday. Success comes, not by wishing
But by hard work bravely done.

Tuesday. Cultivate the virtue of strict truthfulness.

Wednesday. A smile for every day
Makes sunshine all the year.

Thursday. A kind word every day
Makes pleasant all the year.

Friday. A good deed every day
Makes blessed all the year.

Saturday. Do well all that you do.

◆

THE TOPIC SERMON

BY REV. GEO. E. HUNTLEY

Topic, August 13. Mark 6:31; Matt. 11:28, 30.

WHAT JESUS MEANT BY REST

Jesus meant by rest more than mere inactivity. He meant the renewing of the life of a man by the inflowing of the life of God.

This is a world of weary men and women. Walk down the street of any modern town and note the people whom you meet. Note the flushed cheeks and the pale cheeks, the uneasy eyes and the dull eyes, the nervous steps and the flagging steps. They all mean the same thing—that men and women are becoming exhausted physically, mentally, spiritually. Alas, the pity of it!

And where does the trouble lie? It is in the fact that people are spending more strength than they are receiving and hence are becoming life-bankrupt. Weariness on whatever plane is due to the fact that energy is given forth without a corresponding intaking. Unless a lake have inflowing streams to supply as much water as goes forth through its outlets it must speedily become exhausted. In this rushing, pushing, hurrying world, men send forth a vast amount of energy, and neglect the means of replenishment. So, as surely as in the case of the lake, exhaustion follows. There comes the need of re-newal, re-pose, re-creation, re-lief, re-vivement.

The Christ proclaims himself as a giver of rest. By that he means that he is a helper, teacher, leader, and that those who follow him will come into true relations toward God and toward God's world, and will receive constantly all needed power.

Rest is always from God. Next to creation, the most stupendous of miracles is re-creation. How unmindful we are of this wonder of wonders! We lie down in weakness; we rise in power. Though in thoughtfulness we forget it, it is God, brooding over us, by whom we are renewed.

The mere physical and mental weariness of the world is a most serious matter. When the kingdom of Christ is completed we shall have no enervated bodies nor exhausted minds. Overwork will be a thing of the past, partly because the world's labor will be more equally divided, but principally because men will learn how to receive sufficient sustaining power. "They that wait upon the Lord shall renew their strenth; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint,"—and they also shall think and preach and teach and plan without suffering the terrors of nervous prostration.

But there is a weariness far more important than that of body or mind. Jesus invites men to become his disciples, and to find "rest unto their souls." If men knew how to receive the renewing of their spirits, all weariness on the lower planes, if it existed at all, would be but insignificant.

"Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere."

It is enough to make one's heart bleed to see people blindly seeking for rest in changes and vacations and pleasures, and at the same time shutting themselves against the inflowing of God's grace, by which alone they might be revived. The people of this world are sin-laden, care-laden, sorrow-laden, pain laden—heavy laden indeed. The sublimest work of Jesus is that of at-one-ment; that of revealing God to men, and winning men to God, so that the divine life may flow into and fill the human child. "There is no rest for the wicked," but for the enlightened and the righteous, there is an unfailing and all-sufficient source of blessing and power.

Why are there any so foolish as to neglect the call of Jesus, the eternal giver of rest? If the great boon could be bought with earthly treasures, how freely would men pour out gold and silver and all precious jewels! But, while it is beyond all price, it is offered without price, to rich and poor alike. Let us accept the leading of the Master, and evermore rest in the Lord.

South Framingham, Mass.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE

UNIVERSALIST YOUNG PEOPLE

Editor, REV. EDWARD G. MASON,

Hightstown, N. J.

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Rev. Edward G. Mason, Editor

CONVENTION AFTERMATH

The Story of the Great Jubilee Continued

When it was decided to print an eight-page Convention number of ONWARD, devoted exclusively to reports of the proceedings of the Decennial Jubilee Convention of the Young People's Christian Union, the editor, in the callowness of editorial youth, supposed there would be ample space in which to tell the story of that memorable gathering. Imagine his surprise, then, when the printer informed him, long before he had made use of the mass of Convention material he had gathered, that all the entire eight pages of space had been taken. We therefore continue the report this week in a "Convention Aftermath" number which will, with last week's issue of ONWARD, furnish a fairly adequate history of a most significant occasion. But even yet many interesting and important items must be passed over with little more than a bare reference, so great is our embarrassment of riches. Several of the most helpful addresses are unreported because, for various reasons, we were unable to obtain abstracts, but we hope to secure them for publication later. So far as it lay in our power, we have tried to do justice to all the many interesting and significant features of the Convention.

The Business Session

Lynn '99 was remarkable for the orderliness, harmony and good spirit in which the business of the Convention was conducted. That the delegates did not agree on all subjects was very evident from the first, but they discussed matters pleasantly though sometimes spiritedly and the minority yielded with good grace to the will of the majority. A lively parliamentary tangle opened the proceedings Friday morning when Rev. G. A. Kratzer, of New York, declared that to accept the Report of the Committee on Reports and Recommendations was to adopt it. President Fowler ruled that such is not the case and was immediately called to task by numerous parliamentary authorities. The Convention, however, sustained President Fowler, and the business deliberations were again resumed.

Recommendation No. 2, commending and continuing

The Present Financial Policy

and fixing the salaries of the Secretary's office at $800, of which $200 is to be paid to the Secretary, brought out many interesting comments. The general feeling seemed to be that the present policy has been a decided success. It was developed that the present indebtedness is due to unexpected losses and expenses and that the Central Union is actually much better off than it was last year at this time. The fact is, "the Chicago financial plan" has proven itself even more practical than those who first advocated it claimed for it, and none are readier and more willing to acknowledge this fact than are those who were last year most strenuously opposed to its adoption. Remarks in favor of the recommendation were made by Rev. Messrs. F. W. Perkins, of Connecticut, O. G. Petrie, of Massachusetts, R. F. Johonnot, of Illinois, Mr. Harry Adams Hersey, of Massachusetts, and several others.

An amendment was made to the second section of the recommendation, making the Secretary's salary $300 and the assistant's compensation $500. Opposition was made to this arrangement by several who felt that such a competent assistant as is at present in the office, or as would be needed to fill the position, should be paid larger wages than such a plan would allow. The original motion finally prevailed.

Recommendation No 5, as originally presented, prohibited all special appeals for money by the Central Union. It was opposed by Dr. McGlauflin, who felt that the Atlanta Mission might be injured by such a resolution. Rev. Messrs. F. L. Carrier, of New Hampshire, H. L. Veazey, of Vermont, C. E. Nash, D.D., of Illinois, and Mr. C. A. Grier, of Wisconsin, were also opposed to the adoption of the recommendation. Rev. Messrs. C. A. Bradley, of Maine, F. W. Perkins, of Connecticut, and Mr. Harry Adams Hersey, of Massachusetts, favored it. It was finally amended so as to prohibit direct appeals to the local unions, but not appeals through the State unions, and passed.

Recommendation No. 6, recognizing the

Relation to the General Convention

of the Young People's Christian Union, was adopted unanimously and enthusiastically. Hereafter any projected mission plan will be submitted to the trustees of the General Convention for their approval, though the Central Executive Board will not be absolutely bound by their decision. The second section of the recommendation, instructing the Executive Board to appoint a special committee to confer with the trustees of the Atlanta parish with regard to the building of a church, was also unanimously adopted.

The recommendation urging that more stress be laid upon the devotional side of Union work was strictly in line with the spirit of the Convention throughout, and the creation of a committee to prepare a course of devotional and denominational reading is the culmination of the efforts of many Union workers who have urged for a long time that such a step be taken. The resolutions, all of which were adopted with great unanimity, were printed in last week's ONWARD.

The Historical Lecture

No feature of the great Convention will be of more lasting benefit to our church than the magnificently illustrated lecture of Dr. Gunnison. It was more than a history and was designed to be; it was a camera-obscura in which the splendid resources of our church were revealed to a great multitude. It was a revelation not only to the young, but to the old, of our riches in men, churches and institutions of learning, and it was an appreciative audience and from the appearance of the face of John Murray on the canvass till that of Dr. Pullman, the type of the modern successful minister, appeared, there was applause wisely and well bestowed. Then the innovation: Dr. Demarest's picture had just been cheered to the echo, and then Dr. Gunnison announced that the veteran would sing that wonderful song: "In God's Eternity." Instantly the song appeared on the screen, and the Dr. sang as only he can sing that song, and such a chorus as swelled into the magnificent arches! The song gathered power until the last verse was the Veteran's call to victory, and all arose and sounded back to him his own glad message: "There'll be no sorrow there."

Would it were possible to send the Dr. and his song with the lecture as it goes on its way throughout the land proclaiming good tidings of great joy to all people. For such is the mission of this pictured story. Dr. Gunnison contributes the lecture, and the slides belong to the Central Board, and they will let both go forth under reasonable conditions, to spread the splendid story.

Convention Felicitations

Among the many pleasant features of the Lynn Convention were the courtesies extended the visitors by the people of the city and vicinity and the fraternal greetings sent to and received from various persons and organizations. The Convention freely received in this respect, for one of the first messages to be read was a cordial greeting from the Christian Endeavor Society of a local Presbyterian church. A telegram was received from the union at North Hatley, P. Q., and that, with the presence of the Union Jack at one end of the platform, placed there by the Halifax, N. S., delegation, served to remind the delegates of the international character of the gathering. A very courteous invitation was received from the managers of the Boston Museum of Arts, stating the Convention badge would admit any Unioner free. A portion of a letter received from that devoted Universalist Woman, Mrs. Mary T. Goddard, of Newton, Mass., was read and heartily applauded. Mrs. Goddard wrote, in part, as follows:

"How much I am thinking of our great meeting in Lynn this week; not only of the young people but for all who shall go to gather enthusiasm for the work of building up the Church of God, and the building up and expansion of our blessed gospel of the Universalist faith in the Heavenly Father's never ceasing, never-failing care of His children, and His constant bringing of good out of evil. How precious Christ, His beloved Son, and Messenger of all these blessed tidings to us, ought to be to all who realize what He is to us! How earnestly I pray that His spirit, the spirit of the Heavenly Father, may come down and brood over all the great congregation that shall be gathered together."

Greetings, in response to her beautiful message, were sent to Mrs. Goddard later in the sessions.

Nor did the Convention fail to show its spirit of good will in many ways. One of its first acts was to send a fraternal message to the Baptist Unioners, then in session at Richmond, Va. No response was received. A similar message sent last year was also ignored by the Baptist brethren. A resolution, sending a message of love and respect to Dr. Sawyer (news of whose departure from among us has just arrived, bringing with it profound sorrow and regret), was adopted by a rising vote. Congratulations and pledges of loyalty to the Japan Mission were ordered sent to Rev. G. I. Keirn, a fraternal resolution was adopted with regard to the Unitarian Young People's Religious Union, and thanks were extended to the Press of Lynn and to the people of the Lynn parish for their hospitality.

The addresses of

The Fraternal Delegates

Rev. John Coleman Adams, D.D., of New York, and Mr. Roland W. Boyden, representing respectively the General Convention and the Unitarian Young People's Religious Union, were listened to with marked interest and pleasure. They spoke Thursday afternoon, the session opening with prayer by Rev. G. L. Demarest, D. D.

Mr. Adams dwelt upon the relations of the various branches of the Universalist Church to one another and said that the General Convention means "Universalists united." He also paid on eloquent tribute to Dr. Sawyer. Greatly to our regret, we obtained no abstract of Dr. Adams' address. Mr. Boyden said he never before knew he was a Universalist, but he felt he could subscribe to every article of the Universalist creed. He spoke appreciatively of the cordial relation of the Unitarian and Universalist Unions. Both Dr. Adams and Mr. Boyden were received with great applause. Rev. A. C. Grier of Wisconsin responded to both addresses of greeting. "There is a larger Christian Union than any union in any one church," said he, and he pleaded for more fraternal relations between all Christian organizations in order that the battle against sin, in which all good people are interested, may be waged more effectively. "We have killed hell in the hereafter," declared he; "it is time to kill the hell which we survey so complacently here."

For the first time in the history of the Union, pastors of the Orthodox churches in the city in which the Convention was held, requested Universalist ministers visiting the Convention to supply for them. In response to these requests, the following supplies were provided: At the First Methodist Church, Rev. C. Ellwood Nash, D. D.; First Baptist, Rev. Frederick A. Bisbee, D.D.; First Presbyterian, Rev. H. R. Rose; Unitarian, Rev. A. C. Grier.

From the President of the W.C.A.

There was much regret felt when, after the Convention was over, it was found that the name of Mrs. C. A. Quinby, President of the Woman's Centenary Association, had been inadvertently omitted from the list of prominent visitors to whom had been accorded the courtesies of the floor. Nevertheless, notwithstanding the oversight, everyone was glad to meet and greet the representative of the other great auxiliary organization of the Universalist Church, and our ONWARD readers will be glad to know what were her impressions of the Convention. Mrs. Quinby writes:—

"My impressions of the Young People's Christian Union Convention at Lynn were these: First, the manifest devotional spirit which characterized every session. Second, the ability with which every subject and topic was considered, and the manner of presentation. I rejoice that these young men and women seem to realize the true value of their inheritance as the youth of the Universalist Church, and that they are preparing to take the places of the fathers and mothers in carrying forward its great principles. God bless them!"

THE CONGRESSES

It is no disparagement to the leaders of the congresses at others conventions, to say that Lynn '99 congresses were unusually helpful and interesting. Without exception the persons chosen to take charge justified the judgment of the Program Committee in selecting them, by showing themselves well prepared to discuss their subjects and able to draw out the ideas of others. Rev. C. A. Knickerbocker, on Christian Citizenship, Mrs. Mary Grace Canfield, on the Junior Department, Miss Ruth Earle, on ONWARD, and Miss Champlin, on Lookout work, were all "more than fine" to borrow an expression from an enthusiastic delegate. And during all the Convention there was nothing more helpful and uplifting than was Rev. Charles Conklin's eloquent and soul-inspiring address before

The Devotional Congress

It is unfortunate that the spirit of the hour was at the close swerved from its course by the introduction and discussion of a subject which, however important in itself, belonged rather to the Christian Citizenship than the Devotional Congress, and should have been treated in its proper place. But, though its spiritual influence was undoubtedly somewhat lessened by the incident referred to, the Devotional Congress was one of the greatest of the many great features of the Convention.

The Junior Congress

conducted by Mrs. Canfield, Thursday afternoon, opened with a processional of children, led by the Superintendent, many of them carrying banners and all joining in an appropriate song. The program began with a charming solo by Master Gerald Lambert, a wonderful child singer. During a march song the Juniors disappeared amid hearty applause. Mrs. Canfield's address followed, replete with interesting delineations of the practical workings of the Junior Unions in many States. Mrs. Canfield greatly interested her auditors, and her report and address, which were highly commended, will later be presented in ONWARD.

The discussion which followed was participated in by Rev. Effie K. M. Jones, of Vermont, who pointed out the difficulty in getting Juniors to graduate into the Senior Unions. In her own parish she had formed an Intermediate Union. Miss Ida R. East, of Pennsylvania, who was called on for her experience, had found it profitable to use topic words like "Faith," "Truth," etc., and have the children find verses of Scripture with these words in them and repeat them at the meetings. Miss Trefethen, of Maine, encouraged her Juniors to look up incidents in the lives of men prominent in the Bible and in Universalist mission work. Many other Junior workers contributed helpful thoughts.

We have no abstract of Rev. C. A. Knickerbocker's remarks at the

Christian Citizenship Congress

and can only say that it was one of the very best addresses delivered during the Convention. During the open parliament many suggestions were made with regard to the carrying forward of the work. "When the people insist on the enforcement of the law," said Rev. Harry L. Veazey, "the law will be enforced." Rev. C. P. Hall of Connecticut, thought it well to secure the co-operation of the other young people's societies. Rev. John Kimball of Maine, thought that politics makes cowards of all but the women. Many others joined in the discussion.

The Onward and Lookout Congresses were noticed quite fully last week.

The Sunday Services

The Sunday services were opened with a largely-attended and very inspiring devotional meeting, led by Rev. M. A. Bortle. At 10.45 o'clock, the church was crowded with Unioners and their friends. Rev. Joseph K. Mason, D.D., pastor of the Church of the Restoration, Philadelphia, was the preacher, and for nearly an hour he held the close attention of his audience. A very full abstract, too lengthy to print in Onward, appeared in last week's LEADER.

The Closing Service

Following a meeting of The Tenth Legion, in charge of Rev. Harry L. Veazey of Vermont at 6.30 o'clock, there was an enthusiastic song service preceding the last meeting of the Convention. Many State songs were sung, among them being, we remember, those of New Jersey, New York, Massachusetts, Illinois, Indiana and others. An able sermon, by Rev. Charles R. Tenney of Massachusetts, in sentiment and eloquence fittingly closing the devotional part of the most significant gathering in the history of the Young People's Christian Union. This sermon which appears in this week's LEADER, preceded the service of the Lord's Supper, administered by Rev. Drs. J. M. Pullman, and F. A. Bisbee, assisted by eight young men who acted as deacons. "Coronation" was sung, the audience rising meanwhile, then all joined hands as has been the custom since Boston '96, and sang together "God be with you till we meet again." The sweet words of Mizpah were pronounced as a parting benediction and the Decennial Jubilee Convention of Young People's Christian Union of the Universalist Church passed into history. May its devotion, its enthusiasm, its loyalty to God and Christ and Church, its noble sentiments and uplifting thoughts, remain ever with those who were present, to inspire them to greater and holier activities in behalf of all that is of good and God.

The Excursions

Three days of pleasant excursions followed the closing of the Convention. Monday a party of more than three hundred took a trolley ride through Essex County, visiting Lynn Woods, including Dungeon Rock and Burrill's Hill, Marblehead, Salem, Peabody, Wakefield and other interesting cities and towns. A stop was made in Salem long enough to see many of the interesting sights in that quaint old city, and the visitors came back with various mementoes, in the form of minature witches, black cats and other reminders of the ancient days when Salem was the centre of the witchcraft delusion.

Monday evening

A Delightful Reception

was held on the grounds of Mr. B. F. Spinney's residence on Ocean street. Mid charming natural surroundings, to which were added the delights of music and social intercourse, the hundreds of Convention visitors passed an evening of exquisite enjoyment. After the reception a large party of Unioners went down to the shore and for an hour or more sang hymns and Christian Union songs.

An Ocean Sail

along the North Shore of Massachusetts Bay, touching at Salem Willows for dinner, was Tuesday's special feature, and Wednesday there were two excursions—one to historic Plymouth by rail and the other to Provincetown by boat. Many parties, however, devoted the day to seeing interesting sights in and about Boston. The excursions were conducted in a way which reflected much credit on the committee having them in charge.

CONSECRATION SERVICE

A Splendid Meeting.

BY MISS JENNIE L. ELLIS

The service opened with a heartfelt prayer by Dr. Geo. L. Perin, after which a representative from the following States reported the progress in their unions during the year.

California, Washington and Oregon were represented by Rev. Asa Bradley, who said that the loyalty of the unions is what has kept the Universalist churches alive, and urged that the young people be loyal and true always, and Unioners both at home and away.

Rev. S. Ward Brigham reported that Minnesota had but four unions. These had put their strength into the Post Office work and had the true spirit of devotion.

The only delegate from Alabama, Rev. Lyman Ward, told us how lonesome the four or five unions in that state feel. Their work is largely devotional and they conduct the church services in the absence of the pastor or itinerary.

Rev. I. Wallace Cate spoke hopeful words for our far-away Japan union, and wished that the members of it might attend one of these conventions. Although three members from the Halifax Union had been present with their banner, the Union Jack, Mr. Cardall was called upon and reported that they were earnest and consecrated, though against great odds and were especially active in distributing Universalist literature.

Mr. Harry Vose from Maine, said, their watchword had been U. P. (you pay). They had paid the per capita for this year and last also, $100 for the State missionary. Maine has come up and gone onward for Christ and His church.

Maine had the largest number of delegates and visitors at the convention and so was awarded the banner. Maine had 99; New York, 88; Vermont, 71. Miss Shinner reported that the State of Texas has six unions which is less than usual. She hopes that her coming will help the unions to do better work and have a better report next year.

New Hampshire, through Miss Clara Woodman, reported that for loyalty and consecration to the Central Union, she could take her seat on the front row. She has given fifty dollars to the Atlanta Building Fund, besides her mission envelopes, has made an excellent record in all departments of the work, and is as solid as the granite of her mountains.

Illinois was represented by Miss Adelaide R. Dolling, who said that the membership was increasing. The greatest advance had been made in the Post Office Mission work, while the Junior work suffered for want of superintendents in existing Unions.

As one result of Chicago, '98, St. Paul's Union has quadrupled its membership.

Miss Dolling then read a letter from Mrs. Susie Alice Radley, of Sandwich, Ill., presenting to the Central Union the new Two-Cents-a-Week banner.

Rev. H. L. Veazey, speaking for Tennessee, said she was doing well, and waiting for some one to come and lead in the work.

Mr. C. C. Blauvelt, of New Jersey, being unable to preside Thursday evening, Rev. E. G. Mason read at this time what Mr. Blauvelt had prepared. He also said that New Jersey's dues were paid last October. She sent $10 on the special appeal, and has paid next year's dues in full. She is small, but true.

For our Union in the Capitol city, Miss Currier spoke. It is two hundred miles to the nearest Union, so they visit but seldom. It has joined an association with the Philadelphia and Reading Unions, which meets once a year. By it the church has been kept open during the summer, and when without a pastor.

The new Two-Cents-a-Week banner was presented to the Washington Union. The Unions having the largest per cent. of members subscribing are as follows: Washington, D. C., 181 two-tenths per cent., South Weymouth, Mass., 138 three tenths per cent, and Concord, Mich., 125 per cent.

Rev. Mr. Morrell, of New York, says there has never been such loyalty, such devotion, or so much money for the Universalist Church as now, and this fact is due to the Christian Union. Theology used to claim most of the attention, while the practical side received very little. This has changed, so that religion and charity are considered equally. The change is due to the Young People's Christian Union, and its organization into districts. New York brings the symbol of the open hand.

Indiana's representative was Miss Catherine Brownback. Indiana has ten Unions. The Muncie Union, eight years old, has missed only three or four meetings. They engage in Bible study, besides the study of the general topics. Two Unions pay a large per cent. of their pastor's salary. A new Union of forty members, which promises good success, has recently been formed. It is led by a young convert from Methodism.

Miss Clara A. Carpenter, of Rhode Island, said that in spite of the year of struggle, Rhode Island was stronger than ever before. She has made improvement, especially along devotional lines. She is proud of the fact that she has had at this Convention her full quota of delegates, twenty-three, and over fifty visitors.

Wisconsin has grown in its devotional spirit and in loyalty. It has done more Two-Cents-a-Week, Christian Citizenship, and Post Office Mission work. It has converted one young man who did not believe in the devotional part of our work. Miss Ida Utley, who made the report, said Wisconsin is devoted, loyal, and consecrated to Christ and His Church.

Dr. McGlaughlin speaking for Georgia claimed that it was the most important state in the South, Atlanta the most important city in Georgia, the church the most important institution in the city, the Universalist church most important among the churches and the Christian Union is the most important part of the church.

Connecticut was represented by Miss Lena Bissell. At their midyear meeting they had very favorable reports. The Hartford Union had done excellent citizenship work, while over 100 per cent of its members take Two Cents a Week envelopes.

Rev. Geo. H. Ashworth represented Ohio. He said our religion is no broader than God is high. By consecration we should mean concentration. At our conventions we have the involution; at our local unions, the evolution. This is our sowing time.

Rev. E. K. M. Jones of Vermont spoke for "Harry Veazey's state." They have largely increased their contributions to Two Cents a week for missions. Although there are several inactive unions, more interest is shown in the general work and in the Junior work. We should all concentrate our best effort on the Junior work. They have held almost nine hundred devotional meetings and tried to make their prayer meetings to take the place of those not held in the church.

Michigan was heard from through Miss Janette Gates. She has been principally cultivating the devotional spirit. Her representatives hope to carry away enough enthusiasm so that they can do better work next year.

Miss Gertrude Waldie spoke for Pennsylvania and claimed that it had ever been the keystone of states in history. She prayed that it might be faithful in union work and claim that proud title in this connection.

Kansas was represented by its sole delegate, Miss Bertha M. Rawson. She said many were here in spirit, and that the two unions in Kansas stood ready to do their share of union work. Miss Rawson takes home to the Kansas unions two banners, one for the greatest per cent. of increase in membership, and the other for the greatest per cent. of members subscribing to Two Cents a Week Missions.

Massachusetts spoke through Rev. Leslie Moore. She has raised an amount of money during the year which represents two dollars for each unioner. Her spirit of work for the coming year is the spirit of Dr. Perin's prayer, a spirit of love, sympathy and consecration.

The prize rally song and jubilee hymn were then sung, and the prize silver medallions were presented to those empowered to receive them for Miss Emeline Rogers and Miss Lillian Hosley.

President Fowler then called upon the new and old members of the Executive Board for a few words.

Mr. Louis Annin Ames felt that his position as treasurer carried with it a great responsibility as well as honor, and would do all phases of the Union work with the aid of the Heavenly Father.

Miss Stevens brings to her work all she is and all she has, and so long as she represents the Pine Tree State she will do all she can.

Rev. Alfred J. Cardall makes no pledge to the Central Union, but wishes his work to speak for him. He depends on the individual Unions for the success of the work. He is not troubled by the fall in our numbers for he has seen our advance in spiritual development. His prayer is that we may go on and grow into the full stature of man.

Miss Wilder pledged her willing service and her year's experience, and will lay aside anything in her life which is unnecessary. She asked the Unioners assembled to do the same, and to ask the members at home for the same pledge.

Mr. Sears has found the work so pleasant and satisfactory that he has no fear for the future and would only ask that the Unioners criticise as little as possible.

Mr. Petrie expressed his pain in bidding farewell to the Union in an official capacity. He spoke of the drafts which had been made on his time, which he had recognized and cashed as nearly as possible at sight, and of the checks which he was unable to deposit. He spoke encouragingly of our financial condition and hoped the next treasurer would have even more support.

Miss Ellis, too, was sorry that she should not again greet you officially, but had seen much progress during her service, and confidently expected to see yet more.

Mr. Mason has given the Union and its work the first place in his heart, and prays that it may be "endowed with power from on high to carry out into the world its message of glad tidings of great joy in order that the sunlight of God's eternal day may shine down upon all the children of men. He urged the Unioners to be true to themselves, to the Union, to the Church and to God.

The meeting closed with the singing of the Young People's Missionary Hymn and the Mizpah benediction.

Pawtucket, R. I.

NOTABLE CHARACTERISTCS OF LYNN '99

BY REV. THOMAS B. PAYNE

For the last few months, hundreds of young people, yes, and older people, too, throughout our beloved Zion, looked eagerly forward to Lynn '99. They were continually singing within their souls, "How beautiful for situation is Mount Zion (Lynn), the city of our God."

On the "wings of the morning," the day came and passed, and we find ourselves continually asking the question, "What noble qualities characterized Lynn '99?" the Convention of so many fond anticipations, prayers and labors.

To me, the question answers itself thus:

1. Lynn '99 was, first of all, an intelligent Convention. It knew what it wanted.

2. It was a Convention of determination. Atmosphered in courtesy and love, it insisted on having what it wanted.

3. It was a Convention of enthusiasm. Young hearts, helping hands and devoted lives were radiant, strong and inspiring. It continued to praise God while it had any breath.

4. It was a Convention of magnificent staying qualities. It literally knew no weariness "in the service of the Lord."

5. It was a Convention of the finest type of womanliness; bright of mind, sympathetic of heart, perfect in character. The Universalist Church of to-day contains within its borders the three greatest women of the land: Mary A. Livermore, Clara Barton and Mrs. Stevens. Lynn '99 revealed to the discerning mind the fact that, for many years yet to come, the women of the Universalist Church will still lead all the rest.

6. It was a Convention of fine manliness.

7. No Convention, of any Church, could show deeper consecration than the Lynn Convention. Nothing was slighted. Faithfulness to the work in hand was general, not individual.

8. It was a Convention made up of souls full of love for and devotion to the Church. No one need ever fear, henceforth, the Christian Union as a rival of the General Convention. It acknowledges its functions and work to be subordinate and auxiliary. It loves the name we bear, it loves the Church of which we are all members, it honors the fathers of the past, it honors and asks a Godspeed of the fathers of the present. It knows no bond, no free; no Jew no Gentile; we are all one in Christ and for His Church.

9. As a Convention, it possessed a prophetic character. Consciously we all may not have recognized that; unconsciously, I know, we all felt it. It pointed to a Greater Church. Yes, it did more, it told of a Growing Church. O faint-hearted layman, minister! I would to God you had been there! "Your heart would have burned within you," as did ours, at Opening Rally, Conference, Business, and all meetings. It was such an experience as came to "the two" as they walked with Jesus to Emmaus.

10. And greatest of all, it was a Convenion filled with soul-longing to be led by the Great Master and daily inspired by the loving Father. It waited hourly upon God. It desired His wisdom, His aid, His continued presence. It consecrated itself to God for the service of men, through the Church of its love.

Such, brethren throughout the world (thank God we are able to write those words), was Lynn '99. It was our joy by anticipation, it was our joy in its realization, it remains our joy forever.

Westbrook, Me.

THE SPIRIT OF THE LYNN CONVENTION

BY MRS. OLIVE M. KIMBALL

The spirit of the Lynn Convention was significantly spiritual. Through all the letter of the great assembly the spirit shone supreme. It lit up the face of each earnest speaker and was reflected again and again in the countenances which composed the congregation of loyal listeners. In thought we were carried back to far Judea where disciples gathered in thousands by the sea, as we gathered ourselves together by the sea at Lynn, to listen to the words of him in whose name we band ourselves. He was not there in person; we could not hear his voice with the ear of sense, or like the doubting Thomas, place our hands in his side, yet his spirit, his spirit of enthusiastic devotion, of consecration, of worship, of prayer; his spirit of brother-love was with it all and in it all. It came to us in the stillness of the quiet hours when our souls held communion with his own soul. In the hush and calm which came with the reverent prayer, the spirit of our God hovered near. In the great waves of enthusiastic devotion which rose and fell, swaying the Convention at will, we could feel again the presence of the Master whose soul was always alive with the divine passion for doing good; who was ready, yes more than ready to bear the burdens of the weak, and who sought the highways and the hedges to find and help the sorrowing and suffering ones of all mankind.

The spirit which pervaded the Lynn Convention proclaims that Universalism is to be a living force in the years that are coming. This spirit declares that Universalism is to be something tremendously active and aggressive. It is to be the live wire in the circuit of religious thought and endeavor. It may mean death to old superstitions and outworn creeds, but gives life eternal to the children of an all triumphant God.

To one who had never attended a National Convention, the spirit of Lynn '99, was a revelation. New hopes were awakened in the soul; new visions of the power and grandeur of our faith burst on the spirit's sight. Like Jacob of old, we seemed to see the ladder of aspiration builded before us, and the angels of pure thoughts and kindly deeds were ascending and descending.

The spirit of the Lynn Convention was a benediction. Beneath its spell we saw the vision of a great peace which will brood over the coming years to help and sustain us.

God spoke to us at Lynn. May the message be not unheeded amid the cares and the worries of our lives, but may we, like the youthful Samuel, rouse ourselves from the stupor of indifference and neglect and answer "Here am I."

Turner Center, Me.

THE QUIET HOUR

BY REV. EZEKIEL V. STEVENS

Among the most helpful features of the great Convention was the Quiet Hour. The deep spiritual wave which is passing over the denomination found most beautiful expression in the two early morning meetings. And how appropriate that a young woman from faraway Kansas, away from the stimulus of numbers and contact with those of a like faith, should lead the first of these.

The inspiration of the meeting, held among such quiet surroundings and away from the noise and confusion of busier hours, brings us nearer God. Why, then, would it not be well, as Miss Rawson asked, to hold a Quiet Hour at home every day? We need strength from above for each day's work. The hurried way we live makes it difficult to find the time we really need for meditation and prayer. The leader truly said: "When the disciples sat with closed doors, Christ came and stood in the midst of them, saying, 'Peace be with you.' When we sit with closed doors, shutting out the world and seeking Christ's presence, he will surely come with us, bringing his peace." With such an introduction the meeting could not fail to move all hearts.

The Saturday morning meeting was led by Hawley G. Spear, of Hartland, Vt., and proved equally helpful. President Fowler said he had "had some misgivings as to whether these meetings would be well attended, and he was rejoiced to see how largely the Unioners availed themselves of the opportunities offered."

We have been too unmindful of the blessings available through the Quiet Hour. We are too apt to say, "When I am in the spirit I will pray. I will be devout when I am in a devotional mood." This is wrong reasoning. When a duty confronts us we do not say, "I will attend to this when I may feel like it." So of spiritual duties; now is the time to cultivate the devotional life. If we pray only when we are in the spirit of prayer and never try to be in the spirit, if we are devout only when we are in the mood and do not try to be devout, we soon become spiritually, weak, vacillating children of impulse.

I see in the Quiet Hour services at the Lynn Convention the dawn of a new spiritual day for the Young Peoples' Christian Union.

Lyndonville, Vt.

WESTERNERS EN ROUTE TO LYNN, '99

From the time the Illinois, Wisconsin and Minnesota delegations met at Polk street depot, Chicago, the convention spirit was manifested and remained prevalent throughout the entire trip, under the inspiration of "Father" Grier's chaplaincy. A pleasant interruption of our journey was a day's stop at Niagara, which was most profitably spent, awakening the spirit which was shown in our devotional meeting that evening. The topic under consideration was "Lessons of life and religion from the Falls." The service was opened by songs and an appropriate scripture reading from the Psalms. Some of the various thoughts brought out were:

Value of concentrated effort; permanency of God's plans; small stream doing its work impressively, though remote from central power. Thou camest not to thy power by accident

> "'Tis the very place God meant for thee
> And if thou there small scope for action see,
> Do not for this give room for discontent."

Under man's intuition, through God's guidance, the majestic power of the Falls, has at last been brought to usefulness. May we be able so to harness the power behind our religious sentiments, that they too may help us accomplish the higher aims to which our beautiful faith leads us.

Life, like Niagara, begins smoothly, then comes the falls and rapids which will develop the Christ spirit within us, if we open our hearts to its divine influence.

This very helpful meeting was brought to a close by sentence prayers just as the train started again for Lynn. A WESTERNER.

FOUND ARTICLES.

The following articles were found at the Lynn Convention and still remain uncalled for: One black cape, one dark blue silk umbrella, one pair of rubbers, one pair of opera glasses, one key, two hat pins, eleven handkerchiefs, one pair silk gloves, one pair kid gloves, and two copies of Praise and Thanks. Persons having lost such articles should address Miss L. L. Barney, 103 Green street, Lynn, enclosing a description sufficient to identify the article lost.

EXECUTIVE BOARD MEETING

The first Board Meeting of the Executive Board for 1899–1900 was called to order by President Fowler at 10.15 A.M.; six members were present, Mr. J. C. Bond being the absent member. Rev. E. G. Mason, retiring member, being present, was invited to open the meeting by prayer.

Editorship of Onward

Mr. Mason as Editor of ONWARD interviewed the Board relative to the Editorship.

After Mr. Mason had retired from the session, Mr. Sears moved that a committee of three be appointed to draft a resolution of endorsement of Mr. Mason as Editor of ONWARD. Carried.

The following named persons were appointed by the President: Mr. Cardall, Misses Stevens and Wilder.

Southern Field

Upon request of the Board, Dr. McGlauflin presented the matter of Southern Mission work, giving detail reports of Atlanta and Harriman.

After thorough deliberation, it was moved by Mr. Sears that we build a church at Atlanta under the terms of Convention Recommendation No. 6. Carried.

Convention Recommendation No. 10 having reference to a Tennessee Missionary was referred to the Mission Committee, said Committee was authorized to settle a pastor, the sum to be paid by the Central Union toward his salary not to exceed $300, without consent of the Board.

Junior Superintendent

Miss Lillian Hosley, of Friendship, N. Y., was placed in nomination for the office of Junior Superintendent by Mr. Cardall. Miss Hosley was unanimously elected.

Christian Citizenship Superintendent

Rev. Merrill C. Ward, of Hingham, Mass., was placed in nomination for the office of Christian Citizenship Superintendent by Mr. Sears. Mr. Ward was unanimously elected.

Pictorial History Lecture

There having been several requests for the loan of this lecture the following conditions were named: The lecture may be loaned to organizations connected with our Church. *a.* If given free there shall be payment made by the organization borrowing it and a guarantee to replace with duplicates all damaged slides, the said organizations to assume all risks of transportation. *b.* If given where admission is charged or a collection taken, twenty-five per cent. of the gross receipts is to be remitted to the Central Union.

Committees

The following Committees were appointed by the Board.

ONWARD	Sears, Wilder, Stevens.
Program	Fowler, Bond, Cardall.
Post Office Mission	Wilder, Bond, Cardall.
Supplies	Ames, Cardall, Wilder.
Two-Cents-a-Week	Fowler, Sears, Ames.
Topic and Topic Cards	Wilder, Cardall, Fowler.
Reform Legislation	Cardall, Ames, Christian Citizenship Superintendent.
Local Union Methods	Stevens, Cardall, Bond.
State Assessments	Sears, Cardall, Ames.
New Unions	Bond, Sears, Stevens.
Missionary Committee	Fowler, Sears, Wilder.

State Songs

It was moved by Mr. Sears that the Secretary be instructed to secure the State Songs for the next Convention and have them printed on one sheet for distribution at the Convention of 1900.

It was moved by Mr. Sears that in printing the Credential Committee's report, mention be made that the State of Rhode Island had a full representation. Carried.

Convention Recommendations

No. 2. The Secretary was instructed to draw an order monthly for salaries.

No. 3. Secretary instructed to draw an order for same.
No. 4. Referred to Topic and Topic Card Committee.
No. 5. Accepted.
No. 6. Referred to Missionary Committe, as above minute.
No. 7. Referred to Post Office Mission Committee.
No. 8. " " " " " "
No. 9. " " Two-Cents-a-Week Committee.
No. 10. " " Mission Committee.
No. 11. " " Committee on Local Unions.
No. 12. " " " " " "
No. 13. " " Missionary Committee.
No. 14. " " Committee on New Unions.
No. 15. " " Special Committee of five, composed of :

Messrs. Cardall and Bond, of the Executive Board, Rev. L. Ward Brigham, of Minnesota, Mrs. Bradley, of Maine, Rev. A. C. Grier, of Wisconsin; the services, when ready, to be given into the hands of the Purchasing Committee to publish.

No. 16. Moved by Miss Wilder that 1000 copies of the Convention Minutes, prefaced with the brief history of our movement by Miss C. B. Adams as arranged by previous committee, be printed; the pamphlet to be with flexible cloth cover. The Secretaries of State and Local Unions to be supplied, the balance of the edition to be placed on sale. Carried.

Convention Resolutions

The resolution relative to Mr. Keirn's letter referred to the Secretary.

That having reference to Dr. Sawyer referred to the Secretary.

That having reference to the Resolutions of the Y. P. R.U. also referred to the Secretary.

The resolutions as a whole were adopted by the Executive Board.

Convention Expenses

Moved by Mr. Sears that the Secretary be instructed to draw orders for Convention expenses and for the expenses of Pictorial History Lecture. Carried.

The Secretary was empowered to continue to employ the services of the janitor.

The Board anjourned at 2.45 P.M.

ALFRED J. CARDALL, *Secretary.*

THE GOSPEL OF SOCIAL SERVICE

ADDRESS—MRS. ANNA M. TILLINGHAST

Nearly nineteen centuries have elapsed since the dawn of Christianity. We hear many complaints that the world is little better off, but let not such complaints blind us to the splendid reality. At no time has Christianity failed, nor is it possible for it to fail at any future time. Its course, however, has often been retarded and its work delayed and hindered, because of the failure of Christians to carry forward its banner and to faithfully discharge the duties devolving upon them. It is because men have thus failed that they have become possessed of an insatiable desire for gold and social position, that has brought the sweat shop, the rotten tenement house and the saloon into existence. It is because men have thus failed that harlotry is rampant in our cities, and that little children are crying and starving for want of bread. It is because men have thus failed in the past, because these evils have crept in among us, that it behooves us to ascertain, if possible, how those professing Christianity to-day are dealing with these problems.

I appreciate the greatness and complexity of the problem, but at the same time I believe that primarily it comes from a failure to grasp the great principles underlying Christianity and constituting the gospel of social service. The first of these principles I hold to be a perfect understanding of the significance of belonging to the army of Jesus Christ. The teachings of the Orthodox Church have been self-centred and egotistic, the saving of self being the motive of all religious effort. These teachings are contrary to the life and example of the Master. While Christ revealed the hope of immortality, while he emphasized the necessity of spiritual regeneration, he placed the chief emphasis upon our conduct in this life. It is service that Christ expects of you and me when we join his army. Service is the significance of belonging to the church or to the Christian Union.

Secondly, the gospel of social service demands that we recognize the fact that all men are made of the same flesh and blood; that a spark of the spirit of God abideth in all. The motive power to all effectual service to humanity must be a realization of the divine worth of every human soul. We must look beneath the filth and ignorance, the sin and degradation, and behold the true nature of man, then labor that over the foreign elements the true nature may predominate.

Lastly, the gospel of social service demands a more perfect consecration of self. It is not sufficient that we care for our own people, and for our own interests, we must go out into the highways and the byways and seek the lost lambs. Let every union, therefore, consecrate itself by taking up some practical work for humanity, along with and as part of its regular duties.

It is not for me to say just what this work shall be, but I would suggest your assisting the temperance cause, the charity organizations, the fresh air movement and the Christian citizenship movement. Let me urge our young people to take hold of these principles of social service. Let us here and now consecrate ourselves to God's work among men. May our motto, "For Christ and His Church," now and henceforth have a new meaning, a new inspiration for us. May it convey the thought that we labor for humanity, in the name of Christ, and for the extension of the influence, the usefulness, of our beloved Church.

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Receipts at Headquarters from July 1 to July 22, 1899

General Fund.	State Assessment,	$68 55	
	Junior Dues,	5 00	
	Post Office Mission,	7 00	
	Supplies and Miscellaneous,	11 84	$92 39
Mission Fund.	Two-Cents-a-Week,	$74 98	
	Aunty Brown,	——	
	Atlanta Building	7 76	82 74
Special Appeal.	Dexter, N. Y.,	2 00	
	Portland, Me. (Messiah)	5 0o	
	Girard, Pa.,	5 00	12 00
			$187 13
Previously Reported, Special Appeal,		186 15	
General Fund.	State Assessments,	$266 21	
	Junior Dues,	13 50	
	Post Office Mission,	20	
	Supplies and Miscellaneous,	9 50	$289 41
Mission Fund.	Two-Cents-a-Week,	104 22	
	Aunty Brown,	——	
	Atlanta Building,	6 00	110 22
Special Appeal.	New Bedford, Mass.,	5 00	
	New Jersey State Y.P.C.U.	10 00	
	Cleveland, Ohio,	10 00	
	H. M. Fowler,	10 00	
	Barre, Vt.,	10 00	
	Providence, R. I. (Mediator)	10 00	
	East Providence, R. I.,	1 50	56 50
			$456 13
Previously Reported, Special Appeal,		198 15	
General Fund.	State Assessments,	$10 40	
	Post Office Mission,	——	
	Junior Dues,	——	
	Supplies and Miscellaneous,	520 13	$520 53
Mission Fund.	Two-Cents-a-Week,	25 62	
	Aunty Brown,	——	
	Atlanta Building,	——	
		——	25 62
Special Appeal,	Towanda, Pa.,	5 00	
	Racine, Wis.,	5 00	10 00
		——	$566 15
Previously Reported, Special Appeal,		254 65	

MORE TO FOLLOW

With the space at our command we have tried to give as adequate a report as possible of the Lynn Convention, and still we feel that we have done scant justice to the subject. Several items of interest are yet in our hands and will appear soon. An article by Rev. Charles Conklin, embodying much of his address at the Devotional Congress, and also some of the suggestions made by delegates at the open parliament, will appear later in the year, in a "Devotional Number" of ONWARD, and Miss Ellen F. Calhoun's address, Thursday evening, will be published in a "Post Office Mission Number." No brief abstract would do justice to Mr. Tenney's Sunday evening sermon, and so it will be published in full in THE LEADER. We wish it might appear in ONWARD, but space will not permit. Moral. Secure more subscribers for ONWARD so that it may be increased to a four-page—better an eight-page—paper.

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THE TOPIC SERMON

BY GEORGE SUMNER WEAVER, D.D.

Topic, Aug. 20. Ps. 37: 25.

THE MESSAGE OF AGE TO YOUTH

1. Youth and age are the two poles of conscious human life; and they are related as cause and effect, as flower and fruit, as parent and child. Rightly appreciated, they are not at variance, but in harmony—ignorance sitting at the feet of learning, inexperience asking of wisdom, haste and patience taking sweet counsel together. Age does not outgrow what is best in youth, but ripens it. Age is always studying youth and seeking its benefit. It is all the while growing parental in its feeling towards youth, and covets more and more teachableness and loving respect from the young.

2. Age believes in the Lord's love and care of the righteous. It has seen that it is always "well with the righteous," that virtues are the garments of praise and the crowns of glory worn by them as the rewards of well doing, that the good of life is in good-doing. As the Lord is good, so he makes it good for those who do well and ill for those who do evil. "Righteousness exalteth a nation;" so it exalteth an individual, a family, a church. *There is no exaltation without it.* Moral worth, rightmindedness, lifts men above baseness and gives the character that glorifies life. The wisdom that succeeds, the strength that makes straight its paths, the joy that stimulates to noble action, the faith that crowns effort with victory, are all the fruit of righteous purpose. Age has learned that life's blessings are born of its virtues, and so exhorts the young to heroic self control.

3. "Sin is a reproach to any people," is a teaching that age urges upon all youth. Sin in thought, as well as in act, is hurtful. It paralyzes good purposes, defeats honorable endeavor, and strews life with the wrecks of otherwise good character. Great is the ruin which sin has wrought in the world, and all under the mistaken notion that there is pleasure in it. It is for the youth of to-day to correct this falsity. The gospel of healing and happiness, of salvation from sin, of usefulness and joy in righteousness, is given to the youth of this generation as never before. They are called to the front line of the battle against sin and the command of the Leader is "Forward for Victory."

4. Paul said to an endangered prison keeper, "Do thyself no harm." So Age says to Youth. It was seen how prone is youth to harm itself, in its appetites, in its pleasures, in its self-indulgencies, in its body and mind, and it pleads in loving earnestness for self-restraint, for manly and womanly self-guardianship, for an early and resolute taking up the reins of self-government, that young manhood may be grand and strong, and young womanhood rich and resolute for the great works of active life, of reform and religion now thrown into their hands.

5. The young world is the hope of the church, and the Lord's right hand for the cause of redemption. It is teachable, hopeful, sensitive to good impulses and the uplifts of the Holy Spirit. Every good thing in our time is looking to their co-operation for efficient help. Education is enriching them; religion is sanctifying them; opportunity is opening before them a golden way; the past appeals to them through a thousand holy voices to be equal to the sublime occasions of their time, while the future radiant with the sunblaze of Him who is the light of the world, inviting them to walk humbly and live nobly the lives so grandly opening to them. And yet one thing more than any other is coming to give them encouragement and blessing, that is, the almost sensible presence of the Divine Master in his church. The whole church, in all its departments, seems to feel the warmth of his presence; but the youthful part, most of all, appealing to them for consecration, for humility in their work, for reverent sentiment in their discipleship. A re-study of the sources and principles of our religion, both by the young and old, and a re-baptism of the Holy Spirit, is evidently the demand of the time.

Good was it in the Psalmist to say, "I have been young and now am old, yet have not seen the righteous forsaken, nor his seed begging bread."

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The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

AUG. 20. COURAGE TO WORK FOR THE TEMPERANCE CAUSE. (DR. A. A. MINER'S BIRTHDAY, AUG. 17). Prov. 37: 9; Psa. 33: 11; Prov. 16: 8; Jer. 51: 10; Luke 4: 18; Prov. 20: 1; Rom. 14: 17, 18, 19.

There is scarcely any reform which is more unpopular than that of temperance. Anything which is seated in the appetites of people will always find great prejudice in being dealt with. Any business which controls such large amounts of money as the liquor traffic through profits to the dealer and revenue to the government will always arouse bitter antagonism when efforts are made to regulate or prohibit it. The liquor traffic is a powerful moneyed octopus which has fastened its fangs on government and individual conscience so that to day it seems almost impossible to eradicate it from our national existence. All of its influences are evil, there is not one good thing to be said for it, for it does not do one good thing.

But it takes a great amount of courage to fight a wrong which is thus entrenched in legislature and appetite. When one does so, he must expect to be called unkind names, to be treated even with disrespect by some people. To overcome the liquor traffic, will require a long, hard battle; boys and girls will have to be educated in the right ideas concerning the evils of alcohol. A new generation will have to come on the stage of existence before the victory is won. A generation brought up in the knowledge of the sin of drinking and entering into a compromise with this traffic for the sake of revenue.

But in the meantime the apostles of that better day must work unceasingly. Their courage must be that born of high purposes. They must not falter before any prejudice, any legalized form of this wrong.

Do you suppose that Dr. Miner ever kept silent on this question because it was not a popular one? No, indeed, he was absolutely fearless at all times. He never missed an opportunity to deal a death blow to the traffic. There is no special merit in working for causes in which all believe; one can be helpful and useful of course and should always do his very best, but to work for unpopular causes, makes heroes of people and helps them to grow into the likeness of Jesus, who never sought the popular side, but worked steadily on in the midst of persecution even unto the cross.

QUESTIONS

Do you know of any great temperance workers?

Do you know any near home?

Why do people need to be temperance workers?

How did people, even ministers, feel about liquor drinking in Revolutionary times?

Liquors have a good use in the world. What is it?

Which is most trustworthy a temperance or a drinking man?

QUOTATIONS

SALOONS MUST GO

List to the tread of many feet,
From home and play-ground, farm and street;
They talk like tongues, their words we know;
"Saloons, saloons, saloons must go!"

For God they lift their flag of white,
His name is on their banners bright;
The law of purity doth show,
"Saloons, saloons, saloons must go!"

For home's sweet sake they move in line,
With mother-love their faces shine;
Their loyal hearts will have it so,
"Saloons, saloons, saloons must go!"

For native land their drums they beat;
Quick time they keep with marching feet;
America, for thee they know,
"Saloons, saloons, saloons must go!"

Thy kingdom come, O Saviour great!
In hearts and homes, in church and state;
But ere it comes, full well we know,
"Saloons, saloons, saloons must go!"

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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for Christ
And His Church.

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Rev. Edward G. Mason, Editor

CONVENTION SNAP SHOTS

It seems the name of the Hoosier State is now spelled with an extra letter. At least, the sign under which the Hoosier delegates sat read "Indiania."

The Rev. G. A. Kratzer advised his hearers at the Christian Citizenship Congress to "spend the Forth of July by their own firesides." That is good advice—provided there is no fire.

In his "Unconventional Convention Notes" week before last, Mr. Harry Adams Hersey speaks in a certain paragraph of "laying aside his pen" and of his "closing word" and then goes on to add four more paragraphs after that. "Just like Mr. Hersey; he always has something more to say," was the remark of a Unioner who is well acquainted with our "bright and breezy" contributor. By the way, since the Convention Mr. Hersey, always a loyal New Englander, confesses himself more of an East-erner than ever.

Just before the opening of the Decennial Jubilee a large white cross—the emblem of the church—was placed among the floral decorations on the communion table.

After the opening of the meeting the electric monogram was lighted by Lynn's members in the group of organizers of the Young People's Christian Union.

The voice of "Aunty Brown" was one of the first to be heard in the devotional meeting of Thursday. Mrs. Brown was the guest of Mr. and Mrs. B. F. Spinney, former parishioners of the late Rev. Mr. Brown, at Taunton, prior to their coming to Lynn.

The persistent and energetic efforts of special agent, Harry Adams Hersey, resulted in the addition of many names to the list of Leader and Onward subscribers.

Owing to the press of Convention matter certain departments in Onward have been either condensed or omitted entirely in several issues of the paper recently. Now that the Convention is past and has been as fully reported as possible, Onward will again assume its usual aspect, and after this week will again go on in the even tenor of its way. Many items of news have been delayed, but we are sure our contributors will appreciate the demands made upon our columns and excuse our delinquency. The editor gratefully acknowledges the assistance of Dr. Bisbee in preparing for the issue of July 21st. Most of the editorials in that number were from his pen.

CONVENTION GLEANINGS

Dr. McGlauflin's Word

In responding for Georgia at the Sunday afternoon Consecration Service, Dr. McGlauflin said he had been trying to think of a word for each year of his residence in Atlanta, which would describe the situation. The result was the following impromptu jingle, for the three years past and the year to come, in which it is expected the Atlanta church will be built and the Convention held in that city.

What the Years Say

Year Number one—Explanation.
Year Number two—Animation.
Year Number three—Expectation.
Year Number four—Realization.

So come, come and see us,
From all doubt to free us,
And we'll send up a shout
That will gallop about
Resounding throughout all creation.

The Spirit of the Convention

The spirit of this Convention, more than any previous one, has been the devotional. Never before in our history has there been so much interest manifested in that part of our work or such progress shown, Throughout the Unions there seems to be a desire to devote our best efforts and ability to the cultivation of a deep and truly devotional spirit. To those who had labored long and faithfully, sowing the seed of example and practice, the results must be very gratifying and encouraging.

The crowning meeting was the "Quiet Hour!" Who could attend those meetings and not gain strength and help for his daily duties. From those meetings all went forth with hearts uplifted and purpose strong to do His will. We of the Empire State shall carry home with us the inspiration and help gained at the Quiet Hour, and pray that the influence may remain with us.

Let us take the message of Aunty Brown, Gal. 5: 22, and with our Father's help, strive to cultivate those graces which alone indicate a Christian character.

Mary A. Green.

Maine at the Convention

At the State Convention of the Christian Union held at Orono, last October, the fiat went forth that Maine must have the banner for the largest attendance at Lynn '99, and all through the year this was constantly kept before the Unioners at all gatherings, and also by means of the State paper, The Christian Union Worker, which was published expressly for this purpose. From the vicinity of Bangor, thirty-five took the trip by boat. The passage was not rough but old ocean was heaving with quite a strong swell and in the early morning a few wished "the boat might stop" and deplored the loss of a $1 dinner. Boston was reached at 7 A. M. and the sights of Harvard, the Public Library and other interesting spots were enjoyed. By train about one hundred came on Wednesday, and in the evening the vestry rang with the Maine cry—Dirigo, Dirigo, That is fine, we're here in Lynn in '99. With Bradley, Lund and Payne in command, the delegation made noise enough for two hundred and New York gave up the battle the first evening, when the Pine Tree, borne by two of Bangor's sons, Messrs. Danforth and Collamore, and the Maine Banner carried by Rand the omnipresent, hove in sight Bradley started the tune "Ring the Bells of Heaven" and we marched up the aisle to our seats, creating the impression that every Unioner in Maine had been brought along. Brother Vose on Sunday afternoon responded for our State, and when presented with the banner replied, that "We had received what we came after," not only the banner, but a spiritual upliftment that would make itself felt in the future.

We were also honored by the selection of Miss Stevens for the Executive Board, receiving a vote only second in size to that of President Fowler. For this solid vote, we extend our thanks. The Universalist Church in Maine is indeed to be a Greater Universalist Church because of the deep consecration of its young people. The six o'clock meetings were regularly and largely attended by us, every morning a brief devotional service was held at the hotel, and throughout the entire convention, Maine was always in evidence.

The chairman of the credential committee also came from Maine, Brother Lund of Orono. Brother and sister Unioners of Maine, this coming year, let us work for the increase of membership, real membership and the growth of the Two-Cents-a-Week for missions fund.

Spiritual and devotional power is shown in deeds of sacrifice for our Lord and Master, and one method of sacrifice is to give of our means so that our blessed faith can be spread abroad. After the historical Lecture by Dr. Gunnison, we all felt prouder of our faith, and as we saw the faces of the heroes of the past, our prayer was, "Lord make me also faithful." C. E. L.

A St. Lawrence University Dinner

There was a pleasant gathering at Hotel Nahant on the Nahant Beach when forty-four St. Lawrence University alumni and friends met for a St. Lawrence University dinner, Friday afternoon. The procession started from the church under the leadership of Rev. Dr. McGlauflin, D.D., a loyal son of old St. Lawrence, of whose success and popularity as Southern Missionary for the Young People's Christian Union all St. Lawrence people are justly proud. President John Clarence Lee was given the place of honor at the head of the table, and John Coleman Adams, D.D., who is an adopted son of St. Lawrence, was asked to invoke the Divine blessing. Incidents of old college days were told anew and old friendships were renewed. A most pleasant occasion was brought to a close by the singing of the University song "The Scarlet and the Brown." The following is a list of the persons present at the dinner: President John Clarence Lee; W. H. McGlauflin, D.D., Atlanta, Ga.; John Coleman Adams, D.D., and wife, Brooklyn, N. Y.; Rev. F. L. Carrier, Woodsville, N. H.; Rev. and Mrs. G. E. Cooley, Rutland, Vt.; Rev. and Mrs. F. L. Masseck, North Attleboro, Mass.; Rev. and Mrs. C. E. Lund, Orono, Me.; Rev. E. V. Stevens, Lyndonville, Vt.; Rev. T. C. Druley; Rev. M. L. Pope; Rev. Dr. George L. Perin, Boston, Mass.; Rev. Chas. Conklin, Springfield, Mass.; W. J. Litchfield, Southbridge, Mass.; Miss Maria Davis, Hartford, Conn.; Rev. Dr. and Mrs. Q. H. Shinn, United States; Mr. E. L. Shinn and Philip Shinn; Rev. W. P. Burnell, Boston, Mass.; N. L. Lobdell; Rev. and Mrs. John Kimball, Turner, Me.; Rev. W. D. Potter, Shelburne Falls, Mass.; Rev. L. Ward Brigham, Minnesota; Rev. H. L. Veazey, St. Johnsbury, Vt.; Mrs. C. L. Paddock; Rev. Edward G. Mason and Mrs. Joseph Mason, Hightstown, N. J.; Miss Adelaide R. Dolling, Chicago, Ill.; Rev. and Mrs. H. P. Morrell, Buffalo, N. Y.; Rev. Lyman Ward, Camp Hill, Ala.; Rev. G. A. Kratzer, Middleport, N. Y.; Rev. T. F. May; Rev. H. B. Taylor, Marion, Mass.; Rev. Mr. Wilson, Alstead, N. H.

Passages from Mr. Ames' Address

"Our Young People's Christian Union, in adopting 'Onward' as its watchword, has taken the oath of allegiance to every upward struggle of humanity."

"From the cosmic dawn the universal watchword has been and is 'Onward,' heralding and recording the will and the purpose and the achievements of the Creator. Onward is the command of the Lord of Hosts to which respond all the forces of nature."

"We consecrate anew our lives to the service of the Master, and with patience, love and self-denial we should labor for humanity, teaching them loftier ideals, with no thought of reward other than the joy of service. Yet there come to us, what come to all who serve their fellow-men, that which heaven gives so generously and so freely to those who obey the behest of the higher nature, and whose motto is 'Onward, ever Onward!' "

A Backward Glance

The regular sessions of the 10th annual Convention of the Universalist Y. P. C. U. are over, and, in turning to review the events of the past week, we find that over sixteen hundred registered as guests of the Convention, which number included five hundred delegates. A grand series of meetings has been held. The Jubilee really brought as many as seventeen hundred or eighteen hundred to the First Universalist and Central Congregational churches. The prayer and devotional meetings were among the best services. The congresses offered many helpful ideas for future work, and gave a glimpse of the work already inaugurated along all lines of union endeavor. The addresses were given by those whose loyalty is known throughout the whole denomination.

Plans for the future found the delegates very ambitious, and this is well. Progress ceases when ambition is satisfied, and the Union is full of that enthusiasm that leads the way to progressive work. But the work calls for special effort all along the line.

When a proper salary can be paid for a Secretary who can devote his entire time to Board work it will be well for the Union and well for the devoted workers, who might otherwise follow the example of their predecessors who have given overmuch of time and strength in their unselfish desire to grasp and turn to account every opportunity that may further the interests of the organization.

In the days of small things no branch of the work suffers more than does the official organ, because the editor is so hampered by limitations not of his own making that he is powerless to do as he wishes, and is obliged to fall back on the best of what remains in the line of possibilities. But the suggestion that a Press Committee be appointed in each union is good, and many a delegate is going home to recommend that a member be appointed from the local union whose duty it shall be to keep Onward informed with the important work of the union, and more especially with original features that have been tried and proven successful. Then shall the representation of the work at large equal the editorials in value and interest.

But it will be different another year, for the delegates have learned how to do their part of the work, and the best proof of the success of this Convention will be revealed in the reports of the following one. Let the delegates be slow to look with disapproval upon learning of a candidate's willingness to serve before placing him in nomination. Call it politics, if they will, it is also common sense. This the first board knows, as it worked throughout the year one member short, since a member neither reported on duty nor tendered a resignation, that would allow another to be called to fill the position.

Discussions in parliamentary usages come up in all conventions. They are the best disposed of when the body is governed by some recognized authority or makes its own laws for the conduct of the meetings, since rules established as the business sessions proceed are more liable to be considered partial than those that are defined at the beginning, and are equally binding for all.

It is probable that special rules based on known requirements will be drawn for the guidance of future conventions.

It is because one sees a given object from a certain angle of vision and would gain an all-around knowledge concerning it, that the coming together of those interested in a given cause is so helpful to all concerned. The Convention is closed. The delegates are to turn their attention to the various excursions, and will then return to their homes to work with renewed activity. The best results from the '99 Convention will be shown by the reports of 1900, and the forecast is one of progress all along the line.

The Lynn Union has enjoyed having so many members of the general organization for its guests and hopes that the week spent in Lynn in '99 may long be a pleasant recollection to the delegates and friends who have shared the meetings with its members.—*Lynn Daily Item.*

In Memoriam

As the young people of the Universalist Christian Union were gathering to hold their Decennial Jubilee, one of the warmest of their friends was passing away from her earthly home. Since her girlhood Mary Norton, of Hightstown, N. J., had been an active worker in our church and Sunday school, and from its inception she was deeply interested in the Union, working for it during the years of her illness through the active members who carried from her home an increased purpose that will go with them throughout their lives.

Although always living in a small town, Miss Norton had a large number of friends who have made names for themselves outside the denomination, who ever counted it an honor to be included among the personal friends of the one who through devotion to an invalid mother did not take the place in the world she was so richly endowed to fill. When telegrams from Hightstown reached members of the Convention, few were the delegates who needed to inquire who Miss Norton was. It did not seem possible that one who had never been able to attend a Convention of the Union should have been so generally known. "To know her was to love her", and to many a member of the Union she will ever be remembered as a typical Universalist Christian, one whom it was indeed a privilege to have been permitted to call by the name of friend.—*From Lynn Daily Item.*

Ten Years

Read at the Sunday afternoon Consecration meeting at Lynn '99.

Ten years ago one hundred and fifty faithful souls assembled in this place of worship and organized the Young People's Christian Union of the Universalist church.

As we gather here from the North and the South, the East and the West, what a debt of gratitude we owe to them whose love for their church and humanity inspired them with the thought that "in union there is strength" and in consecration there is growth. With what wisdom they laid the foundations of the principles which would shape the destiny of the organization, this gathering and the work that has been accomplished bear evidence.

As we stand upon the threshold of a new era, we praise God that among the many beautiful pictures that have been painted on the everlasting canvas of history by the strong hand of the great, progressive, expanding Universalist Church there is none more prophetic and inspiring than the development of the young people and the society they represent.

Ten years! Years of organization, preparation and tuition. Years of unfolding, building, perfecting. How proud we are of their fruitage, and yet—and yet—as we begin to comprehend our capabilities and strength, how we are thrilled with the possibilities of another decade! With joy, faith and hope we face the rising sun of a new day! The opportunity of the glad fruition of a century's labors, sacrifices and education await the adherents of our blessed truth. Shall *we* remove the responsibility which has been placed upon *us* by a sainted and beloved ancestry? Heaven forbid! Rather—let us take up the burden laid upon us and, in the might and courage of our youth march Onward! for Christ and His Church.

C. C. Blauvelt of New Jersey.

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EIGHTH ANNUAL REPORT OF THE SOUTHERN MISSIONARY, TO THE CENTRAL YOUNG PEOPLE'S CHRISTIAN UNION

[A portion of Ohio report—that which related to the Atlanta Mission—was printed in the ONWARD of July 26th.]

In presenting every annual report, there are some events and conditions of which it is agreeable to speak and others whose contemplation is not so pleasant. Coming at once to the latter we may note the

Conditions at Knoxville

We have made no advance in this city during the year. Shortly after Bro. Veazey's resignation as pastor one year ago, Mrs. C. M. McClung, one of our most devoted members, was suddenly taken from us by death. She was a woman of high standing in the community, cultivated, worthy, generous and in earnest. She despised not the day of small things, and gave her personal presence and assistance to the varied endeavors of the church, the Sunday school, the Ladies Society and the Young People's Christian Union. The accident which terminated her noble life, coupled as it was with the removal of some of our important families from the city, naturally left our little band of believers somewhat disheartened. I have been unable to render any regular service there and have visited the city but twice during the year. No pastor having been settled, and no supply for the pulpit being available, services for public worship have not been kept up. The Ladies Mission Circle, which has a small fund in its treasury, has met, but irregularly, and the Sunday school and Young People's Union have not been active. The Universalists at Knoxville are of the opinion that we should place a minister in that city, to make there his home, and consecrate to them all or the major part of his time and strength. They say that the method heretofore employed of sending them a minister from outside, to preach to them on Sunday, but whose plans and first interests are elsewhere, while it has served well to start our cause, will not be effective in making an increase. Whenever we can find a way to settle a minister in Knoxville, as we did in Harriman and Atlanta, there is no doubt whatever that the outcome will be the upbuilding of a strong and useful church in that important and beautiful centre of population. Too much has already been done in Knoxville, and the location is too full of promise, to be abandoned. If the National Union has not the resources necessary at present for the requirements noted, where is the minister of means who will go to Knoxville, and, beginning in the apostolic way, at his own expense, accomplish a work worth living for, and that will abide after him, a monument that breathes, and acts, and blesses with sympathy and service the community in which it stands? Is it true that all our well-to-do clergy are afflicted with "minister's sore throat"? I do not believe it; but if so, or for any reason, we do not find such an one available, who will pay for five years the salary of a minister who is poor in purse, but rich in unperishable possessions, to go forth and serve in the name of the Lord, this people who are in great need?

In Harriman

While we have had no regular pastor here for one year, the usual services of worship, the Sunday school, the Union and the Mission Circle of the ladies, all have gone systematically forward. Rev. R. B. Taggard formerly a minister of the United Presbyterian church, but now an Independent, was engaged for Sunday services, for several months. He is a man highly esteemed for his scholarly attainment and purity of life, and it was regarded as fortunate that we could secure him at a time when it was not possible to get a preacher from the Universalist household.

Our own Dr. Conger was in Harriman between two and three months. It is greatly regretted that we could not arrange with him for a longer stay. I have visited Harriman once a month with two exceptions, since our Chicago Convention, usually remaining over Sunday. One series of meetings was arranged for, and conducted by Dr. Shinn in the month of February, and proved one of the best ever held.

A few needed repairs have been made on the church edifice without and within, the insurance has been paid up to February 1901, all bills for current expenses, as well as the one hundred and fifty dollars left over from last year, have likewise been paid, making the church stand to-day owing "no man anything, but love one another," and fealty has been, as ever, shown to the National work, through the Two-Cents-a-Week for missions. The Sunday school and the Union are continuing their usual course this summer, taking not even a recess. And it is worthy of note that since their beginning neither one has felt that a vacation was necessary and they have had none. So the wheels turn, "for the spirit of the living creature is within."

The business conditions of Harriman have improved, several new industries have recently located there, and buildings to accommodate them are in process of erection. The Tennessee Central Railroad will soon be completed, giving a direct outlet to Nashville and the West, and bringing to Harriman for trade a contiguous territory, heretofore debarred. More real estate has in the last six months found purchasers, and at fair prices, than for the three years preceding. The University has enrolled for the past year, more than three hundred students, representing some twenty States. All this points to enlarged population and wealth at Harriman, and a better opportunity to extend the mission providentially begun eight years ago.

The time has come when we must again have a minister settled at Harriman. My frequent trips there from Atlanta, a distance of two hundred and twenty miles, are made at a loss to the home enterprise, and if all is to be accomplished that is now planned for Atlanta within the coming year, I must certainly be relieved of this outside responsibility.

My thought is that we should select a man to be known as the "Tennessee Missionary." Let his station be at Harriman. He can preach there say three Sundays in each month, and give the fourth and as often as they occur the fifth Sundays to the adjacent points. I think it not at all impossible that the man stationed at Harriman could, if sufficiently supplied with vigor, do much to keep our banner waving in Knoxville should we not soon secure a standard bearer for that city. Be that as it may, he will be able to minister at various points with satisfaction to himself and advancement of the Universalist faith and life. "Wanted. A live missionary for Tennessee. One who desires 'not to be ministered unto, but to minister,' and to give his life."

A Colored Missionary for the Colored People

In a report printed in ONWARD December last, I called attention to the circumstance that in Barton, Ga., there lived a minister, John W. Murphy by name, a negro, who was investigating Universalism, and likely to accept it fully in the near future. Since that time Mr. Murphy has come out unreservedly for our faith, and for five or six months has been exclusively engaged in preaching and teaching among his own people the doctrines we cherish and in circulating our literature. While I have not personally met Mr. Murphy, we have had a close correspondence. He appears to have courage, persistency and entire devotion to his calling. He asked some time since for a formal recognition of his endeavors and ministerial fellowship for himself. Believing it wise to "lay hands suddenly on no man," and wishing to be more certain that Mr. Murphy possessed other qualities requisite for religious leadership among the blacks, I wrote to eight people who had long known of him letters of inquiry. Three of these made no reply, three answered favorably to Mr. Murphy, one was against him and one both endorsed and condemned him.

On the whole, it seemed best to me for him to proceed for a time on his responsibility and so prove by his works his fitness for the position he wishes to fill, viz.: that of colored missionary to the colored people. He has been granted some small financial assistance by the National Union to relieve an emergency, but otherwise has fought his battle unaided. He now seems to have accomplished desirable and substantial results. A recent letter says that in Barton he now has a church of fifty-three members, which has formally adopted the Universalist Articles of Faith and is organized according to the suggestion in the Manual issued by the General Convention. This church has a Sunday school of about thirty members, and a "Murphy Band" that seems to fill the place of a Y. P. C. U. among the white Universalists.

At three other places Mr. Murphy has preached, and reports several converts, and one of them, who has superior education and natural force, is anxious to be a minister. Will it not be wise for the National Union to incur the expense necessary for a thorough investigation of Mr. Murphy and his church? If found satisfactory, he may well be selected as missionary to his race in Georgia, and have accorded to him such assistance as the needs require and there is ability to grant. If it is impossible at this time for this body to enter upon missionary endeavors among the negroes, why may not this whole matter be referred to the General Convention, which is already doing something in behalf of these people.

I have presented the facts here because my connection therewith has been as your missionary.

During the year past I have, in addition to the localities already referred to, rendered some service by attending convention or in conducting religious meetings in Camp Hill, Ala., Hopkinsville, Ky., Chickamauga, Lithonia, Lenoia, and Winder, in Georgia. I have maintained quite active relation with the Good Templars, both in Atlanta and the Georgia Convention, and was the State delegate to and attended the International Convention of that Order held recently in Toronto. This affiliation takes considerable time and energy, but is an outside work that necessarily reacts favorably on our Mission, so there is probably no loss to us in this direction.

The number of sermons preached during the year is 114; number of lectures delivered, 18; number of people added to church membership, 38; number of children dedicated by baptism or the laying on of hands, 7; number of miles traveled, 6,200. Cost of traveling in the Southern field, which has been charged to and paid by the National Union, $117.50. Amount collected in the Southern field and remitted to the National Secretary to apply on traveling expenses, $48.85.

On the whole, the year has been one of gratifying advance in the Southland, where we toil. In reference thereto we may say, "Lift up your eyes and look! Behold the fields are white for the harvest." Pray ye, therefore, the Lord of the harvests, that he will send forth laborers into his harvest.

Respectfully submitted,
William H. McGlauflin.

July 12, 1899.

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IN MEMORIAM

The Young People's Christian Union, as well as the Universalist Church and Sunday school, of Bellows Falls, Vt., has been sorely bereaved in the death of Mrs. Mattie G. Smith, wife of Chas. B. Underhill, which took place at her home, June 27, '99, at the age of thirty-one years. She was a woman possessed of a deeply spiritual nature and fine mental qualities, loyal to all the best interests of life. She united with the Universalist Church in Bellows Falls at the age of fourteen years, during the pastorate of Dr. McCollester. She was the first charter member and first president of the Christian Union, which was organized by Rev. and Mrs. J. F. Rhoades, in 1891, and has continuously held some office or committeeship ever since and been an earnest and consecrated worker. She was also teacher of the infant class in the Sunday school for about two years, and superintendent of the Social Purity Department in the Woman's Christian Temperance Union, the last few months of her life. In all these capacities her work has left a lasting influence for good. She was a devoted wife, mother, daughter and sister, her deepest interest centering in her home, which, made beautiful for her own family, always extended a warm welcome to her many friends.

The funeral was held on the afternoon of June 29th, Rev. Albert Hammatt, pastor of the Universalist Church, officiating, assisted by Rev. E. E. Marggraff, who married Mr. and Mrs. Underhill, May 24th, 1893. The esteem in which she was held in the community and the sympathy of all for the bereaved family, who testified by the large attendance at the funeral and the many and beautiful floral offerings were emblematical of one who made the world better while living and illumined the shadowed way when she passed over it to the immortal home.

WITH OUR WORKERS

BELLOWS FALLS, VT.—The Union is doing good work. The devotional meetings are well attended and very interesting. Occasional entertainments have been held during the winter, spring and summer, which have been financially and socially successful. The church has always found the Union a ready and generous aid. The Junior Union has received fresh impetus, the pastor's wife, Mrs. Hammatt, and other ladies taking turn in attending the Sunday afternoon devotional meetings. The membership is twenty-five. In this connection Mrs. Hammatt's work in the church kindergarten deserves special mention and praise. There are twenty-seven names on the roll and the meetings are held during the morning hours of service. Mrs. Hammatt is assisted by Miss Anna Williams as organist. The delegates to the Central Union Convention at Lynn, Rev. Albert Hammatt, E. R. Ball and Miss Etta P. Labaree, brought back an inspiring report, and in consequence of their attendance the work in all lines will receive new impulse and result in much good during the coming year. Mr. Hammatt's work in all branches of the church is of excellent quality. The services on July 23 will be the last until September as the pastor and family will take their annual vacation meanwhile.

GIRARD, PA.—On June 18, in honor of our topic, "The National Union; Why We Need It and What We Can Do for It," our church was decorated with white and blue bunting and flags, and a photograph of President Fowler framed in our colors Our service included the singing of the '99 Jubilee Hymn and Rally Song, and "In 1900, Atlanta," and talks on the topic by members.

MONSON, MASS.—July 2 was observed by us as "Patriots Day." The G. A. R. Post, Sons of Veterans and the Woman's Relief Corps attended in a body and occupied the central seats. The church was well filled and the excellent service well repaid those under whose charge it came. The church was tastefully decorated by the Union in our colors and the altar was made attractive with yellow daisies by Mrs. Graves. The Junior Union held a patriotic service in the afternoon. Members of the Palmer Union, with their pastor, Rev. Omer G. Petrie were present. The "red, white and blue" was prominent in the decorations, as also the Union colors. In the evening the Senior Union held its service, led by the president, H. A. Buffington. A special patriotic and temperance service was used and the service was a success. Sunday, July 9 we had with us a sweet contralto singer, Miss Lottie Fenton, of Meriden, Ct. Communion was also observed. Considering the changeable weather the attendance was large. Monday a party of cyclers are planning to attend a Lawn Party to be held in Palmer at the Universalist Church. Tuesday we are to give one, and are expecting a large attendance.

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THE IOWA STATE YOUNG PEOPLE'S CHRISTIAN UNION CONVENTION

The Iowa State Convention of the Young People's Christian Union of the Universalist Church was held Thursday, Friday, Saturday and Sunday, June 22–25, in the Universalist church of Osage. Over fifty delegates and visitors were in attendance at the Convention representing some sixteen different points. The attendance was somewhat smaller than expected, but the Convention was a success from start to finish. The meetings were characterized by the fine programs rendered and the enthusiasm shown by the delegates and visitors. Perhaps the two papers that aroused the most interest were by Attorney Frank Forbes, of Northwood, on the subject "Christian Citizenship" and one by Miss Deborah Davis, of Bedford, on the topic "Universalism a Practical Religion." The essays will be published in the denominational papers. The other papers and discussions were all interesting, but perhaps Miss Clara Daley, of Charles City, deserves special credit for the masterly way in which she handled the subject "What Can We Take Home From This Convention?"

Thursday night the Convention was opened with a sermon by Rev. A. R. Tillinghast, of Waterloo, Dr. Shinn being unable to be present on that evening. After the sermon a reception was held in the church parlors where refreshments were served and all enjoyed a social hour becoming acquainted with the visitors. Friday morning was given over to business, followed by papers and discussions which took up the time till the 4 o'clock train arrived which brought Dr. C. E. Nash, President of Lombard University, Dr. Perin, pastor of the Every Day Church, Boston, Mass., and Rev. A. J. Torsleff, pastor at Austin, Minn., each of whom addressed the Convention. Friday evening the Convention was led in prayer by Dr. Gist, of the Congregationalist church, followed by addresses by Dr. Nash and Dr. Perin.

Saturday forenoon and a short time after dinner was given over entirely to business. The officers elected for the ensuing year are as follows: President, Miss Harriet I. Baker; vice president, H. B. Cropper; secretary, H. L. Stoughton; treasurer, Miss Josephine Leedham; State organizer and member of the official board, Miss Clara M. Daley. The place of the next meeting was left to the Executive Board to decide.

The climax of the Convention came with Dr. Q. H. Shinn's two sermons Saturday night and Sunday morning. Both addresses were doctrinal in character, and were the clearest and most forcible exposition of some of the beliefs held by Universalists that has ever been given in Osage. Sunday afternoon a platform meeting was held.

The closing sermon of the Convention was delivered by Rev. A. R. Tillinghast, of Waterloo. At different times during the sessions pleasing solos were sung by Mr. Will Blanchard and Misses Emma Gregory and Anna Rodemaker. The church was prettily decorated with the Union colors, white and blue. Dinners were served Friday and Saturday in the church parlors to those attending the Convention.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

AUG. 20. THE MESSAGE OF AGE TO YOUTH. Ps. 32: 25.

SCRIPTURE LESSON.—Ps. 90.

PRAYER:

Our Father who art in Heaven and in earth, wilt Thou come and make our hearts Thy sure abiding place.

Dear Father, may we come to know Thee more truly; may we feel a sense of Thy divine love and tenderness for us all. However weak we may be, however little we can do for Thee and our fellow-beings, may we not forget that we can do something if our hearts are right and our purpose strong and steadfast.

Dear Lord, we pray for spiritual growth and development. We earnestly beseech Thee that we may so labor to lay up treasure in heaven that when the passing years leave childhood and youth far behind we shall not exhibit barren, desolate lives, but may our white hairs and feeble footsteps teach the lesson of righteousness, and may we be rich in the attributes which God gives to the faithful follower of the cross.

Dear Father, may we learn wisdom from those lives that have earned their wisdom by long and hard experience. May the truths of long past ages come into our lives with new power as we advance in years. May the old, old story in its newness swell into our lives like the rising tide which can bear us away to goodness and to God. In Christ's name we pray. Amen.

SUGGESTIONS

I. What are the characteristics of old age?

II. Contrast the wise and honorable old age with the evil and dishonorable old age.

III. Why is it wise for young and old people to become associates?

IV. How and what do young persons learn from the aged?

V. In what particular should the young imitate their elders?

VI. Why is it natural and fitting that the aged should advise and admonish the young?

VII. Discuss the adage: Old men for counsel, young men for war.

VIII. What message do these aged Universalists bring to the lives of our young people? Dr. G. L. Demarest, Dr. T. J. Sawyer, Mrs. Mary Goddard.

IX. Why is our faith such a source of comfort to old people?

DAILY SCRIPTURE READINGS

MONDAY. Job 11: 14–17.
TUESDAY. Lev. 19: 32.
WEDNESDAY. Prov. 3: 1–6.
THURSDAY. Prov. 6: 16–19.
FRIDAY. 1. Tim. 1.
SATURDAY. Prov. 8: 1–3.
SUNDAY. 2. Peter 1: 1–8.

QUOTATIONS

Manhood, when verging into age, grows thoughtful.—*Cafel Lofft's Aphorisms.*

Young men soon give and soon forget affronts,
Old age is slow in both.
Addison.

Be brave! be patient! in the far beyond
Thou'lt understand.
Mary Clenner.

Better the pure heart of our youth
Than palaces of gold.
Muloch.

Breathe not a word thou e'er shalt wish unsaid.—*Lyte.*

You must learn to deal with odd and even in life as well as in figures.—*George Eliot.*

Time wears all his locks before,
Take thy hold upon his forehead,
When he flees he turns no more.
Southwell.

The seas are quiet when the winds give o'er;
So calm are we when passions are no more
For then we know how vain it is to boast
Of fleeting things,—too certain to be lost.

Clouds of affection from our younger eyes,
Conceal the emptiness which age decries,
The soul's dark cottage, battered and decayed,
Let's in new light through chinks that time has made.

Stronger by weakness, wiser men become
As they draw near to their eternal home.
Leaving the old, both worlds at once they view
That stand upon the threshold of the new.
Edmund Waller.

The toppling crags of Duty scaled
Are close upon the shining tablelands
To which our God himself is moon and sun.
Tennyson.

"Let never day nor night unhallowed pass
But still remember what the Lord has done."

Think nothing done while ought remains to do.—*Rogers.*

The childhood shows the man
As morning shows the day.
Milton.

"Youth longs, and manhood strives, but age remembers."

Rejoice in beauty more than gain
Guard well the dreams of youth,
And with devoted firmness live
Crusaders of the truth.
Tuckerman.

AUG. 27. THE MESSAGE OF YOUTH TO AGE. I. Sam. 3: 1, 10; Lev. 19: 32.

SCRIPTURE LESSON—St. Luke 2: 40, 52.

PRAYER:

Dear Father, who are in all our hearts and lives, we assemble ourselves together with gratitude and love for Thee. May our spirits feel something of that divine oneness with Thee which makes the whole world kin and teaches us that we are Thy children by divine right. May the spirit of self-consecration to duty and to our soul's convictions gladden and illuminate the hour. May a spirit of loyalty to truth, to our fellow-men and to Thee renew the life within us so that in days to come we shall be strong to encounter and powerful to subdue the evil influences of the world.

Dear Father, may we as Thy dear children grow nearer and nearer to the ideal of what human life was designed to become. We pray that we as young people may grow in loyalty and devotion to the principles of our faith. We pray that the fathers and mothers of our Israel may rejoice as they witness the tokens of our zeal and enthusiasm.

As those who have borne aloft the banner of our faith, through good and evil report, see our young people alive with courage and enthusiasm, working and praying for the same faith, may they feel that they have not lived and toiled and sacrificed in vain. May the fathers and mothers of our Church see in our young people's movement the bow of promise which arches across the skies of the future as prophetic of coming sunshine and faithful harvest. May the message of our young people to the old tried veterans of the faith be one that shall make their last days beautiful and full of hope. We ask it in the spirit of the Master of Mankind. Amen.

SUGGESTIONS

I. What are some of the characteristics of youth?

II. Which of these are most helpful to older people and why?

III. What is the influence of youthful minds on mature thought?

IV. What characteristics in Christ's life pertain to his youth?.

V. What is the message of the P. Y. C. U. to the older organizations of the Universalist Church?

DAILY SCRIPTURE READINGS

MONDAY. Matt. 21: 16.
TUESDAY. 1. John 2: 14, 15.
WEDNESDAY. 1. Sam. 14.
THURSDAY. Prov. 22: 29.
FRIDAY. Hos. 11: 1.
SATURDAY. Luke 2: 25–35.
SUNDAY. Matt. 2: 8–10.

QUOTATIONS

Like the kingdom of heaven, the fountain of youth is within us;
If we seek it elsewhere, old shall we grow in the search.
Longfellow.

Youth! Youth! how buoyant are thy hopes! they turn
Like marigolds, toward the sunny side.
Jean Ingelow.

Our youth! our childhood! that spring of springs,
'Tis surely one of the blessedest things,
That nature ever invented! *Hood.*

"We always may be what we might have been."

The energy of life may be
Kept on after the grave, but not begun,
And he who flagged not in the earthly strife
From strength to strength advancing only he,
His soul well knit, all his battles won,
Mounts, and that hardly to eternal life.
Matthew Arnold.

"To live in hearts we leave behind
Is not to die."

"The last best fruit, which comes late to perfection even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, and warmth of heart toward the misanthropic."

How beautiful is youth! how bright it gleams,
With its illusions, aspirations, dreams,
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend;
All possibilities are in its hands
No danger daunts it, and no foe withstands
In its sublime audacity of faith.
"Be thou removed!" it to the mountain saith,
And with ambitious feet secure and proud,
Ascends the ladder leaning on the cloud.
Longfellow.

"There are some people who turn gray but who do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but not dead. There is a youth that bids defiance to age, and there is a kindness that laughs at the world's rough usage. These are they that have returned good for evil not having learned it as a lesson of righteousness, but because they have no evil in them to return upon others."

"Whom the gods love die young, because they never grow old."

◆

Oh youth! for years so many and sweet
'Tis known that thou and I were one
I'll think it but a fond conceit
It cannot be that thou art gone!
Life is but thought; so think I will
That youth and and I are house-mates still.
Coleridge.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

AUG. 27. BE SURE YOUR SIN WILL FIND YOU OUT. Col. 3: 25; Prov. 5: 21; Psa. 25: 7; Psa. 32: 1; Psa. 38; 18; Psa. 51: 1, 2, 3; Psa. 103: 8, 9, 10.

One can not do wrong and keep it concealed forever, for wrong doing betrays itself. The person who is sinful shows it in his face; often times his walk shows his wrong-doing, the hand-shake also reveals hidden sin. The very burden of sin itself causes men to confess the wrong of their lives. I know of a man who for twenty-five years stole public money, during all this time he was held in the highest esteem. At last suspicion began to attach itself to him and he took his life. For years he lived in the fear of being found out and was ready at any moment to take himself out of the world. His sin found him out and his name is one of reproach and disgrace in the community where he lived. Men do wrong and flee to foreign lands to hide their sin, but their very flight tells all the world that they have sinned.

The worst thing about sin of any kind is, that it weakens the wills of people and they become the prey of their own weakness. The habit of wrong doing becomes fixed upon them. Boys and girls sometimes do naughty things and then attempt to conceal them from father and mother, and by so doing, commit another wrong, that of deceit. A wrong can never become a right by committing another wrong. Of course it is hard to confess wrong doing, but it does not prove a thousandth part as hard as concealment. Concealment is sin. There is an old saying that, confession is good for the soul, in helps set one right; the best thing of all is not to have any sin to confess, but each day to live true and faithful to all that is good and pure.

QUESTIONS

If children slyly eat unripe fruit what often happens?

Is the mother the only one who punishes?

How and why does God punish his children?

How do you feel when you have done wrong even if you have not been found out?

Can you guess why a thief often cannot look a person straight in the eye?

Do you remember the story of Annanias and Sapphira?

DAILY HELPS FOR JUNIORS

SUNDAY.	Something each day—a smile, It is not too much to give.
MONDAY.	Something each day—a word, We cannot know its power.
TUESDAY.	Something each day—a thought Unselfish, good and true.
WEDNESDAY.	Something each day—a deed Of kindness and of good.
THURSDAY.	Learn the dear and precious art, How to meet both haps and mishaps Ever with a cherry heart.
FRIDAY.	Let your tones be full of courage, Scatter gladness on the way.
SATURDAY.	The world will love and bless you If you have a cheery heart.

QUOTATIONS

THE LITTLE BIRD TELLS

It's strange how little boys' mothers
Can find it all out as they do,
If a fellow does anything naughty,
Or says anything that's not true!
They'll look at you just a moment
Till your heart in your bosom swells,
And then they know all about it—
For a little bird tells!

Now where the little bird comes from,
Or where the little bird goes,
If he's covered with beautiful plumage,
Or black as the king of crows,
If his voice is as hoarse as a raven,
Or clear as the ringing of bells,
I know not—but this I am sure of—
A little bird tells!

The moment you think a thing wicked,
The moment you do a thing bad,
Are angry or sullen or hateful,
Get ugly or stupid or mad,
Or tease a dear brother or sister,
That instant your sentence he knells,
And the whole to mamma in a minute
That little bird tells.

You may be in the depths of a closet
Where nobody sees but a mouse;
You may be all alone in the cellar,
You may be on the top of the house,
You may be in the dark and the silence,
Or out in the woods and dells—
No matter! Wherever it happens
The little bird tells!

And the only contrivance to stop him
Is just to be sure what you say—
Sure of your facts and your fancies,
Sure of your work and your play;
Be honest, be brave and be kindly,
Be gentle and loving as well,
And then—you can laugh at the stories
The little bird tells!

◆

Receipts at Headquarters July 4-29, 1899

General Fund.	State Assessments	——	
	Junior Dues	——	
	Post Office Mission	——	
	Supplies & Miscellaneous	$4 62	$4 62
Mission Fund.	Two-Cents-a-Week	35 48	
	Aunty Brown	——	
	Atlanta Building	——	35 48
			$40 10

Special Appeal, Previously reported $264 65

ROUND ABOUT BOSTON

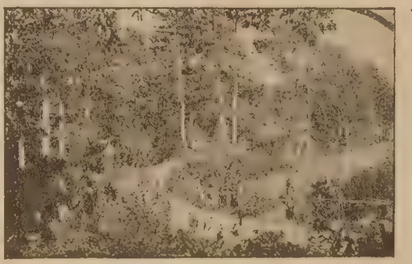
The Lynn delegates were well managed so as to see some of the charming places so accessible from the New England metropolis. Probably there is no great city that has such splendid electric car facilities. The cars are fine, the employees polite, and there is hardly any limit to the going, it having become quite a common thing to take a trip by trolley to New York. The trolley excursion has been systematized to perfection, and Mr. Robert H. Derrah issues a beautiful book, with maps and illustrations so that the guests of the city can see all to be seen at least expense and in greatest comfort. These pictures illustrating some of the scenes viewed by the Jubilee delegates are taken from Mr. Derrah's guide, which can be had at our Publishing House. The multitudes of our church people coming in October will want to "post up" on the things to see, and it is a pleasure to give them a taste of the feast that awaits them.

BATHING AT REVERE

The bathing beach at Revere, near Lynn, presents in the summer time an animating picture. The waves that wash in on these shores sweep across the broad Atlantic and are salted with the brine of the sea.

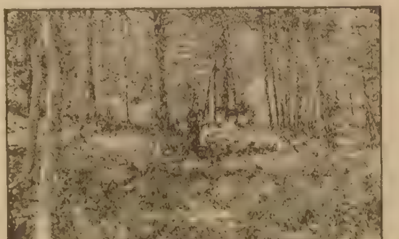
VIEW IN LYNN WOODS

Lynn woods are a part of the Metropolitan Park System and are a beautiful stretch of forest and grove lands. There are a number of ponds in its limits and every now and then the visitor is charmed with a glimpse of quiet water through the vistas of forest trees.



IN LYNN WOODS

Picturesque paths for bicyclist or pedestrian abound, and one might easily imagine himself hundreds of miles from the busy marts of trade. Many a pleasant afternoon might be passed in following these winding paths through pines, oaks and maples.



IN LYNN WOODS

Picnic parties find many pleasant nooks and retreats in Lynn Woods. The cool shade, the moss-covered ground, the babbling brook charm the residents of crowded cities, and give them an opportunity to see nature at its best.

THE TOPIC SERMON

BY REV. H. B. TAYLOR

Topic, Aug. 27. 1 Sam. 3:1–10; Lev. 19:32.

THE MESSAGE OF YOUTH TO AGE

This story of Samuel is true heart history told by genius. Therefore it is immortal.

Samuel lives. He is the sober-thoughted youth of all nations and times. For the old temple we have the million homes whose hearths and evening lights burn sacred flames. Respected age everywhere combines the priestly function with every honest business. Upon it young Samuel still waits for the interpretation of the Eternal's speech.

To every boy comes the auspicious night of deeper thought. The stars break their silences. A new, wondrous message sounds in his ears and will not let him sleep. Can it be God is speaking, soul to soul? Is He telling of duty and its glorious hardness? Or is it only the throbbing of his heart, aspiring to impossible tasks? Then comes the opportunity of age.

Polonius with his worldly maxims and shallow expediencies may be but "a dull old fool" to him who gropes for reality. Yet youth is often humbler than it seems. Its message is a petition. Its very affirmation is a question. "The greatest capacity of young men," says a wise man, "is the capacity for inspiration." This is true even of those who are wont to say "Of all vices the worst is advice." He does not know it all. He needs you. How, then, may he be spoken to? We talk of originality. There is little of it. Our strongest habit is imitation.

"How can I hear what you say when what you are is ringing in my ears?" asks the Sage of Concord. Youth waits. It will be teachable, but you must speak a higher language its higher mood can understand.

Perhaps Christ's imperfect Church is speaking to youth to-night. She says: "With all my blunders, with all my sins, I have been mightiest of all for good in times past. I want you. Come and help to make me the militant and triumphant servant of our Lord." Is it a voice from God? What do you say—really say, I mean? Mere languid word assent that "it's a good institution" really says, "Lie down." Pews paid for and unoccupied say for the easy-going, "Don't trouble overmuch." Perhaps age pays for its pew and sits there, careful of form, yet dead at heart. Youth hears, "Sleep, my son. Are not the pews comfortable?" "The gates of a selfish heaven swing on easy hinges to him whose tongue twists magic words with proper twang." And this against contrary word speech.

But the little-pretending, church-loving saint testifies in a face that glows, a hand that helps, and a loyalty unshrunk by winter's cold or summers's heat that God has spoken, God is speaking. Young Samuel responds, "Here, Lord, am I!"

Perhaps his ears are opened to sound of wrongs that threaten native land. His is the heritage of patriot and martyr blood. "We gave our all," they say. "Will you not then spend and be spent?" He thinks it is the speech of God. What is age saying with voice and vote. Alas, too often, "Lie down. 'One must dine nicely and sleep well.' "

But who names the corridors? Who can number the varying tones that bear the awakening messages to youth. Again and again we come to you. Happy are you, who, having heard, do not forget, and testify that God, rather than men, ought to be obeyed, pointing the way.

Clearer comes the voice of God. Duty says her must. "Here, Lord, am I," the youth replies. If so he must, the youth goes out alone, save only God. Upward he climbs. And of the journey? Mistaken often, falling, rising, harmed and harming, helping—onward. The mountain of our Lord has many paths, and none are easy in the dark or dim half light. The "longed and looked for morning" comes. You came another way, but may you not meet this young traveler of another path upon the summit of your chief desire? Be pitiful, be merciful, then. I trust we learn of you.

Marion, Mass.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

Recessional

The great Decennial Jubilee of our Young People is over;—

> *" The tumult and the shouting dies—*
> *The captains and the kings depart."*

leaving behind them a city full of pleasant memories of delightful guests, and of well-ordered and inspiring assemblies. It has been a Convention of exceptional character and force—a great and shining witness to ten years of sound and wholesome expansion

And there is a deeper word to say. In bidding me good-bye, a young man said: I am grateful for this Convention. It has lifted me above doubt and cynicism. I have felt the eternal ground-swell of religious verity."

J. M. Pullman.

Lynn, July 18, '99.

LYNN'S WELCOME

One of the pleasantest features of the Lynn Convention was the cordiality and warmth of the welcome extended to the visitors by the Lynn people. Wherever the Unioners went they were treated kindly and respectfully. The Boston & Maine Railroad depot was beautifully decorated with the white and blue, and many stores followed suit. The Lynn papers, and particularly the Lynn Daily Item, gave generous reports, which were, in general, quite accurate and fair, although the local reporters occasionally showed a tendency to "yellow" journalism. The order that the beautiful electric fountain in the park be played every evening during the week of the Convention was a gracious courtesy on the part of some one—we are not certain whom. As for the work of the Local Committee, it was all that could be desired; there were no hitches, no mistakes and no complaints. The following pleasant words from the Lynn Daily Item of July 12, will express the spirit which the Christian Unioners who were so fortunate as to attend the Decennial Jubilee gathering, were made to feel was the spirit of the Lynn people, not only in the Universalist church, but outside, as well:—

"The Young People's Christian Union has come back to the birthplace of the organization, and here in the home of its nativity receives the welcome which Lynn always accords to the stranger within her borders. The spirit of Christian Endeavor, which finds expression under other names and forms in the various denominations, takes the title of Union in the churches of the Universalist faith, and from a small beginning in the Nahant Street Church in our city, has spread abroad until the whole country is represented, and hundreds of delegates are here to take counsel together concerning "Christ and His Church." The visitors will find our people hospitable, and that their assembling here will be in all respects pleasant as well as profitable is the general wish, and we feel sure that all will contribute in some degree to that end."

WITH THE article on the Baptist Young People's Union by the General Secretary, Rev. E. E. Chivers, D. D., we this week resume the publication of the series of articles on the great young people's religious organizations of America.

⁂

SOME WEEKS ago an interested inquirer asked through THE LEADER for information concerning The Pauline Brotherhood, a secret organization founded several years ago by four students of the Canton Theological School, (the editor being one of them) branches of which were afterwards formed in various parishes in New York State. The article by Rev. E. C. Downey, of Spencer, Mass., gives something of the movement, and a second article, by Rev. C. E. Lund, of Orono, Me., which will appear next week, will give further information concerning the practical workings of the society.

⁂

NOTHING SHOULD give greater delight to the young people of the Universalist Church than to realize that our organization is now "a part of the concern." We are in the firm. We belong to the Church and the Church belongs to us. We have arrayed ourselves in line with the other forces of our Church for a Twentieth Century advance. We are going to build up the cause of Universalism and help each other in doing it. When the General Convention enters upon any great enterprise it is to feel that it is backed by the Y.P.C.U., by the Woman's Centenary Association, every State Convention aad every individual Church, and the success of the General Convention is *our* success. We have on hand a great work of vast importance to our whole Church. We are building in the great city of the South what is to be a great Church. It must be builded this year, and the time now is for all the organizations of our Church to turn in and do something big; something worthy of our name and faith. Atlanta should be the rallying call everywhere until we can have ready there next July a beautiful building in which to welcome the hosts of the North who are to invade the South with "Good tidings of great joy for all people."

⁂

WE HAVE been wondering if the members of the Unions appreciated the importance of ONWARD to the life of our organization? What could we have done in Lynn had it not been for our official organ? How could we carry on the work during the year were it not for this means of communication? How could we do missionary work did we not have this means of inspiring and uniting our forces? And still further, do our members realize that the paper cannot live without support? Do you remember that it was running the Central Union into debt every year and it was obliged to give it up because the members did not support it? The Publishing House has generously taken the responsibility off our hands, but the House cannot carry the paper unless the Union members want it and are willing to subscribe for it. It is just as important to-day that there be an ONWARD Committee in every union as ever before and this should be attended to at once. The way to help the local union as well as the Central is to circulate the papers; let every Union take a number of copies to be used for missionary purposes. There are many in your church who cannot afford to take a paper, see to it that they have one. There are many in every church who are indifferent to the Church, see to it that every week the ONWARD makes a visit to keep them in mind of the Church and to suggest their duty. Some publication of our Church should go regularly into the home of every one who will receive it. Many of these people will pay for it if asked; that is the work of the Committee. Many others will be thankful for the attention the Church shows them in sending the paper and all will be cemented to our cause. Let the local union take action at once looking to the wider distribution of our paper.

⁂

THE ARTICLE on "Christian Endeavor and the Sunday School," which we copy this week from the Christian Endeavor World will be both interesting and significant to our readers. Its interest lies in the fact that the same objection which has been urged against Christian Endeavor work is sometimes heard from those who dislike the Christian Union movement in our own Church. Its significance is due to its complete refutation of the charge that the young people's society is a menace to the Sunday school. In our own experience we have never yet found an interested Unioner who has not also been an interested Sunday school worker, though we have known many Sunday school workers who cared little for the Union.

⁂

DO NOT get discouraged if there come periods of depression in the devotional meetings, but keep right at the work with all the more vigor. There are tides in the affairs of the Unions, and the ebb must follow the flood. But do not stay ebbed! It does not mean disaster when the attendance runs down to a small number, but it means that there must be more thinking and more work. There must be new methods employed, new people introduced. There are many in your own Union who have never been asked to take part and you are thinking they do not want to, when as a matter of fact they are feeling hurt because they have not been asked. There are many who would be glad to surprise you with the good things they can say and do if you would give them a chance. Look up the "unexpecteds"; think of those you never thought could say a word; seek the one who is "too young"; ask the one who is "too old." You have no idea what resources there are in your own circle. Let the time of depression be the time for the development of new life, new methods and new victories.

THE BAPTIST YOUNG PEOPLE'S CHRISTIAN UNION

BY REV. E. E. CHIVERS, D.D., GENERAL SECRETARY

The Baptist Young People's Union of America was organized at a large and representative Convention held in the Second Baptist Church, Chicago, Ill., July 7–8, 1891. In common with other bodies of Christians, our Baptist churches had felt the quickening influences of what has come to be known as the Young People's Movement. Young people's societies, which under different names had been at work in our churches, adopted the watchwords and methods of the new movement. New societies were organized. All felt the thrill of the new enthusiasm. As the great possibilities of this movement became more apparent there sprang up in the minds of many a conviction of the need of a denominational organization. It was felt that the forces of our Baptist young people should be unified and directed toward the attainment of the common interests and ends of our denominational life. Out of the discussions which ensued the Baptist Young People's Union of America was born.

The first formal step was taken in May, 1890, when a conference of about one hundred invited pastors from different States was held in Chicago, to consider a national organization for Baptist Young People's societies. They decided that the time had come for such a movement. A committee was appointed to carry the recommendation into effect. In April, 1891, a conference was held in Philadelphia, which framed a general outline of basis of organization. This recommended, among other things, that the national organization, when formed, should include all Baptist Young People's societies of whatever name or constitution. "Federation" became the watchword. The call for the Convention of July, 1891, was signed by representative Baptists of twenty-one States. It was a large and enthusiastic gathering, 2,900 delegates and visitors being enrolled. The proceedings were marked by great unanimity. A form was adopted for National, State, associational and local associations. Mr. John H. Chapman, of Chicago, was elected President, and F. L. Wilkins, D.D., of Davenport, Ia., who had been one of the most earnest promoters of the movement and afterwards became General Secretary, was made First Vice President.

The general object of the Union is clearly defined in the following article from its Constitution:

"The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations."

While it is thus distinctively denominational, as its name implies, yet within these lines it is broadly inclusive. Its basis is federative. It seeks to effect a fraternal union of all Baptist Young People's organizations in America. It does not insist upon uniformity of name or constitution. It undertakes no legislative function over local societies. It simply seeks to bring all these societies into helpful fellowship and active co-operation, and to relate them properly to our great denominational societies.

The feature of this new movement which at the outset differentiated it most clearly from the Young People's movement in general was the educative feature. There was a strong conviction that the enthusiasm which had been quickened by this movement needed to be supplemented and guided by instruction in Christian truth. It was felt, moreover, that our young people should be trained to an intelligent and self-respecting denominational loyalty and to active enlistment in the support of the missionary activities of our body. This, in turn, involved indoctrination in distinctive principles and information concerning missionary operations. The educational plans of the Union have taken form in what are popularly known as the Christian Culture Courses. These Courses are three in number, each extending through four years. The Bible Readers' Course provides for the reading of the entire Scriptures, the first year being devoted to the historical, the second to the poetical, the third to the epistolary, and the fourth to the prophetical books. The daily readings are accompanied by introductions to the several books and by brief analytical notes. The Sacred Literature Course aims to give a broader survey. Lessons are prepared by eminent Biblical scholars, which treat in successive years: "Preparations for the Messiah"; "The Life and Times of Christ"; "The Dawn of Christianity"; and "The Development and History of Doctrine." These lessons extend through thirty weeks. The Conquest Missionary Course is designed to present a progressive view of Baptist missions under the several heads:

"Convictions and Beginnings"; "Organizations and Methods"; "Fields and Operations"; and "Leaders and Triumphs." Similar courses of study, though simpler in form, are provided for our Junior Department.

The study period in these Courses extends through thirty weeks, beginning October 1 and ending May 1, and is supplemented by an examination in May. The number of examination papers received in 1898 was 14,082, 5,522 in the Senior and 8,560 in the Junior. To those who regard the young people's movement as expending itself in the excitement of great Conventions these figures are submitted as indicating a substantial residuum. The beneficial effects of such courses of study admit of no question. They cannot fail to result in a more intelligent type of Christian character and in larger effectiveness for Christian service. The educational plans of the Union will be extended during the coming year by the initiation of advanced Christian Culture Courses, for which manuals are now in course of preparation by scholars of marked ability and reputation. The material of these study courses, other than advanced, is published for the Senior department in the Baptist Union, which is the official organ of the Union, and which has attained a circulation larger than that of any other Baptist paper in the world. The material for the Junior lessons is published in The Junior Baptist Union, a bright and attractive paper, which is now in its first volume.

The Union holds its own international Conventions in July of each year, on the week following the date of the great Christian Endeavor Conventions. These Conventions are the most largely attended gatherings of the Baptist denomination in the world. The total attendance at the Convention in Buffalo in 1898 numbered 12,000. Richmond was chosen as the Convention city for the present year, the gathering was equal in interest and enthusiasm to any of its predecessors.

The field which the Union attempts to cover is a broad one—the United States and Canada. A net-work of State and provincial organizations, including a host of local societies, covers this broad territory. The Baptist Young People's Union of the South, while maintaining a separate set of officers, is in closest affiliation with the international body and indeed forms an integral part of it. The history of the organization has abundantly justified its being and vindicated the wisdom and foresight of its founders. Its existence and work are perfectly compatible with catholicity of spirit. It does not interfere with that larger fellowship which the United Society of Christian Endeavor seeks to foster while it emphasizes the primary obligation of loyalty to one's own. Denominations are a fact. They are an important factor which must be taken into account in all our plans of church activity. Their existence is warranted where they are the custodians and exponents of truths which are not yet inwrought into the thought and beliefs of the church at large. It is the duty of those who hold these truths to proclaim them and to provide for their extension. Sectarianism is one thing; an intelligent and self-respecting denominational loyalty is another. The Baptist Young People's Union of America stands for the latter.

Chicago, Ill.

THE PAULINE BROTHERHOOD

BY REV. E. C. DOWNEY

In the year 1891 a number of young men members of the Canton Theological Seminary, met and organized the Pauline Brotherhood. The object of the fraternity was purely local. In the year 1893, Rev. O. M. Hilton of Auburn, N. Y., desired to organize the young men of his church into some society. Knowing something of the Pauline Brotherhood, he sought that fraternity and asked for its name and a portion of its ritual which were given. The fraternity at Canton grew along different lines and became a Greek letter fraternity, and the Pauline Brotherhood passed to the hands of Mr. Hilton and his society. The young men in the Auburn society, were between the years of 14 and 18, so Mr. Hilton rewrote the ritual to conform to their needs. In 1894 Mr. Hilton presented the object and something of the working of the order at the New York State Convention. It was accepted as a branch of the Young People's Christian Union, and Mr. Hilton was appointed State Superintendent of the society. A number of societies were organized that year under the supervision of Mr. Hilton, and the next year, Rev. E. L. Conklin of LeRoy, N. Y., was appointed to that office which position he still holds.

In 1896 when Rev. Chas. E. Lund became pastor of the church at Orono, Me., he organized a society, but his boys ranging from twelve to fifteen he rewrote the ritual to conform to their needs. This society has grown rapidly and fills a great need in the Orono church.

On becoming pastor of the Spencer church I found a number of young men of mature years who desired a society of this kind. Accordingly, a few young men met and organized the society known as The Brotherhood of St. Paul. Though formed for men yet it adopted a few of the principles and forms of the old Pauline Brotherhood. The men are banded together for physical, intellectual and spiritual development and promise their allegiance to the Universalist Church. The principles set forth are gleaned from the life of St. Paul, who lends his name to the order.

It is the hope of those interested that a number of societies may be formed and that finally we may have a national organization, which shall meet, perhaps, with the Central Young People's Christian Union.

The societies seem to fill a need in our Church, for they reach young men that the Union cannot reach and interest them in the principles of our faith and in the Church itself. It does not conflict in any way with the Union.

Anyone who desires to know more concerning the order can write to any of those who have societies and they will be glad to give information.

Spencer, Mass.

A GREETING

Comrades of the Junior Department:—

In the love and devotion for our common endeavor it gives me sincere pleasure to greet you. Change of officers sometimes presages uncertain benefit. Personal admirers of the retiring officer are prone to a sensitiveness which results in indifference to future work. Happily we anticipate no such catastrophe; for beyond the personal likes and dislikes we may have, beyond even our enthusiasm and love for our Junior work, lies the important fact that we are Christian Unioners. In the bonds of our Union we stand, therefore, for its advancement in its various departments, and not in a particular way for the officers who may represent them.

To advance the work of the Junior department, you are earnestly requested to rally to the support of one who is very conscious of her inability to take the place of the retiring officer. Knowing the constant labor and sacrifice which, for love of the work, has been freely given, we realize that, would we keep equal pace, ours is no easy task.

As long as the Junior department exists, so long will the name of Mrs. Canfield be associated with it, for, in large measure, she has made it what it is. She has given it five years of consecrated service, and it is but right that she be relieved and allowed the rest so justly earned. In no manner can we more truly show our appreciation of her labor than by striving to win greater results for the work she loves so well. A golden opportunity is ours, if we are but faithful to this trust.

Unioners, Superintendents, Juniors, will you help? Let "together" be our watchword, for alone we shall fail. The head can accomplish little without the willing hands and ready feet to fulfil its plans. The success of the Junior Department depends far more on its various workers than its General Superintendent. The call is to you. Will you respond? God grant that in the months we are to work together an earnest consecration may bring plenteous harvest.

> " God help us workers all to toil aright,
> And may our efforts love and truth enfold,
> Since life for us no loftier aim can hold
> Than leading little children to the light."

LILLIAN HOSLEY, *General Superintendent.*

CHRISTIAN ENDEAVOR AND THE SUNDAY SCHOOL

At the meeting of the State Conference of the Congregational churches of Connecticut last year the statement was made that the enrolment of the Sunday schools was decreasing, and that the Christian Endeavor Society was largely responsible for it. With characteristic good sense the conference appointed a committee to ascertain the facts in the case, and to report at its session in '98. This report was rendered a few weeks since. The findings of the committee are most interesting and instructive.

In 1881, the date of the inception of the Society of Christian Endeavor, the Sunday school membership in the conference was 3,659 less than the number in the churches, or 92 1-2 per cent. as large. The proportion now is 91 1-6 per cent. Critics satisfy themselves by crediting Christian Endeavor with the astounding loss of 1 1-3 per cent. in seventeen years. If it were needed, it could be shown that in Baptist and Methodist Episcopal churches the proportion maintained has been less steady. In the latter communion there has been a falling off of three per cent in the last ten years in Connecticut. From fifty-nine replies taken alphabetically, the reports by pastors deny that there has been any decrease in fifty-one cases. Only one of the eight remaining is sure that this decrease is due to the Society of Christian Endeavor. He is so positive in the matter that he places himself upon record as willing and "glad to officiate at its last rites." The other seven believe that the loss is to be credited to the changing character of their respective parishes.

It is worthy of special note that in most cases a large majority of the Endeavorers are not only in the Sunday schools, but active as officers and teachers. In several schools every teacher is an Endeavorer. That the Christian Endeavor Society is an aid to the school is shown from the fact that it actually supplies fifty-two per cent. of all the teachers required in these schools.

The committee cannot assign the decrease to the Endeavor movement, but joins many pastors of the State in saying that "the members of the Society have been, and are now, the life of the Sunday school." The decline—so far as it exist—they lay at the door of the trolley and the wheel, as well as to the shifting populations, and the influx of foreign elements. The multiplication of societies with the churches, and a well-known lack of trained teachers, are also responsible. The report of the committee closes with this sentence: "We add the words of one pastor who, we believe, voices the sentiment of all the pastors of the State: 'The Society of Christian Endeavor has helped the Sunday school work decidedly. No committee in our society has rendered more effective and intelligent help than our Sunday school committee.' "—*Rev. Warren P. Landers, in Christian Endeavor World.*

WITH OUR WORKERS

FARMINGTON, MICH.—A number of the members of this Union, met by invitation at the home of Mr. and Mrs. C. J. Sprague, July 27. The delegate from Lynn, Miss Steele, was present, and poured into the members present so much of enthusiasm that a regular inspirational institute was the result. Many thanks are due Mrs. Sprague for the pleasures of the day. The Echo meeting on Sunday evening, led by Miss Steele, at which time she gave the initiative of her report of "Lynn '99." Papers were read, also extracts from the convention addresses. Eight subscriptions to Two-Cents a-Week were received.

MINDEN, N. Y.—A Junior Union of seven members was recently organized, with Miss Ida C. Keller as superintendent. They take up their work with the enthusiasm and consecration certain to make it a success.

SPENCER, MASS.—The Union was honored by a visit from "Aunty" Brown, Sunday, July 30. She spoke many encouraging words, urging the young people to work for Christ and His Church while they are young and able. Mrs. Brown conducted Bible classes for the children during the day, helping them to commit to memory passages of the scriptures, which had helped her through a life of beauty and service. The Y.P.C.U. have cause to long remember this encouraging visit of "Aunty" Brown.

TURNER CENTRE, ME.—This Union held a meeting at Howe's Corner Chapel, Sunday afternoon, July 16, which we believe will be productive of good results.

CANTON, MASS.—This Union held its annual installation service at the home of one of its members, July 6. The following officers were installed by Rev. O. M, Fisher. President, Jessie M. Cram; vice-president, Ida G. Cram; secretary, Florence L. Owen; treasurer, Eben F. Gay. The chairmen of the various committees were also installed. A short entertainment was given and light refreshments were served. One of the features of the Sunday morning service, July 9, was the unveiling of a hymn board, presented by the Union in grateful memory of the fiftieth anniversary of the First Universalist Church.

ROCKPORT MASS.—Y.P.C.U. Rally, Mass. Dist. No. 7, was held Aug. 13, at 6 P. M. Talent came from the Unions themselves, ministers not counted in.

CATECHETICAL EXERCISE PREPARED FOR CHILDREN'S DAY

Leader. What do you believe about God?
School. I believe that he is my Father.
Leader. What do you believe about yourself?
School. I believe that I am his child.
Leader. What do you believe about Jesus?
School. I believe that he is my brother and Savior of the World.
Leader. What do you believe about the Bible?
School. I believe it contains words of wisdom and lessons of love.
Leader. What do you believe about salvation?
School. I believe salvation is from sin and that it will be Universal.
Leader. Why do you think all men will be saved?
School. Because I believe God loves all men and that he will save as many as he loves.
Leader. What do you believe about religion?
School. I believe religion is of God and that it has Christ for its head, the human heart for its field, and the elevation of mankind for its work.
Leader. What does religion do for you?
School. It gives me my thought of God, my view of justice, my sense of duty, my desire for righteousness, and my love for church.
Leader. What does God expect of you as a laborer in the vineyard?
School. He expects me to speak kindly to the aged, deal justly with the wayward, be true to the Christ ideal, and exercise love toward all.
Leader. What is the reward to those who are thus faithful?
School. That peace of mind, that rejoicing of the heart, and that condition of the soul which Jesus called "heaven."
Leader. How many doors are there to heaven?
School. Just one,—the door of obedience which may be opened on either side of the grave.

GEO. H. ASHWORTH,

Mt. Gilead, O.

"GUIDE TO METROPOLITAN BOSTON," "UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 29 cents to the Publishing House and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest, finely illustrated. Order copies and read up and during the summer lay out the Trolly Trips that you want to take.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

SEPT. 3. (LABOR DAY). IS IDLENESS TO BE DESIRED? Eccl. 10: 18; Prov. 19: 15.

SCRIPTURE LESSON.—John 5: 1–17.

PRAYER:

O Thou, who art ever about us as we toil among the scenes of earth from day to day, we pray that we may feel a sense of Thy nearness at all times. As we almost faint beneath our heavy burdens may something of Thy spirit come to whisper to us that Thou art near, that Thou art working with us, giving us the strength to work, that from Thee alone comes the gift of energy of body and mind.

Dear Lord, sometimes we murmur and complain that our work is too hard for us, we almost envy those about us whom we fancy are not so heavy laden. O Father teach us that labor is Heaven ordained, and may we not forget that the best gifts of mind and soul come only as the fruts of consecrated labor. And though it be our lot to toil with hands and brain from life's morn until its twilight, through it all may we labor to lay up treasure in Heaven which perisheth not. We pray Thee, O Father, to direct our steps into those fields which produce the best harvests and give us strength to labor therein with honesty and diligence. We ask it in the name of Him who dignified all and ennobled all labor as he toiled in Galilee. Amen.

SUGGESTIONS

I. Can any civilization endure where labor is not honored and dignified?

II. What is the result to any nation where labor is considered degrading?

III. What traits of character differentiate the Anglo Saxon race from all others? Do these account for their advancement in civilization?

IV. Can the work with hands and brain be separated? Why are both necessary?

V. What things can be bought, begged or stolen? What things come only as the result and reward of labor?

VI. In what way does labor represent wealth?

VII. What motives has the Christian to work?

VIII. What is selfish labor? What are its rewards?

IX. What is consecrated unselfish labor? What are its rewards?

X. Why was man given so many undeveloped powers? Why are there so many possibilities within the reach of the race?

DAILY SCRIPTURE READINGS

MONDAY. Acts 22: 32–35.
TUESDAY. Prov. 23: 4.
WEDNESDAY. Eph. 4: 28.
THURSDAY. Phil. 2: 12–18.
FRIDAY. 2. Tim. 2: 6.
SATURDAY. Prov. 14: 23.
SUNDAY. John 6: 27.

QUOTATIONS

Steady work turns genius to a loom.—*George Eliot.*

An action and not a thought is the end of life.—*Aristotle.*

Labor rids us of three great evils; irksomeness, vice and poverty.—*Voltaire.*

"There is no higher duty than to work for the good of the whole world."

Laziness grows on people. It begins in cobwebs and ends in iron chains."

"The great men of the ancients understood how to reconcile manual labor with affairs of State."

Labor is one of the great elements of society—the great substantial interest on which we all stand.—*Daniel Webster.*

You and I, toiling for earth, may at the same time be toiling for heaven, and every day's work may be a Jacob's ladder reaching up nearer to God.—*Theodore Parker.*

If I can only place one little brick in the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

Work is wholesome and there is plenty of it for everyone. It is good for the health and spirits and gives us a sense of power and independence better than money or fashion.—*Louise Alcott.*

"Go! make thy garden as fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own."

"'*Laborare est ovare,*'
Sang a monk of ancient time;
Sang it at his early matin
Sang it at the vesper chime,
'Work is worship'; God, my brothers,
Takes our toil for homage sweet,
And accepts as signs of worship,
Well-worn hands and tired feet."

"I slept and dreamed that life was Beauty,
I woke and found that life was Duty;
Was thy dream then a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee."

Drive a nail home and clinch it so faithfully that you can wake up at night and think of your work with satisfaction. So will God help you, and so only. Every nail driven should be another nail driven in the machine of the universe, you carrying on the work.—*Thoreau.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

SEP 3. (LABOR DAY). WORK WITH OUR OWN HANDS. 1. Cor. 4: 12; Eph. 4: 28; 2. Thess. 3: 10: Hag. 2: 4 (last part); Matt. 21: 28; John 9: 4; I. Thess. 4: 11.

Toil is honorable. A man or woman who honestly strives to earn his daily bread dignifies labor. We make many foolish discriminations between various kinds of labor. The clerk who sells goods behind a counter counts himself better than the man who handles a shovel. It is not the work which will make a gentleman of one and a knave of the other, but it is the sort of life lived. White hands are no evidence of virtue, neither are fine clothes. Girls have an idea that to work in a shop is more respectable than to do housework. A woman who keeps house does not feel she has disgraced herself when she does her own work, and the majority of women in this country have to do this. It is unfortunate that we do not sufficiently dignify work in our home. It is not more honorable to teach music than it is to sew for a living. The important thing is, the spirit we carry into our work and the way in which we do it. The worker must always be noble, else he will disgrace and bring into ill-repute the noblest work.

To toil with one's hands does not prevent one from becoming most useful and famous. A number of prominent business men of this generation began life as newsboys. You all know how humble and hard was the early life of Lincoln. Garfield drove the horses on a canal boat. All their work they did well and pressed forward. Jesus, the Christ, was a carpenter and worked for many years at his trade. Those whom he chose as his Disciples, were men who labored with their hands.

May our boys and girls dignify all the work they have to do by performing it faithfully and gladly, doing every service in His Name.

QUESTIONS

Tell about Lincoln's early life.
Tell about Garfield's early life.
Name some well known men who were newsboys.
How was Miss Willard's early life spent?
What makes work honorable?
Why ought every one to work?
How does work ennoble one's life?

QUOTATIONS

TEN LITTLE SERVANTS

Ten little servants Johnny has
That know but to obey;
And to his slightest beck and call
They never answer—nay,
And never argue or reply
Nor vexing questions ask,
But with a good and hearty will
Do their appointed task.

If different size and different strength,
Yet willing all and true;
And glad to give each other aid
In everything they do.
Five on his right, five on his left,
And each one has his pair,
Which matches him in size and form
Exactly to a hair.

In every duty of the day
Each nobly bears his part;
At school or home, no matter where
In school or in art.
And Johnny never speaks his wish,
He only needs to think
And straight these servants do his will
As quick as you could wink.

And should these busy brothers work
A single deed of shame,
Not theirs the fault, you may be sure
That Johnny is to blame.
And so are you in the same case
All children and all men,
For who has fingers strong and well
Can count his servants ten!

BRACE BAXTER.

DAILY HELPS FOR JUNIORS

SUNDAY. The highest duties oft are found
Lying on the lowest ground.

MONDAY. They are the worst cowards who are afraid of duty.

TUESDAY. Better suffer injustice than to be unjust.

WEDNESDAY. The strongest strength is self-restraint.

THURSDAY. Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion.

FRIDAY. To speak modestly and to serve mightily is to succeed surely.

SATURDAY. The infallible recipe for happiness is to do good and the infallible recipe for doing good is to abide in Christ.

"ORTHOGRAPHIC ABOMINATION?"

There seems to be a conflict between contributors to "ONWARD," between "Programme" and "Program." The last two "authorities," presumably not disposed to sanction "abominations," the *Century* Dictionary and the *Standard* give "Program" the preference, while giving the other a secondary place. If "program" is an abomination, how about *anagram*, *diagram*, *epigram*, *metagram*, *telegram*, *chronogram*, *gram*, with its derivatives?

G. L. D.

REPORT OF TREASURER

July 11, 1899, to August 1, 1899

GENERAL FUND

July 11, To Balance on Hand	$ 08	
" 14, To Cash, Omer G. Petrie, Former Treasurer	204 39	
" 22, To Cash, A. J. Cardall, Sec'y	189 41	
" 22, To Cash, A. J. Cardall, Special Appeal	56 50	
		$450 38
July 11, By Expense Acct, Boston Eng. Co., Eng. and Electro Seal	3 75	
" " By Expense Acct., The Barr Press, Half Tone and Topic Cards	21 15	
" " By Expense Acct., Smith Premier Typewriter Co., Repairs	5 65	
" " By Expense Acct, Miss J. L. Ellis, Postage	4 78	
" " By Expense Account, R. H. Blodgett, Credentials	5 50	
" " By Expense Acct., O. G. Petrie, Postage	4 10	
" " By Expense Acct., Wallace Spooner, Circular Letters	3 25	
" " By Expense Acct., H. M. Fowler, Postage	21 94	
" " By Expense Acct., G. F. Sears, Postage	5 25	
" " By Expense Acct., E. G. Mason, Postage	14 70	
" " By Expense Acct., Mrs. M. G. Canfield, Postage and Printing	22 50	
" " By Expense, Salary Acct. (May 28 to June 30), Miss M. E. Greene	48 35	
" " By Expense, Salary Acct., Janitor, Randolph Parker, 2 mos.	2 00	
" " By Expense Account, A. J. Cardall, Sundries at Headquarters	11 80	
" 31 By Expense, Interest Universalist Publishing House, Semi-Annual Payment, 5 per cent.	24 33	
" " By Expense Acct., ONWARDS, July 5	22 00	
" " By Mdse. Acct., Postage on Slides and Photos for Historical Lecture, A. J. Cardall	1 25	
" " By Expense Acct., A. W. Tefts, Slides for Historical Lecture	37 75	
" " By Expense Account, H. M. Fowler, Slides for Historical Lecture	8 80	
" " By Mdse., Slides for Historical Lecture, A. D. Handy	6 50	
" " By Expense Acct., The Typewriter Exchange, Boston	3 00	
" " By Expense Acct., Albert Oatz, Badges	19 68	
" " By Expense Acct., S. H. Quint & Sons, Badges and Medals	78 00	
" " By Cash on hand	94 35	
		$450 38

MISSION FUND

July 11, To Balance on Hand	$284 46	
" 15, To Cash, Omer G. Petrie, Former Treasurer	74 98	
" 22, To Cash, A. J. Cardall, Sec'y	104 22	
		$463 66
July 31, By Cash on Hand		$463 66

ATLANTA BUILDING FUND

July 11, To Balance on Hand	$3088 55	
" 15, To Cash, Omer G. Petrie, Former Treasurer	7 76	
" 22, To Cash, A. J. Cardall, Sec'y	6 00	
		$3102 31
July 31, By Cash on Hand		$3102 31

AUNTY BROWN FUND

July 11, To Balance on Hand	$50 40
July 31, By Cash on Hand	$50 40

THE DEFICIT

The Treasurer begs to state that in opening a new set of books for this year he finds that the deficit amounts to $1942.95.

The increase over the reported deficit at the Lynn Convention is due to

Bills of last year remaining unpaid	$676 03	
Bills of last year reported unpaid at the Convention	173 72	
Increased Indebtedness		$502 31
Interest due Publishing House	24 33	
Interest reported due at Convention	22 25	
Increased Indebtedness		2 08
Mdse. Inventoried at Prospective (Retail) Value:		
Flags	$36 00	
Pins	56 00	
Monogram Stationery	12 50	
Junior Promise Cards	10 00	
Confessions of Duty	10 00	
	124 50	
Actual (Cost) Value of Above Mdse.	74 94	
Increased indebtedness		49 56
Increase of Deficit		553 95
Reported deficit at Lynn Convention		1389 00
Actual deficit July 11, 1899		$1942 95

Respectfully submitted,
LOUIS ANNIN AMES.

Receipts at Headquarters July 31 to Aug. 5, 1899

General Fund.	State Assessments	——	
	Junior Dues	——	
	Post Office Mission	——	
	Supplies & Miscellaneous	$6 15	$6 15
Mission Fund.	Two-Cents-a-Week	23 63	
	Aunty Brown	——	
	Atlanta Building	——	23 63
			$29 78

Our Young Folks

THE LAND OF ANYHOW

Beyond the Isle of What's-the-Use,
  Where Slipshod Point is now,
There used to be when I was young,
  The Land of Anyhow.

Don't Care was king of all this realm—
  A cruel king was he!
For those who served him with good heart
  He treated shamefully!

When boys and girls their tasks would slight
  And cloud poor mother's brow,
He'd say, "Don't care! It's good enough!
  Just do it anyhow."

But when in after life they longed
  To make proud fortune bow,
He let them find that fate ne'er smiles
  On work done anyhow.

For he who would the harvest reap
  Must learn to use the plow,
And pitch his tent a long, long way
  From the Land of Anyhow!

Union Signal.

KIPLING AT SCHOOL

It is generally conceded that in the lives of all men who rise to great distinction the influences which are brought to bear upon them during their earlier years leave marks which are never effaced, that in the boy is to be discerned much of the forthcoming man.

As in the case of Charles Dickens this appears also, in a measure, to be that of the foremost literary man of the end of the century, Rudyard Kipling, who was better known to the writer as simply "Gigs"—Gigs the irrepressible fellow, always in some harmless mischief, always playing off some joke upon either one of the masters or his schoolfellows, no respecter of persons, and not caring one jot what good or evil opinion those held of him with whom he came in daily contact.

And this trend of disposition was certainly inclined to be fostered by the environment in which Kipling found himself at the United Service College, Westward Ho, during the six or seven years between the time he left India as a child and returned to that country almost a man.

Shortly before his first arrival in England the United Service College had been founded with the principal object of educating the sons of civil and military Anglo-Indian officers at Westward Ho, North Devon, bordering on that romantic country made known to many readers by Blackmore's "Lorna Doone."

Whether it was that the authorities of the school considered it good policy in order to retain the hundred and twenty odd scholars they had already secured and to encourage others to join the college, not to enforce too strict a discipline, one cannot tell; but certainly the order maintained was decidedly lax, the boys being permitted to roam over the country in predatory bands, bird nesting and poaching for the love of the danger.

The whole life at the college was of a very rough and tumble description, which, looked at from a certain point of view, may perhaps have been a good one, as a lesson how to receive with equanimity any subsequent buffets of fortune. The cane was in frequent use, both on the part of the masters and the prefects, or upper sixth form boys, to whom the greater part of the out of school order was delegated, but which chastising the boys took very much in the way of a joke. The dormitories were long, bare, unheated rooms, perishingly cold in winter.

As an illustration of Kipling's behavior in class, there was a certain geography master who greatly favored the drawing of sections of the earth's surface, showing the mountain ranges, rivers, lakes, seas, strata, etc., and which were generally executed by his pupils on sheets of foolscap.

At first the master was contented with quite ordinary distances between two given points, as from London to Edinburgh, Paris to Berlin, and so forth; but gradually he came to lengthen them out to an alarming extent—Chicago to Timbuctoo, Cape Town to Moscow—which, while it embarrassed the rest of the boys, suggested a humorous idea to Kipling.

From somewhere or other he procured several rolls of wall paper, and then day and night with pens and brushes he labored diligently on a gigantic section, inserting men, birds, beasts, and fishes, trees—in fact, anything he could think of, which being at length completed to his satisfaction, Kipling calmly awaited the result of his joke.

When at last the geographical master called for that particular section, to his surprise and the amusement of Kipling's classmates, Kipling unwound his gigantic roll on the floor. At first it was evident that the master mentally debated the question as to whether it was a case demanding a public rebuke by the instant use of the cane, or commendation in its highest form by full marks, when Kipling's absolutely innocent expression of countenance decided him to adopt the latter course.

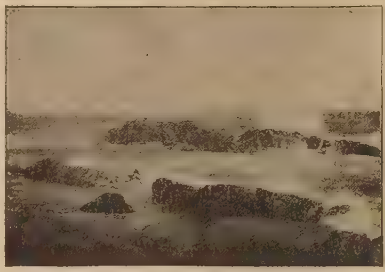
At the end of his college career Kipling left Westward Ho in the ordinary manner, and not, as has been recently stated, as a "runaway truant," having gained, in spite of his pranks and peculiar humors, the regard of his masters and schoolfellows, the general opinion being that he was an awfully clever chap—was "Gigs."—*Michael Gifford White, an Old Schoolfellow, in Journal of Education.*

ROUND ABOUT BOSTON

The Lynn delegates were well managed so as to see some of the charming places so accessible from the New England metropolis. Probably there is no great city that has such splendid electric car facilities. The cars are fine, the employees polite, and there is hardly any limit to the going, it having become quite a common thing to take a trip by trolley to New York. The trolley excursion has been systematized to perfection, and Mr. Robert H. Derrah issues a beautiful book, with maps and illustrations so that the guests of the city can see all to be seen at least expense and in greatest comfort. The pictures illustrating some of the scenes viewed by the Jubilee delegates are taken from Mr. Derrah's guide, which can be had at our Publishing House. The multitudes of our church people coming in October will want to "post up" on the things to see, and it is a pleasure to give them a taste of the feast that awaits them.

SUNSET FROM BAY

Sunrise and sunset at sea are unchanging spectacles. The beauty of the scene is enhanced if some boat, yacht or fishing schooner rides lightly on the waves.



VIEW AT ROCKPORT

Rockport is one of the old Cape Ann seaport towns, and here, at times when the storm howls in from the northeast, the waves pound on the rocky shore, the roar of the surf is heard, and the spray dashes over the rocks.

TUCKER LANDING, MARBLEHEAD

There is no more quaint and picturesque old town in New England than Marblehead. It is a favorite resort for tourists and its beautiful harbor is visited by thousands of yachts each year. The harbor is almost land-locked and affords a secure haven for the yachtsmen cruising along the coast.

* * *

THE United States Government proposes to issue 50,000 silver dollars in commemoration of the Lafayette Monument. Four designs are now under consideration. The first shows portroits of Washington and Lafayette. On the reverse is a view of the monument. The second has Washington on one side, Lafayette on the other. The third is somewhat like the second. The fourth design has portraits of Washington, Lafayette, Lincoln and Grant. — *Harper's Round Table.*

THE TOPIC SERMON

BY REV. MERRILL C. WARD

Topic. Sept. 3.

IS IDLENESS TO BE DESIRED?

A youth looked in a blacksmith's shop and saw the muscular smith blow his fire, then lift the glowing iron and swing his heavy hammer upon it as it lay on the anvil. Surely, said he, blacksmithing is the hardest work in the world.

Passing on he saw a nailmaker rapidly beating and cutting his heavy iron, and he exclaimed, Surely nail making is the hardest work in the world. During the day he observed many craftsmen at work. Finally he saw an idle man leaning against a fence. His clothes and his countenance had a much more worn expression than any of the workers. He looked as if the world was wearisome to him. He shifted from one foot to the other and tried to get some sport out of the passers by. Surely, said the youth, this man's occupation is harder than all the others. Idleness is the hardest work in the world.

Is idleness to be desired? Answer that question by asking others. Are soft muscles to be desired? Is a feeble brain to be desired? Is weak, executive ability desirable? Is it desirable to be unable to point to any achievement of our own in this world, so brilliant with human accomplishment? Is it desirable to be a mere parasite, to live in a house that other hands built, to eat food others' hands earned, to wear clothes others' hands wrought, to ride on the world's industry as a fly rides on a revolving wheel?

Can we enjoy, or even understand achievements when we never participated in any? Who would desire to lie idly dreaming at the foot, gazing up the mountain where happy climbers enjoy the eminence won by their energy? Who would drift on life's ocean, heat becalmed or wave tossed, exposed to every peril, certain that eventually its billows will roll over every boat which has no rudder of purpose and is guided by no star?

Thank God that in His wise world-economy, idleness can find few places, and decay soon removes it from these. Idleness is not even recreation, *re*-creation. In business, idleness is waste, contempt, bankruptcy. In a profession, it is defeat and degeneracy. In politics idleness is rum rule, ring rule, and robbery. Idleness in religion is empty pews, ignorant materialism or dogmatism, a poorly paid pastor, and a "played-out" church.

Spiritual idleness is the greatest weakness of the times. Religion has too many tramps, too few regular workers. An idle Lookout Committee is the greatest weakness throughout our Unions. An idle missionary spirit means there will be no church built at Atlanta this year. An idle disposition towards Christian Citizenship means that our Unions will lose their splendid prominence in this department of Christian work, and society will lose the good we might easily do.

I am aware that this sermon is sadly negative; but idleness is positively negative in every way. In all animate and inanimate nature everything serves something else. Every atom is vibrating with powerful influence on every other atom. Only man is permitted to choose so low a level as idleness. The life that is in touch with God (love) will be carried into a hundred ways of service to its fellowmen daily. He who so works and loves alone finds the blessedness of rest. He alone drinks the waters of the spiritual life. He alone who doeth the will of his Heavenly Father will know of the doctrine and have that faith and peace which makes life truly rich.

"True worth is in being, not seeming;
  In doing each day that goes by
Some little good deed, not in dreaming
  Of great things to do by and by."

ONWARD

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

TRUE GREATNESS

"The search after the great," says Emerson, "is the dream of youth, and the most serious occupation of old age. We travel into foreign parts to find his works,—if possible, to get a glimpse of him." We are not so much interested in ideas as we are in the embodiment of those ideas, and men—those men who are or have been great leaders—are the embodiment.

But the thought suggests itself, "What is the cause of this admiration, and what constitutes greatness?" As to the first section of this question, we might as well ask what causes men to admire beauty, or music, or eloquence. God has made these things objects of his admiration, that is all. As the Divine Being has made it a part of our nature to love, and has given us objects to love, so has he made it natural for us to admire certain qualities in human nature, and has placed in the world persons possessed of those qualities as objects of our respect and high regard.

Courage

As to what constitutes greatness, it seems to us there are three chief and absolutely necessary attributes. The first is courage. There can be no success without bravery—not reckless daring, but that resolute facing of all obstacles which would prevent one from attaining a desired end. Even physical prowess is not unworthy of some esteem though not invoked in the noblest cause. To the resolute will, indomitable energy and courage of Alexander and of Napoleon must be attributed their victories and the positions which they hold among the world's leaders. Of the latter it has been well said that he accomplished marvelous things through the mere force of such virtues as punctuality, personal attention, thoroughness and courage, and we cannot doubt the chief of these to have been courage. So, too, courage was the chief virtue through which the Cæsars, Constantine, William the Conqueror, and many others have won a place in history.

Courage, however, is required in more than one form of leadership; it is as necessary to the prophet, the reformer and the statesman, as to the warrior. The great man is great simply because he is superior to the majority of his fellowmen. If he is superior, then he is different, and to be different from the bulk of our fellows, and to emphasize that difference is usually to invite antagonism from the world at large. To meet this antagonism is bravery, ofttimes a nobler and grander bravery than that required upon the field of battle. Many a man has dared the carnage of combat who had not the courage to face the ridicule and contumely which attends the championship of an unpopular cause. Courage, wherever found, whether physical or moral, is honored, and, *in itself*, is always honorable.

A High Aim

But the greatness of those who base it upon courage alone is not of the highest type. There is a second quality which, added to bravery, gives a still more admirable man. This attribute is *a high aim.* Means and methods are only glorious when the ends which they are to subserve are glorious. The path may be interesting, but we travel it in order to reach a given point, and the destination is of far more importance than the way by which we are to reach it. So, even a good quality inspired by a wrong motive may become vicious. The motive decides the moral standing of all our acts. Even religion, grand as it is in itself, if made to subserve unworthy or private interests, is made an instrument of harm and not of good. "The end never justifies the means," we are told, and equally true is it that the end is not justified by any means which may be employed to accomplish it. With the two, however, a good motive and a pure method, there are certain to be good results. And those whose fame causes us to love as well as admire them, are the men whose deeds were in the cause of right, as well as their acts performed in the spirit of bravery. When we compare the lives of those who lived and labored for their own interests alone, dominated by no passion to aid their fellows in the continuous battle against the evil forces of nature and the evil habits and consequent sorrows of men, with those who have devoted their energies to the advancement of the race and the amelioration of its afflictions, then we recognize the vast difference which exists between a real hero and a brave self-seeker. Such was the difference between Bonaparte and Washington, between Charles the Fifth and Gustavus of Sweden, between Pharaoh and Moses.

The Spirit of Self-Sacrifice

And this leads us to the thought that the second attribute when combined with the first is almost certain to produce the third: namely, the spirit of self-sacrifice. Through the exercise of this spirit has come much of the good which exists in the world to-day. It is a law of nature that through the sinfulness of others men must suffer, but the choice voluntarily of that suffering in order that others may be benefited, is not common to all. Yet this is the grandest privilege which God has offered to man. From the beautiful exhibition of the parental love of an animal when it gives its life for its young, to the mighty and all-hallowed sacrifice of the noblest and best of mankind, self-sacrifice is the crown mark of an unselfish nature. And through it we have gained a new sense of the nobility of mankind in its highest type. This spirit, even when manifested in devotion to a wrong sense of duty, is noble and inspiring. Sacrifice for others has a bright as well as a dark side, though it be through ignorance, or superstition, or false ideas concerning the Divine Being. We have often heard Dr. Rexford, now of Columbus, O., make use of the following beautiful illustration. It is said that the Indians who dwelt on the banks of the Niagara were wont to place the fairest maiden of their tribe in a frail canoe and set the slight bark off into the river to be seen no more after plunging over the seething falls into the fierce rapids below. This was a heathen rite for the propitiation of Manitou or the Great Spirit. As a rite it was horrible in the extreme, but on the part of the victim the ordeal was not without a redeeming feature, for this maiden giving her life in the very midst of its beauty and youth for the supposed benefit of her tribe, is an example inspiring and grand. Notwithstanding the barbarity of the act, there is something in the heart of every man which does homage before that untutored child of the forest, which rejoices that human nature, weak and cowardly ofttimes, at other times has risen to so sublime a height.

And this characteristic has been marked in all the noblest and the best men of all ages. Every true religious leader has possessed it as well as every patriot and every martyr. The Christian Church owes its existence to the combination of noble aim, courage and self-sacrifice, and it is the suffering of her followers freely for her sake that above all else, save the suffering of the Master himself, marks the Church as divine. Is not Christianity more sacred because of the dark scenes through which her early Christians were obliged to pass? Would not something be lacking, something which is beautiful, something which is sublime, something which makes even the Gospel of Jesus dearer to us, if those same dark tragedies had not taken place, if those stones in the temple of God had not been cemented together by the sufferings of her followers and her altars wet with the blood of her disciples, slain that she might become powerful? And to-day the names which are above all other names are those of the founders of the Christian faith, and *the* name which is far, far above every other is that of him whose whole life was moulded on these principles of which I have spoken and was sacrificed in accordance with them. Could there be diviner example? That which was noblest and of most merit in our Saviour must certainly be divinest and best in us.

Such is true greatness, in the prince or in the peasant, in the warrior or the priest, in the world-renowned or in the humble man whose little sphere of usefulness is bounded by the confines of the village in which he lives. Not all truly great men are famous; many of the greatest among them, according to the standard of Christ, are little known, but God knows—and that is enough. Who would not live so as to be great in His sight?

INNOCENCE AND VIRTUE

In bewailing the existence of evil in the world and the extent to which it holds dominion over the human race, many good Christians fail to take into consideration one very luminous fact; namely: that, if there were no evil to resist, the very purpose for which men are placed here, that of training them morally and spiritually, would be defeated. If the earth were still a Garden of Eden its inhabitants, however innocent they might be, could not be strong and virtuous. This were a dull existence if there were no temptations to battle against and overcome and no moral victories to be gained. A simple, child-like ignorance of sin may be beautiful but it is not noble, and under changed conditions it is often not continuing. One may learn all the motions of swimming but he never appreciates the use they may be put to until he tries them by actual experiment. So a man may apparently know what it is to be virtuous, but he never proves himself until he has battled against the breakers of temptation in the ocean of life and has not been overcome. Innocence and virtue are often confounded, but they are as widely different as were the purity of Adam before he learned the nature of sin and the purity of Jesus Christ after he overcame sinful inclination in every form. In a child who has not yet arrived at the age of self-control, innocence—that is, simple ignorance—is desirable; in a man, it is a misfortune; he should be virtuous, and to be virtuous he must have met and withstood temptation.

BUSINESS METHODS IN THE UNION

Mr. Wilkinson's comparison of the Union to a department store, which he develops in his article on "Business Methods in the Union," is unique and suggestive. In all branches of Church activity, the Union included, there is a tendency to neglect the practical side of the work. Church finances are often administered in a way which would ruin a business house in a year, and then the people wonder why they are forever confronted with a deficit, or else find a supposed reason for said deficit in the minister's "lack of drawing power," the bad location of the house of worship or the plainness of the building. The large deficit in the finances of the Central Union, as reported by Mr. Ames, the new treasurer, in last week's ONWARD, is the penalty of adopting and continuing a policy for some years which called for a larger financial expenditure than the receipts of the Union would warrant. It was simply a well-meant mistake, for which no one in particular was responsible, and in the carrying out of which the officers of the Union obeyed the will of the various Conventions which adopted and re-affirmed the policy. The one great hopeful feature which enables us to contemplate the situation with equanimity is, that the outlook for the future is that henceforth the receipts will largely exceed expenditures, with the result that the deficit will sooner or later—we trust within two years' time at the longest—be completely wiped out. The splendid endorsement of the "Chicago plan" at Lynn was well-merited. We were bitterly opposed to its adoption, but we were defeated—for which fact we are most devoutly thankful. There is an old saying: "Wise men sometimes change their minds; fools never." We have changed our mind; therefore . . . But we leave our readers to make their own deductions from the above-stated premises. Modesty forbids our doing so.

HELPING THE minister is one of the offices of our members. It may not be possible for us to go into the pulpit and preach, but if we are always in our place in the church every time the minister rises to speak, if he comes to have a feeling of confidence in our presence, we will contribute to his efficiency. Preaching is surrounded by habits of thought. There are some men who cannot preach unless they can hold on to a certain button of the coat; others who must toy with a ring. Foolish things, no doubt, but influencing to a great degree, and if these foolish things have such influence over the mind, how much more must the presence of certain people in certain places inspire the speaker. If there are twenty members in your Union, be sure that the minister can have the inspiration every Sunday of seeing those twenty members in their places at the morning service. There will come to him such a sense of confidence that he will preach with such power as he never before knew. Let him hold on to you rather than the button!

BUSINESS METHODS IN THE LOCAL UNION

BY H. H. WILKINSON

The importance of applying business methods to the work of our Unions cannot be too strongly emphasized or too often expressed. Success in any business depends to a great extent upon the system which directs it; the more perfect the organization, the better the results will be. This is equally as true of religious societies as in the commercial world. The high state of perfection attained by our prominent Unions, and the work which they are doing, are an evidence of this fact. It is far easier to do things systematically than otherwise, and it is really surprising how much more can be accomplished by intelligent effort than by hap-hazard methods.

Just look at the business world for a moment. Take the retail store where you are in the habit of dealing. If you want dress goods, you go to that department, or if you want linings, or muslins, or books, or china, (speaking of department stores, now) you know that you will find each of them in their respective places, you can go there at any time, day after day, and it is always the same; you buy your goods at the counter, and leave your address, and they are delivered at your home the same afternoon; or if you live out of town, and order by mail, you receive practically the same attention as if you had bought in person. Nothing new about that, did you say? Certainly not. That's what all the up-to-date stores do now. And we expect it, of course. Did you ever think what a wonderful piece of machinery this system is? every wheel fitting into its place and all running in perfect harmony. And yet it is all very simple, after all. Every man has something to do, and he does it, under the supervision of a manager or the "boss." Every buyer is responsible for his own department. Each day the account of sales and purchases is made up, so that every morning the firm knows by looking over the reports whether they are ahead or not.

A Religious Department Store

Now let us consider our Union as a business house, with Universalism as the stock in trade. First, there is the firm, the president and vice-president. The senior partner, as is usual, does all the work, while the junior looks on, expecting, however, to fill his partner's place, some day, and preparing himself for it. The employees consist of the chief clerk, (the secretary) and the bookkeeper (the treasurer.)

Now we come to the department heads, first, is the very best department, (the devotional committee) particular care is exercised in selecting the buyer (?) for this department, for we know we have made our reputation by handling only the very best goods of this kind in the market. Therefore we want a man who is thoroughly familiar with his business, and one who will place the goods before the public in the very best manner.

The next is what we might call the "notion department," (the social committee.) We keep quite a variety of articles, here, some staple, such as debates, books, Shakespeare, Longfellow, etc., or Scott, Irving and a few other well known makes; also a few novelties, such as charades or entertainments, or sketches. The people want them and we must cater to the demand.

These are the principal departments for the sale of our goods. But we must have a mail order department (the Post Office Mission) however, for people who can't get "to town." If we treat these outsiders with the same courtesy as we do those who come in person, some day they will come in and see what kind of a store we have. Then we have the advertising department (the lookout committee.) Not only must they look on the outside for people, but when the people come, they must see that they are properly taken care of. And when some of our regular customers (?) are sick, or maybe begin to deal with some other store, they must go after them and bring them back.

A Trade Paper

Our store also publishes a trade paper in connection with other stores in different parts of the country, and it is such a valuable advertising medium that every one wants it, consequently we can sell it very cheap. Every live store should have a man in the subscription department.

We also have a department which we induce all our customers to patronize. It is in the nature of a club. Its dues are two cents a week and the money is used for building other stores in parts of the country where there are none. Our customers are so pleased with the establishment in their own town that they want every one else to enjoy the same kind of goods.

Official Responsibility

The department heads all make a report to the firm twice each month. In some stores, a report is made only once a month, but twice is better, as it enables the firm to direct the business better. The chief clerk takes these reports, which are in writing, and after indexing them pastes them in a scrap book, so that at a moment's notice he may turn to a report for any department, for any day. The bookkeeper keeps an accurate record of the money he receives and from whom he receives it, so that there can be no error.

By making each man responsible for his own department, the work is systematized. It would be impossible for the senior partner to attend to the details himself. He is the directing power, and it keeps him busy doing that. In regard to buying goods for the store, he should never think of placing an order unless he has the money in bank or knows it will be there when the bill is due. The credit of the establishment must be maintained.

There are regular expenses which must be met which might be charged up under the head of rent. The amount is regulated by the number of employees, and is twenty cents a year for each, payable monthly. This we send to the owner in Boston. In addition, we must pay a smaller amount to an agent in our own State. This we may call a commission. There are many other things of which we might speak, but these are the main ones.

How do you like the idea of our Department Store? Did it ever occur to you in this way before?

The Secret of Success

The whole secret of success lies in having a committee for each line of work, and having it do thoroughly that for which it was appointed. Perhaps, without exception, our Unions have enthusiasm, and the interest of the Church at heart. A large membership isn't necessary to success; in fact, the Unions which have accomplished the most are those whose membership has not been as large as the average. What is wanted is organization to direct our energies with the least possible loss. Do not subordinate the religious nature to the material, but use the latter as a means of enlarging the scope of the former. Make the devotional meetings interesting and helpful, and you will have a good foundation for your success.

In your relations with the Central and State officers, be as much assistance as possible. Answer all their letters promptly, and what is better still, pay your assessments (monthly if possible), and pay them in full each year. The same rules which govern success in the local Unions apply the State and Central Unions as well. There is one thought we should keep in mind, and it is easily remembered. "We always can do what we think we can do." Apply it to your Union work this year, and the Convention of 1900 will be as much more of a success than Lynn '99 was of any of our former yearly meetings.

Philadelphia, Pa.

AN ACTIVE JUNIOR UNION

The Junior Union of Mt. Vernon, Ill., was organized Thursday, June 8, 1899, at the residence of Mrs. South, and officers were elected as follows: President, Elva Dickerson; Vice President, Alice Spiece; Secretary, Louisa Dulany; Treasurer, Margarette Kattner; Organist, Octavia Wells.

Nine devotional meetings and three business meetings have been held Thursday afternoons at the residence of Mrs. South, the average attendance being six members to a meeting.

Sixteen visitors have at different times attended the devotional meetings, among them being several members of the Senior Union.

Collections have been taken at each devotional meeting, and all the money that is collected in this union is held for the purpose of helping to build the church.

Seven bouquets have been distributed by the Flower Committee among the sick of this city. Some of these have been taken to members of the parish of our church organization. Two "mite socials" have been given by the Social Committee. The first of these was attended by twenty-two children, the receipts being thirty-seven cents. The second social was attended by fifteen children, the receipts being twenty-five cents.

The superintendent and assistant superintendent have been present at every meeting and social; also the secretary and treasurer and two of the members have not yet been absent from roll call. This is the work of two months, with a fair prospect that the interest of the children will continue with the work.

The receipts of the "mite socials" are to be added to the collections. In this manner the union is preparing to subscribe as much as can be raised for the church building fund.

KEEPING THE BOYS

BY REV. C. E. LUND

As every pastor and educator knows, the problem is how to interest the boy. My answer is, through his human nature. The young men had all graduated from the Sunday school when I came to Orono, Me., in 1897. A few still attended church and the Union meetings, although taking no part. A class of boys from twelve to fifteen years of age still came to Sunday school, forced by their parents to attend, although making weekly objections. Through the Pauline Brotherhood this is changed. They are now my loyal helpers and friends. We applied for a charter to Superintendent Conklin, of LeRoy, N.Y., naming four boys as charter members. These four and myself initiated the others. The ritual as I had known it at Canton would not apply to these boys, so taking its idea of Paul's life I wrote out three degrees, "just like the Masons," the boys say.

Our first degree deals with Paul's conversion. We use quite a little realism to make it effective to the candidate, and the fun attached to it interests the boys. After the ceremony of each degree I give the lecture and make the application. In this degree, as in the others, the boys pledge loyalty to the church upon bowed knees and with hands upon the Bible.

The second degree deals with the fugitive Paul and the hated Jews who followed upon his track, and his rescue by the Christians. "It makes cold shivers run down my back." was one candidate's remark, but it is the secret of boys' interest; their physical nature is being stimulated.

The third degree is *the* degree among the boys, and its advent is hailed with delight. Paul's conflict with life's temptations is exemplified before each altar; the temptations of profanity, tobacco, bad literature, evil companions, all have their appropriate symbolism, which the candidate will not soon forget. Then the candidate is next introduced to the dragon Liquor, and his acquaintance is anything but agreeable; and one remarked, "You bet, I'll never drink." Then comes the climax of Paul's shipwreck, and the hard knocks of life are made quite real.

A helping hand is extended, and the circle made complete, when the brother is knighted with the implements of Christian warfare, as described by Paul. We meet semi-monthly, and after the business and initiation—for there is always a candidate in waiting—we have a talk on natural history, or literature, or enjoy a social time. We meet at 7 o'clock P.M., and close at 8 30

A base ball club has been organized, and four games have been played and won.

The boys are now good parliamentarians, and work their ritual with evident pleasure. Their parents report a decided improvement in their manner and moral tone, and their interest in all affairs is keener.

They reveal themselves to me unconsciously, and I thus know how to reach the weak sides of their characters in the lectures given, and help them to manhood's true estate.

The Pauline Brotherhood for the boys, and a King's Daughter organization for the girls, will help to interest the young. Try it.

Orono, Me.

A MUSICAL EVENING

The middle of the evening will be occupied with an open parliament on Christian Union music and the duties of the music committee. The committee should provide a lot of bright questions beforehand, and scatter them among the audience. Get a sparkling, practical Christian Union musician to lead this open parliament.

As an object lesson, choose half-a-dozen well known hymns and have them sung by the audience, each of them being prefaced by a story connected with it, told by a different Unioner in each case. Butterworth's "Stories of the Hymns" is one of many good collections of these stories. So is "Hymns That Have Helped." (Doubleday & McClure, New York.)

Get a skilful leader to show, by using the audience as a class, how it helps the music to sing the hymns in new ways now and then, as, the men one stanza and the women the next. Try reading a hymn in concert before it is sung. Exemplify, in this way, some of the many methods described by Mr. Wells in his United Society pamphlet, "Christian Endeavor Grace Notes."

Themes for addresses, which may well be given by musically enthusiastic pastors: "Singing the Gospel" (instances in which singing has led to better lives); "Some of Our Hymn Writers" (short and chatty sketches of the most interesting events in the lives of our great hymn-writers); "Your Voice for Christ" (how Christian Union singing may help on the Kingdom).

There may be one or two solos, but the most of the singing—and of course there should be much of it—ought to come from the audience.—*Adapted from Christian Endeavor World.*

NOTICE

In furtherance of a missionary effort, the undersigned wishes the name of every Universalist in the territory lying south of Burlington county in New Jersey, in the State of Delaware, along the eastern shore of Maryland, and also in the counties of Bucks, Montgomery, Chester, Delaware and Lancaster in southeastern Pennsylvania. Kindly send names at an early date to

REV. THOMAS BUTLER,
2108 *N.* 20*th St., Philadelphia.*

"GUIDE TO METROPOLITAN BOSTON," "UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 29 cents to the Publishing House and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest, finely illustrated. Order copies and read up and during the summer lay out the Trolly Trips that you want to take.

Take your part with the perfect and abstract right, and trust to God to see that it shall prove the expedient. —*Wendell Phillips.*

Wrong ever builds on quicksands, but the Right
To the firm centre lays its moveless base.
—*James Russell Lowell.*

By flight alone we cannot overcome, but by patience and true humility we become stronger than our enemies. —*Thomas a Kempis.*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

SEP. 10. MUSTARD SEED. Matt. 13: 31, 32.

SCRIPTURE LESSON.—Prov. 30: 24–28.

PRAYER:

Our Father: In gratitude and love we gather around thy altar. We thank thee for the privilege of living and being part and parcel of the moving force that, in the dispensation of Thy providence, shall help to make this earth, some day, like Thy kingdom above.

Our Father, we thank Thee more and more as the years come and pass away for the teachings and life of Christ. As we know more of human life, realize more fully its powers and possibilities, we begin to learn more of the great debt we owe to Him who taught in Galilee. We thank Thee that He taught in simple language so that he who runs may read and understand. We thank Thee for the parables. May they come to us as to the disciples of old as an inspiration and a help to better living and serving. May the life of Christ mean more and more to us in its love and fullness until it becomes the one divine reality in all the universe. In all our searching after wisdom may we seek most earnestly for the Christ spirit. Amen.

SUGGESTIONS.

I. What is a parable? Wherein does it differ from other illustrations?

II. What particular lesson did Christ teach His followers by the parable of the Mustard Seed?

III. What lesson did it teach to the early Christian church?

IV. What is its encouraging lesson to our own church?

V. How does this parable illustrate growth of the spiritual life?

SUGGESTIVE HYMNS.

"Building for Eternity."
"Sow in the Morn Thy Seed."
"The Harvest Fields so White."

DAILY SCRIPTURE READINGS

MONDAY. Gal. 5: 9.
TUESDAY. 2 Tim. 2: 15.
WEDNESDAY. Acts. 11: 19–26.
THURSDAY. Luke 13: 18–22.
FRIDAY. Song of Solomon 2: 15.
SATURDAY. Acts 19: 20.
SUNDAY. Micha 5: 22.

QUOTATIONS

For the great law of nature is, let every one become all that he was created capable of being.—*Carlyle.*

"Look upward and onward. We learn to climb by keeping our eyes, not on the valleys that lie behind but on the mountains that rise before us."

"When Paul talked of the gospel going to the whole world, it was only a little world he had in mind but the Spirit which spoke through him meant the world of our modern geography."

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer Heaven.—*Dean Stanley.*

Great battles are really won before they are actually fought. To control our passions we must govern our habits and keep watch over ourselves in the small details of every-day life.—*Sir John Suffock.*

The way to fill a large sphere is to glorify a small sphere. There is no large sphere; you are your sphere; the man regenerated and consecrated is the lordliest thing on earth because he makes himself so. -*Edward Braisbie.*

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed which will spring up in everlasting beauty; not only in our own lives, but in the lives of those born after us.—*Spurgeon.*

The course of life is a thousand trifles, then some crisis: nothing but green leaves under common sun and shadow and then a storm or a rare June day. And far more than the storm or the perfect day—the common sun and common shadow go to make the autumn rich. It is the "every days" that count. They must be made to tell or the years have failed.—*William C. Gannett.*

Rugged strength and radiant beauty
These were one in Nature's plan.
Humble toil and heavenward duty—
These will form the perfect man."

"Though the soil be scant and sandy
And the rocks be thick and keen
With the hand of fate sow broadly,
Some stray soil may be unseen.
This may nourish seed sufficient
To bring harvest time around
And the hand of thrift may garner
From the uninviting ground."

The mustard seed is a tiny seed but from it, in the Eastern countries grows a plant so large that the fowls of the air lodge in its branches. In our own country the growth is large in proportion to the size of the seed. The parable is a beautiful one. "I can do so little," we say. Often we add, "So I will do nothing." But the deed of smallest quantity wrought by loving hands from a heart tender and true is the divine spark, kindling flame after flame of noble aspiration and persistent endeavor until the blaze of their fire shall encircle the world from pole to pole.—*Hannah Jewett Powell.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

SEPT. 10. CARE FOR OUR BROTHER. Gal. 6: 2; Rom. 12: 20–21; Luke 10: 30–37; Ruth 2: 11–12; Luke 18: 22; I John 3: 11; I Peter 3: 8–11.

Unselfishness is one of the most beautiful traits of human character. Unselfishness is always accompanied with thoughts for others. Selfish people think of themselves and the narrow sphere in which their own lives revolve. Unselfishness seeks not its own. There are today in most of our large cities what are known as social settlements. There are homes in the poor portions of the cities where live educated and refined men and women who spend all their time in helping the unfortunate. They have day nurseries and kindergartens for little children, study classes for boys and girls, and mother's clubs; they seek to do everything which may uplift and bless. At the time of our Chicago convention, many of us visited Hull House which is one of these centers of usefulness and hopefulness in the most thickly settled portions of Chicago. About a dozen devoted women live there whose whole time is spent in doing good.

These residents as they are called are caring for their brothers and sisters in the truest sense. They see in every man and woman, a child of God. They recognize all to be members of one great family and that those whose lives have been especially blest, are in duty bound to help others. They are good Samaritans who are living up to the high measure of the law of love as Jesus declared it. Now we may not all be able to live in the very poorest parts of great cities, but everywhere there is some human need which must be relieved. We can all of us be good Samaritans in our homes, in our daily living. We can all show care and thought for those about us, can all help fulfil the Golden Rule.

QUESTIONS

Who is our brother?
Tell about the good Samaritan.
What is the Golden Rule?
Why should people be unselfish?
Why should fortunate people be especially helpful?
How can boys and girls help others?
Should we wait for big opportunities to do good and neglect the small ones?

QUOTATIONS

LESSON SONG

Leader.—Who is my neighbor?
Junior.—It is Johnnie McGray,
Just over the way;
Together we study day by day,
And have frolic and fun
When our lessons are done;
In counting my neighbors, he surely is one.

Leader.—Who is my neighbor?
Junior.—'Tis Kitty McNally,
Who lives in the alley,
Where sorrow and sinning do constantly rally.
A hand I must lend her,
And blessings must send her,
And try from all trouble and shame to defend her.

Leader.—Who is my neighbor?
Junior.—He lives the seas over;
He's "rolling in clover,"
Or perhaps has not clothing his body to cover.
I never may know him,
But good will I owe him,
And God is our Father—this, too, I must show him.
—*Selected.*

DAILY HELPS FOR JUNIORS

SUNDAY. Where you are God bids you shine
Part of his supreme design;
His wise purpose do not mar!
God hath placed you where you are.

MONDAY. Let gratefulness be on your tongue and in the heart as well.

TUESDAY. Love is the sweetest sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

WEDNESDAY. The world's greatest benefactors have been those who were not afraid of being laughed at.

THURSDAY. There's something to be thankful for today and every day.

FRIDAY. If the time we spent in dreaming of tomorrow were spent in making today richer and more beautiful, there would be little room for discontent.

SATURDAY. Find out what God would have you do
And do that little well,
For what is great and what is small
'Tis he alone can tell.

◆

Consciously and unconsciously each intelligent being makes a choice at every turn, either fulfilling or outraging the higher law of his nature, either entering into or refusing fellowship with God.—*John Watson, D.D.*

He who knows when joyful hours are best,
He sends them as he sees it meet:
When thou hast borne the fiery test,
And art made free from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.
—*Neumarck.*

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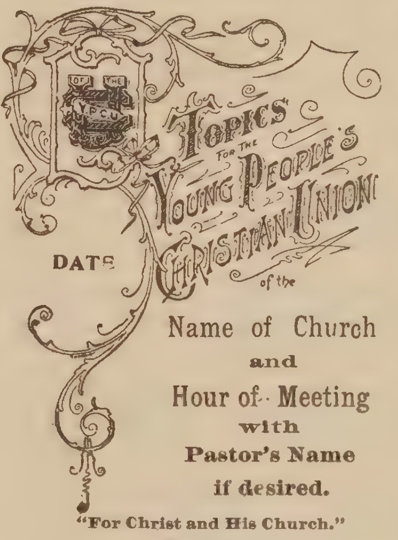
Receipts at Headquarters to Aug. 7-12 1899

General Fund.	State Assessments	——	
	Post Office Mission	——	
	Junior Dues	——	
	Supplies & Miscellaneous	$7 71	$7 71
Mission Fund.	Two Cents-a-Week	14 80	
	Aunty Brown	——	
	Atlanta Building	——	14 80
			$22 51

NEW SIX-MONTH TOPIC CARD



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DATE
Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.
"For Christ and His Church."

Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

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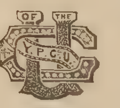

Senior Y.P.C.U. Pin Solid Gold $1.00
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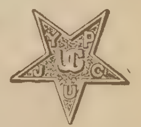

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Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

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Active, per dozen,	10 cents
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◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

A CHILD OF SEVEN

All the bells of heaven may ring,
All the birds of heaven may sing,
All the winds of earth may bring,
  All sweet sounds together;
Sweeter far than all things heard,
Hand of harper, tone of bird,
Sounds of woods at sundown stirred,
Welling water's winsome word,
  Wind in warm, warm weather;
One thing yet there is that none
Hearing ere its chimes be done,
Knows not well the sweetest one
Heard of man beneath the sun,
  Hoped in heaven hereafter;
Soft and strong, and loud and light,
Very round and very light,
Heard from morning's rosiest height,
Where the soul of all delight
Fills a child's clear laughter.
Golden bells of welcome rolled
Never forth such notes, nor told
Hours so blithe in tones so bold
As the radiant mouth of gold
  Here that rings forth heaven.
If the golden-crested wren
Were a nightingale, why, then,
Something seen and heard of men
Might be half as sweet as when
Laughs a child of seven.

—*Algernon C. Swinburne.*

◆

Contributed

A STORY OF THE CARDINAL BIRD

BY ARABELLA WARD

I was spending part of the summer among the hills of New England. The house lay in the centre of a great field, at one end of which ran a stream, hidden by a thick wall of trees and bushes. On the further side of the stream was a mossy path, along the edges of which grew the pivel-weed, and now and then a cardinal flower and white alder. Along this path I used to walk every day with my dog Hiro, diving deep into the fragrant silence of the woods, that was broken only by the gurgle of the stream, or the faint twitter of new-born birds.

One morning I had thrown myself upon a bed of moss and lay watching the tad-poles and the gnats as they chased one another among the ripples of the stream. Hiro was beside me, his head on his paws, his eyes blinking drowsily at what he looked upon as the stupid play of the tad-poles. He had evidently forgotten his daily pastime of chasing stray cats and small dogs!

Suddenly a violent whirring in the tree overhead caused me to raise my eyes. On a projecting branch, half hidden among the thick leaves, from behind which she was striving to see me, stood a Cardinal mother-bird, in great agitation because of my presence. After peering at me for a moment or two without any apparent notice on my part, the bird disappeared. An instant later the leaves directly above me parted, and a sharp cry told of her nearer approach.

I looked up in surprise. There could be no doubt as to her meaning. I was not wanted. I was intruding and I was being duly scolded. Each note was a reprimand, sharp, to the point. I waited a few minutes. The scolding continued. Then I took the hint.

"Come, Hiro," I said, "We are not wanted. Let us go."

The dog rose reluctantly, stretched himself, gave one indignant glance at the still screaming bird, and followed me slowly down the path.

The frightened notes ceased. I walked a short distance. Then I sat down a second time; but no sooner was I comfortably settled than the scolding began afresh, this time louder and from a nearer point. I had been followed. The bird had hopped from branch to branch, until frantic with rage, she stood over me threatening.

Again and again I changed my resting place. It was of no use. The bird still pursued me, giving forth her short, shrill cry.

At last I could stand it no longer. Hiro, too, was growing weary. It was a little too much to be driven away by a bird, he probably thought. He did not realize, perhaps, that both he and I are of the race that seeks to destroy the singers of the woods.

But the Cardinal Bird knew it, and not until we had crossed the stream and gained the deep grass of the meadows did she cease her crying.

"Hiro!" said I shaking my head. "Hiro, that is a wonderful Cardinal Bird. She knows almost as much as the one from Kentucky, doesn't she?"

Hiro made no reply, but I saw that he held his head high and that he walked with a much prouder step than when we had first set out. Dogs, as well as people, have their thoughts, and Hiro was thinking.

◆

God ever works with those who work with will.—*Æschylus.*

Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

THE FOOLISH WEATHER VANE

Once there was a village by the sea. Every house in the village looked just like its neighbor. The houses were all built in a row, a little back from the beach. Here lived the good fisher folk, who fished the seas and brought home many cod and mackerel, and sometimes a whale or two. Here lived the good fisher wives and the little fisher children, who played all day with the waves and the sand. What castles they built! What wells they dug!

In the village there was a church; here the people went on Sundays to hear about the good All-Father who watched over them as they worked.

On this church there was a steeple, and on the steeple there was a weather vane. It is with this weather vane that we have to do.

The weather vane and the winds were great friends, and worked together beautifully for the fishermen.

You see, when the wind came racing down from the north, it would shout as it passed, "Turn north, friend weather vane;" and the weather vane would turn and face north. Then, perhaps, the south wind would come whispering along, and the weather vane, turning to meet it, faced south.

And so it worked each day and hour, turning a friendly face to every wind that blew. It was very faithful; and the fishermen always came out in the early morning to learn from it the news of the sky before they ventured on the sea.

But, I am sorry to say, one day this foolish bit of gilded tin got into its silly head the idea that it was not always going to do all the work; it was going to rest. It had been pointing first east, then northeast, and east, and again east. The rain had beaten on it for three days, until it was tired and sore; the fishermen could stay at home for three days more for all it cared, so it settled itself for a nap.

That evening the weather vane heard a sweet, musical sound coming nearer and nearer, and knew it to be the west wind singing in the tree tops.

But it paid no heed, and the wind came nearer; and yet the weather vane never moved.

"Woo-eather vane, woo-y don't you-oo turn?" asked the wind.

"I'm tired," snapped the weather vane; "I'm going to rest."

"Oh-oo-oo-oo-oo-oo, are you-oo-oo?" and with that the wind flew at the lazy weather vane and sent it crashing to the ground.

In the morning the fishermen came to their doors as usual. "Well!" they exclaimed, as they looked up to the clear blue sky and over to the dancing waves, "It's a fine day. Why, where is the weather vane?"

"I declare for it," said one old salt to another, "the wind has blown it down; what shall we do?"

"Why, look at the leaves, to be sure," said a fisherman standing near; and looking, they saw that all the leaves were turning their faces from the west, so the fishermen knew they might venture forth, and that they would catch a great number of fish that day.

And the silly weather vane—oh, how foolish it had been, when it found the fishermen did not stay because it was not in its place to tell them to go!

When the sexton came by and put the poor vane once more on the steeple, it said not a word, but faced west, and made up its mind ever after to try to do its part faithfully.—*Brewster's Song Stories for Children, American Book Co.*

◆

THE TOPIC SERMON

Topic. Sept. 10. Matt. 13: 31, 32.

THE MUSTARD SEED

In the course of a conversation with a bright young professional man not long ago, he remarked that the world is no better now, morally and spiritually, than it was nineteen hundred years ago. He would acknowledge, he said, that there is more superficial morality than there was then, that men are less inclined to exhibit their evil traits, but so far as real morality is concerned he did not believe there had been any advance; men are just as cruel now, just as impure, just as dishonest, just as selfish as they were then.

Of course my friend's remarks amounted to an indictment of the Christian religion. Practically he said: "Christianity has been a failure. After nineteen hundred years of the work and teachings of the Christian Church the ideals of its founders are as far from being accepted as they were when he first proclaimed them to the scoffing Jews." But was he justified in making such a statement? I think he decidedly was not. The wonder is, not that the world is so far from being Christianized, but that it has made such marvellous progress in the Christian life. When Jesus spoke the parable which serves as the text of these few remarks, his following was limited to a little handful of people, most of whom were soon to desert him. The man who prophesied the triumph of the gospel he proclaimed was but a peasant Jew, followed by a little company of other peasant Jews, yet he dared to declare that the truth he was teaching would be as a seed, small and insignificant apparently, but which should germinate, take root and grow finally into a great tree under the grateful shade of whose branches the once sin-stricken and fallen should find rest and shelter.

If we allow the Christian Church to stand for Christianity how wonderfully has that prophecy been fulfilled! The handful of disciples has increased to a mighty army almost too great to number. The banner of the Nazarene is the rally standard of hosts of people of every race, clime and condition, and the name of him who was once despised and rejected of men now stands above every name and is spoken with reverence by the most powerful of the earth's princes and potentates.

But the "kingdom of heaven" is more inclusive than the Christian Church,—that is, the visible Christian Church. Not all the Church is in the kingdom of heaven and not all the kingdom of heaven is in the Church. Wherever there is the spirit of Christ, wherever unselfishness, and kindness, and self-sacrifice, and brotherly love are manifested in human lives and dominate human actions, there is the kingdom of heaven. And the kingdom of heaven has increased as marvelously in the world as has its visible embodiment, the Christian Church. Notwithstanding all the sin there is in the world to day, all the crimes committed, all the vices indulged in, all the cruelties practised, he who declares that the human race has not advanced morally during the last two thousand years flies in the face of the facts of history. The Christian spirit is permeating every department of human life as never before. We still have wars, but the great nations have but recently sent their representatives to a conference of the powers to consider the problem of bringing about an universal and continuing peace. We still have cruelty and injustice, but when a poor Jewish officer without wealth or fame is persecuted by his superiors all the world clamors for the undoing of the wrong. We still have poverty, but every city, and almost every village, in civilized countries, has its charitable and philanthropic institutions for the assistance of the poor and needy. And all this advance in moral and spiritual life is due, I believe, to the influence of the Gospel of Christ. The philanthropies, the charities, the reforms of our time are but the branches of the tree which has grown from the little seed planted in the arid, stony soil of Judea less than two thousand years ago. Nor is it yet done growing. Every year finds it stronger, its branches more widespread and its growth thriftier. Who can doubt that the day is approaching when under its protecting boughs shall be gathered all the nations of the earth?

◆

TEN THINGS NEVER TO BE REGRETTED

Live a pure life.
Hearing before judging.
Thinking before speaking.
Harboring clean thoughts.
Standing by your principles.
Being generous to an enemy.
Stopping your ears to gossip.
Bridling a slanderous tongue.
Being square in business dealings.
Putting the best constructions on the acts of others.—*Selected.*

◆

"THE tallest man in his army," who accompanied the German Emperor in his visit to the East, is a grenadier named Chiemke, who is nearly six feet ten inches in his stockings.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

TRAGIC DEATH OF TWO PROMINENT UNIONERS

REV. HARRY LAWRENCE VEAZEY

The following letter from Miss Champlin, of Hartford, Conn., brings us the first intimation of the sad occurrence through which two of our best known and most active Union workers have recently lost their lives. The startling news will bring sadness to the hearts of the multitude of Unioners who had made the acquaintance of Mr. Veazey and Miss Calhoun at our conventions, particularly at our recent convention in Lynn, where both of them took prominent parts. Mr. Veazey's career was watched with special interest by our Union workers because, as is well-known, he was a member of the Harriman church before entering the Canton Theological Seminary, and his first pastorate was at Harriman and Knoxville. Miss Calhoun was one of the speakers at the Lynn Convention and was active in Illinois State Union affairs. Proper tributes to the memory of both these earnest and beloved Unioners will soon appear in ONWARD.

DEAR MR. MASON:

Has the sad news of the death of two beloved Unioners reached you?

Rev. Harry Lawrence Veazey, of St. Johnsbury, Vt., and Miss Ellen F. Calhoun, of Oak Park, Ill., were drowned at Morrow Camp, Greensboro, Vt., Wednesday, Aug. 16. Miss Calhoun was spending two weeks with Mr. Veazey's mother and sister at the lake. They went rowing Wednesday evening. Late in the evening people on shore heard Mr. Veazey shout and thought they heard a splash. Two men started out and found the boat with a shawl and hat in it two miles below the cottage. Up to Friday night no trace of the bodies had been found. Of course no one knows how it happened.

The whole affair is very tragic and it comes with a great shock to us all. It seems especially hard under the circumstances. Mrs. Veazey and her daughter are far from home among strangers, and as yet Mrs. Veazey has been unable to get word to Miss Calhoun's parents, who are visiting somewhere between New York and Chicago. Mr. Veazey was such a thoroughly good young man and earnest worker that he will be greatly missed.

It is a sad ending of our joyous summer.

Yours, LOTTIE M. CHAMPLIN.

Hartford, Conn., Aug. 20, 1899.

Miss Champlin's expression of sympathy for the bereaved relatives will find an echo in the heart of every Unioner.

* * *

SOME PEOPLE, under the pretense of being frank, are unkind even to the point of brutality. Frankness is a virtue when exercised in the right spirit, but it is never a sufficient excuse for wounding and outraging another's feelings. People sometimes pride themselves on stating their opinions in the bluntest and most offensive way possible, and then affirm that it is all due to their natural tendency to be outspoken, as though it were not possible to be at the same time both frank and honest and kindly and considerate. We often mislead ourselves with the idea that we are doing that which is commendable, when in reality we are cherishing and nourishing inclinations and traits of character which are by no means creditable. If what one has to say is truly disagreeable, a truly Christian person will make it as painless as possible, and unless there is good reason for it it will not be said at all. Somehow there are people in the world so morally warped that they find delight in wounding the feelings of those with whom they come in contact. Such a disposition is, to say the least, unfortunate; if cultivated it becomes a heinous and despicable sin. There is enough of trouble in the world, enough of misery and anguish and tears, enough of heartbreaking and sorrow, without the infliction wantonly of unnecessary pain.

* * *

THE STRICTEST observance of the artificial codes of fashionable society does not constitute a man a gentleman or a woman a lady in the true meaning of those much abused terms. It is not in the ball room or the reception room that the highest social graces are seen to the best advantage. Many persons who are fully conversant with and subservient to the arbitrary rules of etiquette prescribed for such places, under other circumstances, when they must be governed by their own sense of propriety, display their natural vulgarity. Gentility is not a matter of cravats, or styles in dress, or visiting cards, or erratic and affected speech, or assumed hauteur of bearing. Fashion's dictates with regard to these things are, unfortunately, as often in opposition to as in consonance with good taste.

* * *

OF THE many young people's religious papers which come to our desk, none is read with greater interest and appreciation than The Epworth Era, the organ of the Epworth League, South, of which the general secretary of that organization, the Rev. H. M. Du Bose, D.D., is editor. Dr. Du Bose is a stalwart Methodist, but he is at the same time a liberal-minded Christian man. His editorials are clean-cut and helpful, and in the exhibition of the spirit of Christian toleration and love leave nothing to be desired.

* * *

THE TOPIC SERMON for this week was received too late for publication and will be held over until the next issue. Meanwhile the topic of which it treats—"The Sunday School and the Union"—should be studied carefully and thoughtfully by the Unioners, especially in the light of personal experience. An article from the Christian Endeavor World, in ONWARD of Aug. 11, will be found interesting and helpful.

* * *

SAYS THE Rev. John Mason, a celebrated Eighteenth Century divine: "To render good for evil is God-like; to render good for good is man-like; to render evil for evil is beast-like; to render evil for good is devil-like."

THOUGHTS FOR THE QUIET HOUR

BY MARY DANFORTH DODGE

Christ came that we might have life, and the essence of Christianity is communion with Him who is Himself the Life made manifest. So close and vital must be this communion that Christ represented it as feeding upon Him, and called Himself the Bread of Life by which our souls must live.

In His wonderful last discourse with His disciples Christ tells us that without Him we can do nothing, but are as useless and helpless as a branch severed from the vine. Do we long to help the suffering, to rescue the sinful, to live as true followers of the Master? First of all we must have His life—the eternal life—pulsing full and free in our own hearts, and to have life we must have Him, for "he that hath the Son hath life." Then, indeed, shall we know the joy of service, since "he that abideth in Me, and I in him, the same bringeth forth much fruit." It was because Paul could say, "Christ liveth in me," that he became the mighty apostle to the Gentiles. It was because John leaned on the Saviours' breast that he, of all the twelve, looked deepest into the Master's heart of love. With Christ in our hearts, sharing with us His divine life, what may we not hope for, what may we not accomplish? For then our small efforts and struggles are lifted out of the sphere of uncertain, earthly endeavors, and become a part of Christ's own mighty work with its sure and glorious issue. Only as we have this life within us can we help others, or live rightly ourselves, for the life of God in the soul is the source of all power.

Unlike earthly treasures, this supreme possession is free, free as the air we breathe, or the sunshine which gladdens our eyes, "without money and without price." It is hard for us to believe this; so accustomed are we to paying for all that the world holds dear that we carry our mercenary ideas into our religion, and think, by worried energy in many things, by perfection of ritual, by adherence to a faultless theology, to gain that which no price can buy, yet which is freely poured into every opened heart. Christ came to give life to *all* who come unto him, and can we think that he who died that we might live will ever refuse this gift to any longing soul? If we have doubts they are scattered by his own words: "Him that cometh unto me I will in no wise cast out." Christ gave alike to cultured Nicodemus, unlearned Peter, gentle Mary of Bethany and the penitent Magdalene, and Christ is "the same yesterday, to-day and forever." Still he says, as of old, with infinite love and yearning: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." And not until the door of every heart is opened will he be satisfied.

Morristown, N. J.

THE LUTHER LEAGUE

BY E. F. EIBERT, PRESIDENT

Only a few years ago it was strange to hear the name Lutheran as applied to a religious denomination. Confession of membership in that denomination denoted a foreigner, a member of a church of foreigner's worshiping in a foreign tongue with foreign ideas and notions.

Those who have watched the statistics of the Protestant denominations have noticed that from a position of obscurity or even nonentity (as less than fifty years ago it was classed as a branch of the Reformed Church) there has been a marvelous growth in the Lutheran church, and to-day it stands as one of the largest Protestant branches, being surpassed in communicants only by the Methodists, Baptists and Presbyterians.

The increase has been as great a matter of surprise to Lutherans as to others, but of course the effect of the tremendous immigration from Lutheran countries is appreciated. This is not the sole reason, however, for we find that a spirit of assertion has developed and to-day instead of withdrawal, timidity and exclusiveness, the Lutheran church work is being zealously advocated in all directions. Lutherans are up and doing, realizing that they have a mighty work to do in this broad world of ours and are making the most of the opportunities.

One of the effects of this spirit is the formation and establishment of the Luther League, the young people's organization of the Lutheran church. The organization is still in its infancy but with promising prospects for the future.

The Lutherans, with other denominations, have forseen the power that the young people can exert if properly organized; with them has been seen the necessity of keeping the young people interested in the church work after their confirmation, during the succeeding years of youth, when the choice of a career for or against the church is made. They have contended unsuccessfully with the tendency of the young to leave the church after confirmation, in this denomination, a more serious drain than in any other, for not only have they lost a proportion of those who forsake the church entirely, but a far larger number of those who do not understand the foreign languages used in most of the churches as well as the English, and, therefore, connect themselves with English congregations of other denominations, proving in them active and loyal members.

The remedy for these evils, which the advocates of the Luther League present, is the organization of Young People's Societies in every congregation where the Lutheran young men and young women are kept in close touch with the church during the unsettled years of youth until a maturer intelligence will impel them to study the doctrines and tenets of the Church of the Reformation, to find in her a spiritual mother worthy of their love, veneration and support.

While the work is theoretically a church work, it is in no sense intended to take the place of the church, or to trespass upon her distinct field of labor. It is an attribute of the church, and as such contributes its support to the church, keeping before the members the one object, that all efforts tend toward the common centre, the advancement of the Church of Christ, and that this can be accomplished only through the church itself.

The foundation of the League was laid in New York City in April, 1888. The plan of work was approved by some and at other hands was fiercely assailed, for the Lutheran church was sadly divided, there being four general bodies composed of 59 different synods, agreeing in fundamentals and yet divided by doctrinal points too numerous to mention. The zealous guardians of these differences saw in the new league, a plan to "Unite" the Lutheran church; happily future events clearly demonstrated that the League was not meddling with matters which belonged only to the church and the cry is no longer heard. Little by little opposition has been overcome and to-day among its staunchest supporters are those who at first were its oppponents. This is all that is asked, for the League is open to criticism invites discussion and only asks that a thorough investigation be made before judgment be entered.

The Luther League of America, organized at Pittsburgh in October, 1895, was the outcome of the combined efforts of five State Leagues, viz., New York, Pennsylvania, Illinois, New Jersey and Kansas. These State organizations, with their respective District Leagues and individual societies, formed a nucleus from which a strong organization was founded and at the first convention societies of twenty different States were represented. At the second convention held in Chicago, Nov. 17th to 20th, 1896, eight State Leagues, besides numerous District and individual organizations were represented with an estimated individual membership of over 50,000.

The third convention was held in October 18th and 20th last in New York City. Representatives were present from twelve States Luther Leagues and from individual and District Leagues in many other States not yet organized into State Leagues. The estimated membership is now about 70,000. The watchword of the convention was "Labor" or "Work," carrying out the three "L's," "Loyalty, Literature and Labor, the first having been the watchword at the Pittsburgh convention and the second at Chicago. The topics discussed at the last convention were "Education, "Deaconess Work" and "Missions."

A complete historical sketch of the Luther League movement, constitutions, etc., may be found in the Luther League hand-book published by the Luther League Review, Box 133 Washington, D. C., and sent to any address on receipt of two two cent stamps.

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UNIVERSALISM A PRACTICAL RELIGION[*]

BY MISS DEBORAH DAVIS

It is a divine law that what a man believes in his heart must find unconscious manifestation in his life. Let him profess what he will, unless that profession is sincere, unless it is the true expression of the faith of his soul,—his life will prove his dissimulation. And, moreover, in relation to the religious beliefs of mankind, the workings of this inexorable law are especially marked. The Buddhists consider life rather a curse than a blessing and the wretched condition of their people bears unerring testimony to their belief. The Jews were taught to think themselves God's chosen people, and, as a result, have ever been an exclusive race. The Mohammedan believes in fate and the reckless daring of the fanatical Arab conquered two continents and triumphantly planted the Crescent upon the threshold of the third. The monks of the Middle Ages thought that holiness meant separation from the world, and out of this idea grew the peculiar organization of the mediæval Church. The humble carpenter of Nazareth believed in his heart the wonderful truths he taught, and in Galilee and Judea, among the lowly and the sinful, was lived the only perfect life. In truth, there has never existed that system of religion whose tenets can not be read in the lives of its adherents.

If this be true, if a man's religious ideas form his character, if his conception of the attributes of God and of the duty and the destiny of mankind affects his work here and now, determines his value to human society, it is surely worth while for each man to study seriously his creed, to ask himself whether his religion is founded upon principles that if embodied in his life will make him able and willing to grasp the magnificent opportunities for real success, and that above them all fit him for the large responsibilities of the present civilization. Not only is it worth while but it is man's duty to determine whether his professed creed contains those elements that have aided in the gradual development of man's better nature, that have lifted the world out of the darkness and servitude of barbarism into the glorious light and liberty of the present age.

What is a Practical Religion?

But before this decision can be made, it is necessary to know what is meant in these latter days by a practical religion,—not one that gives courage to die at the stake, for the days of persecution are over, not one that prepares a man for the next world, for the best men and women have come to believe that greater preparation is needed for this life than for the life to come; but a religion that gives power and inclination to uplift humanity; a religion that makes a man a better neighbor, a better citizen, a better man; a religion that will prompt and enable him to contribute to the wonderful physical, intellectual, moral and spiritual development of the human race; a religion that will afford the great preparation now needed if a man would fill well his place in life, be true to the best that is within in him and do the work God intended him to do; a religion that will eliminate from the human soul the spirit of selfishness. The time has come when there is no great place in the world for the selfish man or woman. All education, all religion, is not for the individual, as in days gone by, but for the race.

The Influence of Christianity

Keeping in mind these same characteristics of a practical religion, it is well to look about to discover, if possible, a system that possesses them. A careful, comparative study reveals beyond a doubt that of all religions Christianity has wrought the greatest reforms, has been the greatest factor in the moral progress of the world. Before the advent of Christianity womanhood was degraded, despised; childhood was unguarded, neglected; human life was lightly esteemed. Then the blind, the deaf, the insane, the crippled, the sick and aged were not only uncared for but abused. Under the influence of Christianity there have arisen all over the land hospitals and asylums, schools and homes for the unfortunate of all classes and conditions of society. To its benign influence can be traced the liberal principles of government and the progress in educational lines.

Then, too, it was Christianity that prompted John Howard, Elizabeth Frye and Dorothea Dix to visit asylums and prisons and agitate for reform. It was Christianity that prompted Wilberforce to make the abolition of the slave trade his life work; that made Florence Nightingale and Clara Barton ask for a mitigation of the horrors of war; that made Gladstone champion the cause of Armenia and Crete and plead for Home Rule in Ireland; that made William Lloyd Garrison, Wendell Phillips, John G. Whittier and Harriet Beecher Stowe speak boldly for the emancipation of the American negro; that made Frances E. Willard preach a temperance crusade. Indeed, there has not been a reform that is not directly traceable to the teachings of the meek and lowly Galilean.

The Essence of Christian Truth

But to the thoughtful mind comes the question, What is there in the doctrines of Christianity to bring about such marvelous changes? Not the belief in transubstantiation, nor in the Trinity, nor in election, nor in adoption, nor in the atonement. These have been the cause of unnumbered schisms and unnumbered persecutions. Were these the only doctrines taught by the professed followers of Christ the world would never have emerged from the gloom of heathenism. To none of these, however, is due the efficacy of the Christian religion, but rather to the thought that Christ revealed God as a father and gave to men the beautiful idea of the fatherhood of God—an idea that is the source of all the benevolent impulses of the human soul.

And this same doctrine of the fatherhood of God is the very foundation of Universalism. Upon it depends all other ideas peculiar to our denomination. The brotherhood of man, progress toward perfection, the final triumph of good,—these, as well as the rejection of the doctrines of endless punishment and vicarious atonement, are simply the logical outgrowth of a consistent belief in this one fundamental principle of the religion of Christ. This ought to be proof positive that Universalism is a practical religion since it takes for the very basis of its system of faith the one element that has made Christianity the grandest of all religions.

Inspiration of Universalist Principles

Nevertheless, examine the fundamental principles of our blessed faith to prove beyond the shadow of a doubt that it is practical in the best and holiest sense of that much-abused word. If a man believes that there is within him a spark of divinity that can never be quenched; that he is by nature a child of God, the offspring of a loving Father who cares for all his children, disobedient and erring though they may be,—if a man really believes this, he will make an effort to be true to his parentage. The failures in life, the wasted opportunities and neglected talents, the sin and suffering, are due not to total depravity, not to evil tendencies, but to the apparent inability to realize that in his finite way man is one with the Infinite. Again, if a man thinks that good will at last triumph over evil, he is filled with inspiration and courage and is not disheartened by struggling against what he feels is inevitable.

Then there is the Universalist doctrine of punishment, which summed up briefly is as follows: all punishment is reformatory and therefore is inflicted till reformation is complete; all violation of law is followed by its natural consequence; in no way can the penalty of sin be avoided save by its unqualified obedience to law. What practical effect would such a belief have upon the lives of men? Let a man once understand that he can escape punishment only by not deserving it, that the penalty for wrong-doing is inevitable, is non-negotiable; that if he goes the wrong road he must retrace his steps; that he can not transfer to another the natural consequences of his own deeds,—and he will conduct his life on these principles. And is not a religion practical that inculcates such ideas? The most dangerous element of society is the man who shifts responsibility, who hopes in some way to sow the wind and yet not reap the whirlwind, who thinks that belief in an abstract truth will save him from the consequences of an evil life and in some miraculous way transfer to him the reward of the righteous. To such a man true Universalism is a source of terror.

But perhaps the most admirable of the doctrines taught by Universalists is that of the Brotherhood of Man,—an idea in its very nature inseparable from a belief in the Fatherhood of God. Since God is the father of all men, all men are brothers. It is this idea that has made human life sacred, abolished slavery, leveled class distinctions, promoted the cause of free universal education, and encouraged the growth of political and religious freedom. It is this cherished idea that makes Universalists believe in missions, establish institutional churches, array their forces on the side of right and justice, and stand ready to champion any new movement for the elevation of humanity.

Need it be asked whether a religion is practical that has for its foundation principles and ideas that since the creation of man have brought out the highest, holiest traits of his character, that have preserved in him the likeness of his Maker? Only let Universalists be loyal to their convictions and exemplify in their lives their belief in the grandest, the most blessed of faiths, a faith that from the housetops dares proclaim as a beautiful reality the Fatherhood of God and the Brotherhood of Man, and not a soul will ask, "Is Universalism a practical religion?"

Bedford, Iowa.

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"WE WANT A YOUNG MAN"

Under the above caption, The Christian Endeavor World has some words of wisdom to say relative to the so-called "age-limit" in the ministry, and the present seeming preference of most parishes for young clergymen. That there is such a preference no one is in a position to make observations along that line can for a moment doubt. What is the cause of the existing state of affairs is a question not easily answered. Of one thing we feel certain, the young ministers themselves do not encourage prejudice against their older brethren, and none would be more willing to see such a prejudice removed than would they. If they usurp the places of their elders, it is because circumstances force them to do so and not because they desire it. Not the question, "How old is he?" but, "Is he able, earnest, consecrated, devout?" should be the chief injury of a parish when passing upon the qualifications of a prospective pastor.

The Christian Endeavor World says:

The kingdom of God will come several steps nearer this earth when the churches of Christendom, in looking out for the ministers, cease to use the words quoted above. If there ever was a silly idea, it is this which leads the churches actually to prefer, as occupant of the most sacred and important position in the world, an untrained youth to a mature and experiened man.

Of course we have nothing to say against the young ministers. It is no crime to be young. Some men have more sense at twenty than others would have if they had outlived Methusala. Some preachers can win more souls the year after leaving the seminary than others that have been preaching since the '40s. And some preachers well on in years have forgotten the thoughts and needs and feelings of youth, and have worn for themselves ruts that a giraffe could not see out of.

But to say that these are the rule is absolutely to discredit every Christian minister in the world, as the young minister himself should be first to see, since it will not be many years before he in turn will have passed beyond that illogical "dead line," and be laid on the shelf in the prime of his powers.

If a man deserves to be a Christian minister at all; that is, if he has true consecration, genuine sympathy, insight into human needs, and the ability to minister to those needs in effective ways, every year he can stand on his feet and speak loudly enough to be heard only adds to his value. Every funeral he conducts, every bedside at which he gives tender consolation, every young couple whom he counsels before their marriage, every little child whose feet he starts in the right way, every wise and cheery sermon he preaches, every uplifting prayer he offers, every communion service at which he distributes the holy symbols, every convert he receives by baptism, is just one more argument and evidence of his worth, just one more proof of his future power and usefulness. To say, virtually, that the oftener he does these things, the less likely he is to do them well, is to place the ministry on a footing different from that of all other callings in the world. It is as if one should say to his bookkeeper, "You have added up so many columns, made so many entries, taken so many trial balances, that we must have a younger man,—a man just out of business college." It is as if one should say to a general, "You have won ten battles; you have carried on this campaign successfully; it is time we had a younger man at the head of the army,—a man just out of West Point."

What business in the world would prosper if its experienced men were frowned down upon in favor of the apprentices? Is it any wonder that our Father's business does not prosper at the hands of His Church?

Such a state of affairs as this is usually laid at the doors of the young people. "We must have a young man, or the young folks will not come out to hear him," is the common plea. We believe that this is a slander on the young people. We believe that they have more sense. In our own experience,—and it has been a wide one,—we have never found them discriminating against a man on account of his years, but rather following the Scriptural injution, and doing honor to noble gray hairs.

And we call upon all the young people of our Christian Endeavor societies to take a firm stand upon this very important matter. If the pulpit is vacant, let it be distinctly understood that you are for the best man that can be obtained for the place, young or old; and that, in your eyes, long and faithful service is not a disqualification but the very highest recommendation.

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[*] Address delivered at the Iowa State Union Convention, Osage, Iowa, June 24.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

SEP. 17. THE SUNDAY SCHOOL AND THE UNION. I Cor. 14: 20; I John 2: 12–14.

SCRIPTURE LESSON.—Matt. 18: 1–5.

PRAYER:

Our Father in Heaven: We come to Thee as the great Teacher of the universe. We would come to Thee in that teachable spirit which enables one to get wisdom with understanding. We pray Thee that we may remember that our spiritual education is never completed. Oh our Father, we pray Thee earnestly that we may ever keep the windows of our souls open towards the Jerusalem of divine truth that they may be flooded and lighted by the wisdom from on high. We thank Thee, that our Union exists that it may voice the deep and earnest longing of young life as it seeks to know and worship God. We thank Thee, for all the lessons of purity, of truth, of holiness that have come to us from the teachings of the Sunday School, and may we show our gratitude by doing all in our power to promote its interests and influence. We pray that we may all grow in grace and in gratitude which is the chiefest need of all our souls. Amen.

SUGGESTIONS.

I. What is the work of the Sunday School?

II. Wherein does its work differ from the work of the Union?

III. In what practical ways can the Union help the Sunday School?

IV. In what ways can the Sunday School help the work of the Union?

V. What are the mutual interests of the Union and the Sunday School?

VI. How can the work of each organization be made more effectual?

DAILY SCRIPTURE READINGS

MONDAY. Psalms 43: 1–3.
TUESDAY. Prov. 19: 16.
WEDNESDAY. Eph. 5: 1.
THURSDAY. Psalms 42: 1–2.
FRIDAY. Acts 3: 25.
SATURDAY. Prov. 10: 1.
SUNDAY. John 3: 1–2.

QUOTATIONS

No Sunday School is so small or humble but that it may be the means of turning from sin, into the path of right and peace, one of God's children, so weaving one perfect thread into the great web of our Father's love.—*May E. Bradley.*

"In the home, if the children forget the duties they owe to home and mother, disorder, insubordination and unhappiness result. The Sunday School and the Union are both children of the church, and when this is remembered and lived up to, church, Sunday School and Union are prosperous and happy."

The Sunday School and the Union. Members of the same body, the church. As necessary to the body and as inseparable as the eye and ear to the physical body. Let us not over-develop one to the detriment of the other, but make each of the utmost service one to the other and both to the church.—*Georgie A. Bradley.*

The Sunday School has been termed the "nursery of the church." When rightly conducted this claim is true. We frequently hear it stated in conventions that too often the Sunday School fails to send recruits to the church. Rather it graduates its members to help swell the ranks of the great unchurched. The only reason why the Sunday School ever fails in its mission is from lack of consecrated teachers. The Y. P. C. U. can and does furnish such teachers to the Sunday School. Like Abou Ben Adhem, "May their tribe increase."—*Rev. John Kimball.*

The Sunday School and the Y. P. C. U. The one to study and learn the word and will of no less a one than the Infinite God, our Heavenly Father. The other to reveal the glory of that knowledge in the soul and the power of applied Christianity in society. Exalt these institutions! Be a proud member! The teachers of Harvard and Yale teach young men the beauties and values of Biblical literature. Boast no literary culture unless you know the Bible "like a book." Be ashamed to be ignorant of its parts. Fail not to read in THE UNIVERSALIST LEADER, Aug. 12, the article, "Study the Scriptures." Ask your pastor to comment on the scripture as he reads in the pulpit and as he preaches to unfold the word that is life.—*Rev. R. H. Aldrich.*

"GUIDE TO METROPOLITAN BOSTON," "UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 29 cents to the Publishing House and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest, finely illustrated. Order copies and read up and during the summer lay out the Trolly Trips that you want to take.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

SEPT. 17. WHAT CAN I DO FOR TEMPERANCE? (MISS WILLARD'S BIRTHDAY SEPT. 28.) Prov. 14: 34; Rom. 14: 2; I Cor. 18: 13; Rom. 15: 1; Deut. 31: 6; Eph. 6: 13; Ps. 91.

What can I do for temperance? First of all, I can be a total abstainer. If all people were total abstainers, then the liquor traffic would meet its death blow. I can use my influence to have others become total abstainers. Many people are born with appetites for strong drink and need especial help from friends to keep them from becoming drunkards. Many do not realize the baleful effects of drink and need to be informed. The boys and girls of our Junior Unions are to know that the drink habit is an evil one, that the use of alcohol is harmful, that if they would be strong, pure, good men and women they are to let alone everything which injures mind and body. Some day these boys and girls are to be the men and women of the land and we want them to have such intelligent information in regard to temperance that they will seek to have better laws and to have them enforced. Laws are worth nothing, even the very best, if they are disobeyed.

Here in Maine where there is a prohibition law, we see the most wanton violation of it in many places and practically no attempt to enforce it in them. Such conducts begets a disregard for law that is demoralizing to the citizen and betokens great danger to the State. We want our boys and girls to grow up with profound respect for law which will lead always to its obeyance. If there are laws on our statue books which we think unjust and unwise, let us have them repealed, but while they are there, let us obey them and never be guilty of law breaking.

Let us begin our temperance work with ourselves and continue it till all the world is redeemed.

QUESTIONS

Who is a total abstainer?
Why should we be total abstainers?
How does alcohol injure the body?
How does alcohol injure the mind?
Does the liquor traffic cost the state very much?
Why should we obey the laws?
How can we help others to be total abstainers?
What does temperance really mean?

QUOTATIONS

"NOT I! NOT I!"

DIALOGUE FOR SMALL BOYS

Who will be drunkards by and by?
Let each boy shout, "Not I! Not I!
A drunkard's death I'll never die;
In a drunkard's grave I will not lie!"

[Five boys in chorus.]

" Not I! Not I! I'll work, I'll try,
To have no drunkards by and by."

Who will be guilty by and by,
Of taking barley, corn, and rye,
Even the wheat that makes our bread,
And brew a poison in its stead?

"Not I! Not I!" etc.

Who will be willing by and by
To live by making others die?
To stand behind a screen and sell
The liquid crime, the fires of hell?

"Not I! Not I?" etc.

How will the dreadful ranks be filled
When these poor drinking men are killed?
Who are the boys now growing up
To sink their souls in the shameful cup?

Not I! Not I" etc.

TO THE JUNIOR SUPERINTENDENTS

DEAR ONES: My heart prompts me to say farewell to you, now that I have given up my Junior work. The associations of these five years have been most pleasant ones and you have personally become very dear to me. In all these five years I have never received but one discourteous letter. The heartiness and good will which you have manifested cannot be surpassed in any kind of work, and it has inspired me to press forward.

It was a great delight to me at Lynn to meet so many superintendents whose names and good works have been so familiar. It will always be a pleasure to recall your faces. How I wish I could have a photograph of every one of you. I would treasure them always.

While I am no longer your superintendent, my interest, love and prayers shall always be with you personally and the children whom you serve. I know you will show the same loyalty to our dear Lillian Hosley that you have given me. She will be able to do many things for the work which I could not do. I have always considered her a genius in children's work. Her brain teems with splendid plans for this cause and under her faithful and wise supervision the Junior Department will grow strong. I shall miss the letters of the state and local superintendents and it will seem strange for a time to be out of work, but I have served the National Union in different capacities for a long time, just nine years, first as a member of the National Executive Board, then as a Junior Superintendent and Associate Editor of ONWARD. Now I want to rest. It will be but a short time till some one else edits the Junior devotional column and then I have done. May grace and wisdom be your portion in the blessed work you are doing. In saying good bye, I will use the German word "auf viedersehen" which means "farewell till we meet again." It is a word of hope, of looking forward.

Devotedly,
MARY GRACE CANFIELD.

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	Post Office Mission	——	
	Junior Dues	——	
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Mission Fund.	Two Cents-a-Week	$1 04	
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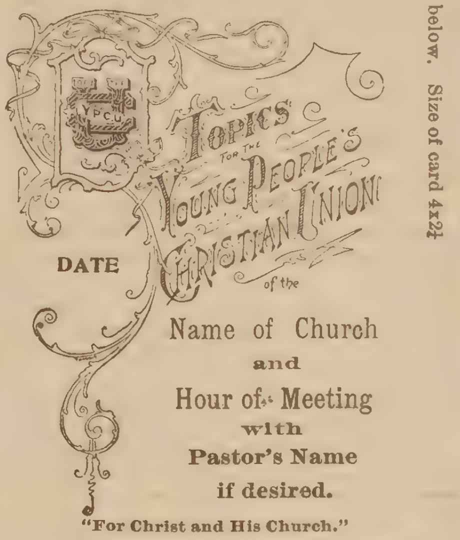
	Atlanta Building	——	$1 04

NEW SIX-MONTH TOPIC CARD



Topics for the Young People's Christian Union of the

DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

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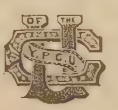
The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
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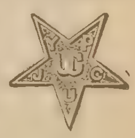

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

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Active, per dozen,	10 cents
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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE DREAM OF THE TOY

The Sandman lost a dream one night—
A dream meant for a boy;
It floated round awhile, and then
It settled on a Toy.

The Toy dreamed that it stood in class
With quite a row of boys;
The teacher rapped upon his desk
And cried, "Less noise! Less noise!"

Then, looking at the Toy, he scowled
And said, "Next boy—foretell."
"Oh, please sir," cried the little Toy,
"I don't know how to spell.

"Indeed, I don't know how it is,
I'm sure I am a toy,
Although I seem to be in class,
And dressed up like a boy."

"What's that? What's that?" the teacher cried—
In awful tones he spoke;
He came with strides across the floor,
And then the Toy awoke.

There lay the nursery very still,
The shelf above its head;
The fire burned dimly on the hearth,
The children were in bed.

There lay the dolls and Noah's Ark.
"Oh, dear me," said the Toy,
"I just had such a dreadful dream!
I dreamed I was a boy."

—*Katherine Pyle, in St. Nicholas.*

THE MOUNTAIN CABIN

"This is—this is—just jolly!" And, as he said it, a boy's blue eyes opened wider and wider, and a smile spread across his face like a sun ray flashing across a brook by the roadside.

Harold Batt was looking into a cabin built of logs, and located half a mile up the road over Long Mountain. In this cabin were a cook-stove, a table with two chairs, and two bunks in a corner. Harold saw all this, and he also caught the scent of the supper that Grandpa Batt had just cooked on the cabin stove, a big slice of venison, and potatoes fried to a rich brown.

As a guest of his grandfather on a hay-making visit to these upland fields, Harold had trudged three miles that day, and he was prepared fully to enjoy the odorous meal.

"Welcome, welcome, my boy!" shouted Grandpa Batt. "I've been 'spectin' ye. Got an extra supper for ye. Come right in, and make yourself to hum. We'll lose no time, but begin right away. Take right hold, man fashion."

Harold always recalled that supper in Long Mountain Cabin as one of the best he had ever eaten. He would have said it was the best, but—but—he did not like one thing. Grandpa finally held out a tumbler, and said, coaxingly:

"Have a leetle of this, sonny?"

What was in the tumbler did not look exactly like the crystal water from the spring back of grandpa's orchard, and Harold asked hesitatingly:—

"What—what—is it?"

"Why, why, ale,—that's all."

Harold thought a moment. Had he not signed the pledge? Yes. That settled it.

"No, I thank you, grandpa."

"Humph!" exclaimed grandpa.

It was all he said, but the tone was like the edge of a carving-knife. At the next meal the invitation was repeated:—

"Have a leetle of this, sonny?"

"No, I thank you, grandpa."

Another "Humph!" with a tone like the edge of a carving-knife.

Nothing more was said, but Harold kept on thinking. Hadn't he heard people say that "Grandpa Batt was a-takin' more liquor than was good for him," and then again, "Drindin' was a-growin' on the old man Batt!"

What would be the end of all this? The end was suggested in a conversation he had with grandpa about an old tree next the cabin. A heavy vine had grown up the trunk and over the lower limb of this tree, which was near the cabin.

"There, Harold; I don't know but that I ought to cut off that limb."

"Why, grandpa?"

"That vine grows heavier and heavier every year, and it will break the limb. Do you know what it is like? A bad habit, that grows wuss, and wuss, and wuss. It might come down,—that 'ere vine,—and bring the tree down, too, any moment, and do lots of damage. I s'pose I ought to cut it down right off, but—there"—

He said no more, but went into the cabin, and filled a tumbler with ale, and emptied it.

"A bad habit!" thought Harold.

He sat thinking that night while Grandpa Batt was away to buy "a few groceries" at a store at the foot of the mountain. Harold knew a jug of ale would be one of the "few."

"O dear!" he groaned there in the cabin alone.

"See here!" said a voice within the thinker. "Didn't you promise in your pledge, not only to let intoxicating beverages alone, but to use your influence against them?"

"Yes."

"Well, are you doing it? Ought you not in some way to let your grandpa know"—

"Oh! stop, and I'll—see about it."

He wished he could see pen and ink and paper. Did not grandpa have them? Yes, and kept them on a shelf this side of a sugar-bowl. Harold found them, and began to write:—

"Dear Grandpa: I—I know you won't think hard of me, for you are real kind; but I have taken the pledge, and—I—and I wish"—

There the pen halted. What next? It seemed to Harold as if he could not write another word, and, indeed, he did not know what to say. He hemmed, he chewed the end of his penholder, he got up from his chair and walked about the cabin, he sat down again, he wrote:—

"You know I love you, and I wish"—

Suddenly it seemed as if the sky had tumbled down and crushed the roof in.

Harold jumped up and ran toward the door, holding on to his head. He wanted to make sure of so much of his property. Whether he could get out of the door with it was at first very doubtful. He succeeded, and, running off into the mountain road, sat down on a grassy bank, and in much perplexity waited for the next event. A voice was the next event,—a voice calling tearfully:

"Har-r-rold!"

"It is grandpa," he said, and ran toward the voice.

He saw Grandpa Batt in the lighted cabin door. What a happy grandpa face he had when he saw Harold!

"Oh! are you here, grandpa?"

"Yes; and how thankful I am to see you! Dreadful scat! Yes; and that branch of the old tree has fallen. It did not hurt the cabin, but struck the roof of the shed near by. It's no matter, long as you're alive, but I was dreadful scat. But see here. Did you write that on the table?"

Harold hung his head.

"Yes, sir."

He thought Grandpa Batt would speak sharply, but he did not. His voice was very mild.

"I must go to cuttin' hay in the mornin,' afore you're up, but you'll find your breakfast on the table, and an answer to this 'ere beside your plate."

In the morning Harold found this note beside his plate:

"My Dear Grandson: I think I know what you meant in your note, and I thank you. God sent his warning to me through the falling of that limb. What if it had come down on the cabin, and we had been inside! It's God's warning, and he is saying to me I am like that limb, and I'll have a tumble if I don't look out. I know, if folks take sips, and keep taking sips, they will want to take more and more and more, and I must stop it. I must cut the vine down, or there will be a tumble. So I am going to stop drinking, and, if you look out near the limb that fell upon the shed, you'll find a broken jug. Pray for your poor old grandpa."

It was very still in the mountain cabin. Harold thought he could hear his heart thumping away. Something else could soon have been heard,—a boy's voice pleading with God in a boy's way for his "poor old grandpa."—*Rev. Edward A. Rand, in The Sunday School Times.*

THE LIBRARY OF A MAN OF TASTE

Nothing is in itself more unsystematic and more uncontrollable than the aspect of a large collection of books, for no intelligent reader would think of arranging them on any other system than that of convenient reference; even the most ardent lover of interior decoration would bow to that necessity. Some books will inevitably be clothed

In red morocco's gilded gleam,
Or vellum rich as country cream.

but even the cloth-bound books may keep their inferior clothing until it grows too shabby, and the compromise of buckram will be accepted for many a heavy quarto. Yet nothing is more beautiful than such a library in the sense of its combined appropriateness and actual comeliness of aspect. The book-room of a man of taste and feeling is one of his most beautiful rooms, no matter what his expenditure might be elsewhere, or what artistic skill should be brought to bear. Books are most attractive when they present themselves to the eye without the refracting medium of glass, and offer themselves freely to the hand. Yet in a city room protection is necessary, and no one knows, until he has tried it, how effective is the filling of bookcase doors with glass in small pieces held in lead sash, the glass being very slightly tinted, and of rough and irregular surface.—*Harper's Magazine.*

HUMBLING THE BANK OF ENGLAND

The late Paymaster Clark, of Delaware, of the United States Navy, was attached to one of the ships on the European station during the period of the Civil War, says the Philadelphia Times. It may have been the "Kearsarge," but it is not important. She was an armed vessel, and had been long at sea, and came in for coal, provisions, and to give the men a liberty day on shore.

To meet these and other expenses it was necessary to have some eight thousand pounds (men are paid in the currency of the country they may be in when on foreign stations), and Paymaster Clark drew sight drafts on the sub-treasury of New York through the Government agents, J. S. Morgan & Co., bankers, in Old Broad Street, London.

Accompanied by the Vice-Consul, he went to the Plymouth branch of the Bank of England, and, presenting his drafts, asked to have them changed for notes and gold. The bank manager, not content with exercising proper commercial scrutiny, was extremely unobliging, and finally said:

"Well, I do not know the sub-treasury, I do not know the paper nor you, and I have never had business with the gentleman who is United States Vice-Consul here, so I won't indorse them. You had better go up to London and let him cash them."

Mr. Clark went out to the telegraph office, put himself in communication with Mr. Morgan, and Mr. Morgan went to the Bank of England, in London; the manager sent word to the Plymouth branch manager, and that gentleman came personally to the Royal Hotel, and, with his hat in his hand, begged to be of service to Paymaster Clark in any way that gentleman would suggest.

The apparently placated paymaster, accompanied by his clerk, went with the bank officer to the bank. The drafts were duly passed over, and a large bundle of Bank of England notes placed before the paymaster.

"What are these?" asked Clark.

"Those are Bank of England notes."

"Yes, I see they are notes signed by Frederick May, that the bank will pay bearer, etc. Well, I do not know Mr. May, and, of course, I do not know you. This paper may be good, but I have no assurance of that. I'll trouble you for the gold."

The humiliated bank manager had to hunt it up, and Paymaster Clark carried it down to the boat in triumph.

"I would have preferred part of the money in notes," he said, "but I could not refuse the chance of getting even with him."

WITH OUR WORKERS

PECATONICA, ILL.—"From Nature up to Nature's God" was the topic of one of the most impressive devotional meetings ever held by the Pecatonica Y.P.C.U. The young people met on Sunday afternoon at four o'clock in a beautiful grove at the edge of the town. Organ and chairs were taken out there and a large number, seated under the tress and amid the flowers, had just the surroundings which put all into the spirit of the subject. Special appropriate music and recitations varied the regular Union program.

The following self-explanatory note is from The Church News, the parish paper at Neenah, Wisconsin:

"Mrs. E. A. Utley and family have gone to Summerdale, a suburban town of Chicago, where they expect to make their future home. Tuesday evening, Aug. 1, a reception was given them in the church parlors, and many friends were present as an evidence of the esteem and high regard in which this estimable family is held. As a slight token of good will a handsome set of silver was presented them. The Utley's have been among the most active workers in the church and none have been more faithful. In the different organizations such as the Sunday school, the Young People's Christian Union and others, they have been most zealous. We shall miss them but thankful for their past services, will try to raise up others to fill their places knowing their hearts are ever with us. May God's blessing together with our good wishes go with them to their new home."

CHICAGO, ILL.—Because of the present secretary's removal from the State, Miss May Ludlow, Monroe, Wis., has been appointed to act as State secretary of Wisconsin for the remainder of the year. All official correspondence for the State Union should be addressed to her.

ONWARD

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UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

For Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

THOU SHALT NOT STEAL

"Thou shalt not steal," says the Decalogue. That commandment has a larger meaning than most people ascribe to it. It means not alone, "Thou shalt not steal gold and silver and cattle and personal material effects and riches but it has a still wider application. Every sensitive (and any true man or woman is sensitive) and self-respecting man or woman has possessions dearer far than material wealth. "A good name," says the wise man of old, "is rather to be chosen than great riches," and Shakespeare makes Iago say:

> "Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed."

Yet professed Christians, people who are punctilious in their observance of the rites of religion, do not hesitate to speak the word or repeat the slanderous gossip which robs innocent persons of the spotless reputations they have hitherto borne! Needless to say, in so doing they are in reality violating the spirit of Christianity as surely as though they were to burglarize a house at midnight or embezzle funds entrusted to them. In fact, most right-minded people, we think, if they considered the matter seriously, would agree that the property thief is a far less pestilential member of society than the reputation thief, and that he is less to be feared. Let the eighth commandment be given its full and legitimate application.

THE SUNDAY SCHOOL AND THE UNION

(*Devotional meeting topic for September 17th*)

One of the first and most serious objections to be made to the young people's movement was that it would interfere with and cripple the work of the Sunday school. The enemies of the Society of Christian Endeavor and kindred organizations declared that the religious training of the young had already been provided for and that any further addition to the church machinery for that purpose would tend to defeat rather than advance its own ends. There were direful predictions that if the Christian Endeavor movement succeeded the Sunday schools would gradually be replaced by the new societies, or, at least, would be greatly harmed by them. For many years this theory was commonly cherished by those persons, particularly clergymen, who continued to look with disfavor upon the young people's society, and even yet there are a few who still make use of the old and long since discredited argument.

But experience has amply demonstrated that the fears of the timid ones were unfounded. The young people's society, whether Christian Endeavor, Epworth League or Christian Union, when rightly conducted, is never a detriment but rather is always a benefit to the local Sunday school. The two occupy entirely distinct spheres of effort, both of which should be occupied. The Sunday school is the class-room where the pupils are taught historical, theological and moral facts connected with the Christian life. The Union is the open parliament wherein the pupils of the Sunday school are taught to express their thoughts and feelings with regard to the Christian life. In the Sunday school the audience is confined to the comparatively narrow limits of the class and the principal is oftentimes almost the only speaker. In the Union meetings everyone has a right to speak and the entire congregation is his audience, while the custom of selecting leaders from the ranks of the Union teaches every member, in a measure, the act of managing an assembly and directing the current of its discussions. The methods of these two branches of church work are, in reality, altogether unlike and their labors are equally necessary. They do not trespass upon but supplement each other.

There is still another point in which the Sunday school and the Union greatly differ: the Sunday school affairs are usually directed very largely by the superintendent and the teachers while the Union management is almost entirely in the hands of its members from their own ranks. In this way the young people are taught self-reliance, and a sense of personal responsibility is awakened. Moreover the Union does a great deal of practical Christian work of a nature seldom attempted by the Sunday school. It is at the same time a devotional, a missionary, a charitable and a good citizenship organization.

That the relations existing between Sunday schools and local unions are not always such as might be desired, there can be no doubt. Very often, unfortunately, these two branches of church work are entirely separate and no means are employed by the one to help and build up the other. This is not as it should be. In the Sunday school the pupils should be taught to feel that the union offers a worthy field of effort and a pleasant one and that they should identify themselves with it. On the part of the union there should be every effort made to assist the Sunday school in every possible way. It is as much the duty of the Union Lookout Committee to interest visitors in the Sunday school as it is their duty to bring them into the union meetings. A faithful Unioner will be faithful to his church in every respect, and if he is faithful to the church he will not neglect the Sunday school, one of the most important departments of church activity. We are glad of the many evidences which we have that the union is a source of strength to the Sunday school, and we are not surprised by them. The union seeks to interest our young people in church service and to develop their religious life. It does not make merely union workers, it makes Christian workers—and the services of Christian workers are given wherever they are needed.

Jesus is the conqueror of fear and sorrow. By bringing "life and immortality to light" and by assuring all men of the never failing love of a just and beneficent Heavenly Father, he brings peace and confidence to the troubled hearts of men. The shrinking spirit as it faces the awful mystery of the unknown future, learning from the Master to have faith, becomes fearless and trustfully takes the hand of the Death Angel, knowing that he will open the portals to another and a better life. The soul which has trembled before a false and hideous conception of God as a merciless avenger, is comforted and soothed by Jesus revelation of Him as Divine Father and Friend. The heart burdened by the thought of a neverending eternity of sadness and woe, learning from the Redeemer's lips that the Heavenly Being is not incarnate hate but Perfect Love, is irradiated with the sunshine of hope and peacefulness. So long as man can hope, he can endure; hopelessness only is unendurable. The flames, the tormenting devils, the wastes of snow and ice, the manifold other instrumentalities of infernal torture described by Dante, were made a thousand times more horrible by the sight which met the doomed soul as it entered the portals of Inferno, of the dread inscription, "Leave hope behind, all ye who enter here." But hope is one of the great watchwords of the Christian religion; the word "despair" finds no place in a truly Christian creed. Christ taught that there is always hope, always opportunity, always forgiveness, and he who accepts the spirit of the Christ's teachings becomes a victor over hopeless sorrow and debasing fear.

* * *

Woe be to him who has no thrill of affection for his country's flag, whose heart does not swell with pride as he hears related the glorious deeds of his country's heroes! The Englishman who does not thank God he was born an Englishman, the American who is not proud of his birthright, the Irishman who is ashamed that his parents came from the Green Isle of the Shamrock and the harp, the German who has no thrill of affection for the Fatherland, is a poor specimen of manhood, for every nationality has done something to enrich the world's annals of heroism and nobility, and the traditions of the valor of his ancestors should be dear to every true man whatever may be his race. We have little sympathy with those persons who insist that our immigrants should forget or ignore their old homes and national language and customs as soon as possible after landing in America. Change of locality cannot change a sturdy, loyal heart in a day or a year. The man who too easily severs his allegiance to his native land is hardly the kind of a person to become strongly attached to the land of his adoption.

* * *

We reprint this week the famous article (the author calls it a "preachlet") "A Message to Garcia," by Mr. Elbert Hubbard, editor of The Philistine. The article first appeared in Mr. Hubbard's magazine and the call for it was so great and so immediate that the entire issue was exhausted in a few days. It has since been reprinted in pamphlet form and extracts from it have appeared in almost every paper, secular as well as religious, in the country. We hope no Unioner will fail to read it and to put its principles in practice. Mr. Hubbard is well known in our denomination as a member of the parish at East Aurora, New York, and his highly interesting and entertaining lectures are often given in Universalist churches.

* * *

The story of the missionary work of the United Society of Free Baptist Young people, as told by the General Secretary, Mr. Harry S. Meyers, is an interesting and creditable one. This organization, with a membership of twenty-five thousand, is supporting, it seems, six missionaries in India, is educating a young African prince for missionary service among his own people, and at the same time is doing home mission work. We doubt if there is another young people's society in the country which can show a better record.

* * *

The editor's vacation this year has been very brief, and decidedly unsatisfactory so far as opportunities for rest and recreation are concerned, but he has tried to make his necessary labors as light as possible. This will explain the fact that many of the recent editorials (particularly in the issue of August 11th) have been from the pen of the Editor-in-Chief. Loath as we are to confess it, we must warn our readers that anything particularly bright which they may have found in our editorial columns during the past month may safely be credited to Dr. Bisbee.

* * *

What has your union been doing during the vacation season and what are its plans for future work? Write and tell us about it. Just now Onward is suffering from a dearth of local news? Where are the "Press Committees" promised at the Onward Congress at Lynn? Please have them appointed and set at work at once.

* * *

To say, as some do, that the world has not advanced morally and spiritually since Christ's time is to fly in the face of the plainest facts of history. We are still far from the millenium, but under the inspiration of the Christian religion we have taken long strides in that direction.

* * *

Indifference and ultra-conservatism are the two great stumbling-blocks in the path of human progress.

* * *

Whether honesty is or is not "the best policy" from a selfish and materialistic point of view, it certainly is the only policy sanctioned by Jesus Christ.

* * *

"Charity begins at home"—but it ought not to end there.

A TRIBUTE TO DR. SAWYER

The Philadelphia Unions are holding joint devotional meetings during the summer, as has been their custom for the last three years, the leaders being chosen alternately from the two churches. On Sunday morning, Aug. 6, a service was held in memory of Dr. Sawyer, and the following resolutions were adopted:

Whereas, Our Heavenly Father has called to the Higher Life one whose labor in the cause of Universalism cannot be overestimated and whose long life has been one of consecrated service to those truths and principles which we cherish and hold most dear, therefore be it

Resolved, That we, the Young People's Christian Unions of the Universalist churches of Philadelphia, in joint meeting assembled, do hereby make recognition of the noble life of Thomas J. Sawyer, and be it further

Resolved, That we do hope and pray that the influence of his stalwart character shall be felt by the youth of our Church throughout the years to come, ever reminding us "we can make our lives sublime, and departing leave behind us footprints on the sands of time," and be it further

Resolved, That a copy of these resolutions be sent to the Rev. Edward G. Mason for publication in the official organ of the Y.P.C.U., Onward, and that they be entered upon the minutes of each of our local organizations.

A MESSAGE TO GARCIA

BY ELBERT HUBBARD

"In all this Cuban business there is one man who stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States it was very necessary to communicate quickly with the leader of the insurgents. Garcia was somewhere in the mountain fastnesses of Cuba, no one knew where. No mail nor telegraph message could reach him. The President must secure his co operation, and quickly. What to do? Some one said to the President: "There's a fellow by the name of Rowan who will find Garcia for you if anybody can.' Rowan was sent for and given a letter to be carried to Garcia. How 'the fellow by the name of Rowan' took the letter, sealed it up in an ordinary skin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot and delivered his letter to Garcia, are things which I have no special desire to tell in detail.

"The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter, and did not ask: 'Where is he at?' Here is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebræ, which will cause them to be loyal to a trust, to act promptly, to concentrate their energies; do the thing—'carry a message to Garcia.'

"Gen. Garcia is dead now, but there are other Garcias. No man who has endeavored to carry out an enterprise where many hands were needed but has been well-nigh appalled at times by the imbecility of the average man—the inability and unwillingness to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds unless by hook or crook or threat he forces or bribes other men to assist him, or mayhap God in his goodness performs a miracle and sends him an angel of light for an assistant. You, reader, put this matter to a test: You are sitting now in your office. Six clerks are within call. Summon any one of them and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio.' Will the clerk quietly say, 'Yes sir,' and go do the task? On your life he will not. He will look at you out of a fishy eye and ask one or more of the following questions: 'Who was he? Which encyclopedia? Where is the encyclopedia? Was I hired for that? Don't you mean Bismarck? What's the matter with Charlie doing it? Is he dead? Is there any hurry? Shan't I bring you the book and let you look it up for yourself? What do you want to know for?' And I will lay you ten to one that after you have answered the questions and explained how to find the information and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia, and then come back and tell you there is no such man. Of course I may lose my bet, but according to the law of averge I will not. Now, if you are wise, you will not bother to explain to your 'assistant' that Correggio is indexed under the C's, not in the K's, but you will smile sweetly, and say, 'Never mind,' and go look it up yourself.

"And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first mate with knotted club seems necessary; and the dread of getting the 'bounce' Saturday night holds many a worker to his place.

"Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate, and do not think it necessary to. Can such a one write a letter to Garcia?

" 'You see that bookkeeper?' said the foreman to me in a large factory.

" 'Yes; what about him?'

" 'Well, he's a fine accountant; but if I'd send him up town on an errand, he might accomplish the errand all right, and, on the other hand, might stop at four saloons on the way, and when he got to Main Street would forget what he had been sent for.'

"Can such a man be intrusted to carry a message to Garcia?"

"We have recently been hearing much maudlin sympathy expressed for the 'down trodden denizen of the sweat-shop' and the 'homeless wanderer searching for honest employment,' and with it all often go many hard words for the men in power. Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-wells to do intelligent work and his long, patient striving with 'help' that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away 'help' that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues—only, if times are hard and work is scarce, the sorting is done finer; but out, and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

"I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing or intending to oppress him. He cannot give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, 'Take it yourself.' To-night this man walks the streets looking for work, the wind whistling through his threadbare coat. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled No. 9 boot. Of course I know that one so morally deformed is no less to be pitied than a physical cripple, but in our pitying let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

"Have I put the matter too strongly? Possibly I have; but when all the world has gone a slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and, having succeeded, finds there's nothing in it, nothing but bare board and clothes.

"I have carried a dinner pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence *per se* in poverty, rags are no recommendation, and all employers are not rapacious and high handed any more than all poor men are virtuous.

"My heart goes out to the man who does his work when the 'boss' is away as well as when he is at home; and the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but delivering it, never gets "laid off' nor has to go on a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village, in every office, shop, store, and factory. The world cries out for such. He is needed, and needed badly—the man who can carry a message to Garcia."
—*The Philistine.*

* * *

UNITED SOCIETY OF FREE BAPTIST YOUNG PEOPLE

BY HARRY S. MEYERS, GENERAL SECRETARY

Young people's societies of a similar nature to the Christian Endeavor have been in existence in the Free Baptist denomination for at least twenty-five years. After the organization of the Christian Endeavor Society several of these old societies changed to that name. In June, 1886, the three societies in Lowell, Mass., met and organized a strictly denominational society, called "Advocates of Christian Fidelity." The spirit, organization and work was similar to the Christian Endeavor. In 1887 Miss S. A. Perkins, editor of the "Little Staff" a Sunday school paper, set aside one column for the young people's societies. August 13, 1888, the first Convention was held at Ocean Park, Me., and sixty societies reported. On the first of January following, Our Dayspring was established as the organ of the young people. It lived six years.

Since the publication of Our Dayspring ceased, the Morning Star and Free Baptist have devoted considerable space to our work, and each paper has a special young people's editor.

The early organization provided for a delegated convention, to be held each year at some place selected by the officers. To push the work, a vice president was appointed for each State, and a secretary for each of the quarterly meetings in each State. New societies were organized, and old ones assisted. The Christian Endeavor Societies in our churches had nothing to do with this United Society, and were not allowed for several years to participate in its conventions. In 1896, at the Marion, Ohio, Convention, a committee was appointed to revise the constitution and change the name as written above. The committee reported at the next convention, held at Fairport, N. Y., in 1897. Any society connected with a Free Baptist Church is now entitled to equal rights in the convention and work.

The Society now holds an annual mass convention. Its business is transacted by an Executive Board, composed of the officers, elected annually, and nine councilmen, three of whom are elected each year to serve three years.

The Society has been largely missionary. At its first convention two missionaries were sent to India. This present year the young people of New Hampshire are supporting Rev. and Mrs. H. E. Wyman, in India. The young people of Maine have assumed the support of Rev. L. P. Clinton, who is soon to return to his native land as a missionary to his old tribe in Africa. Mr. Clinton was the prince of his tribe when he came to America to secure a Christian education. Rev. and Mrs. E. H. Lougher sailed for India last fall, and are supported by the young people. Next fall another man and wife will go as our missionaries. We are just now undertaking definite home mission work in the support of several churches in this country.

The junior societies are constantly growing. The peculiar strength of this work is already manifest. The children, largely in junior soci-ties, are supporting a missionary in India, and also the Principal of Storer College, at Harper's Ferry, West Virginia.

The needs and claims of systematic giving have been pressed, and the Christian Givers' League has been organized to enroll those giving at least one tenth of their income for the Lord's work. The needs of the Quiet Hour have also been presented and many have enrolled.

The membership of all societies is about 25,000. This is a few more than one fourth of the membership of the denomination. The annual report, now seven months old, showed that several hundred members had united with the church during the preceding year. This year the society also sustains a traveling secretary, who, by his personal visits, has done much to keep things going. This work is supported entirely by the voluntary contributions of societies and friends.

The young people of the churches are united; they are taking advanced positions; they are realizing the measure of their individual responsibility; they are assuming positions of work, and entering largely into the true spirit of Jesus Christ. More and more we see them coming out of a low position of Christian living and enjoying a vitalizing Christianity. The salvation of souls is the key note of the entire work, and the results are proportionate to this desire.

Hillsdale, Mich.

* * *

ILLINOIS UNIONERS, OBSERVE!

The following amendments to our State Constitution will be proposed and acted upon at our Convention, which will be held in Elgin, the last week in September:

To Amend Article II. to Read: Membership:

Sec. I. Any Young People's Society organized in connection with any church which is allied to the Illinois State Convention of the Universalist Church shall be eligible to membership in this Union.

Sec. II. Active members shall consist of those local Unions which pay to this Union the regular annual dues for each member as provided by Sec. II. Art. VII. of this constitution.

Sec. III. Young People's Societies connected with a church as provided in Sec. I. may become associate members of this Union. No dues shall be paid by such associate unions.

To Amend Article III. to Read:

Each active union shall be entitled to be represented by four delegates, who must file with the Secretary of this Union certificates of their election, signed by the President and Secretary of the society which they represent.

Sec. IV. Members of active unions not regularly qualified delegates and members of associate unions may take part in the discussion of any question before the meetings of this Union,—but such members shall not be entitled to make or second a motion or to vote.

To Amend Article VII. to Read:

Sec. II. Each Union maintaining an active membership in the State Union shall pay the sum of fifty cents per annum for each one of its members, which amount shall cover and include the dues of twenty cents per member to the Central Union. This sum shall be payable one-half November 1st, and one-half May 1st, each year.

Sec. III. Out of funds provided by the fifty cents annual dues as provided in Section II, the treasurer shall remit to Treasurer of Central Union twenty cents for each active member of each active local Union.

Sec. IV. The Executive Board shall recommend methods for raising funds to carry on the work of the Union.

To Amend Article VIII. to Read:

Sec. II. The Vice-president shall perform the duties of the President in absence of the President, and shall have charge of the Christian Citizenship department of this Union, and shall encourage the creation of such a department, and the election of a superintendent to take charge in each local Union.

Your Board earnestly desires that all local Unions discuss the above amendments and come ready to act in regard to same. The Elgin Convention promises to be the best in our history, so one and all plan to attend. Further notice will be given later.

Adelaide R. Dolling, *Recording Sec'y.*

* * *

"GUIDE TO METROPOLITAN BOSTON," "UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 29 cents to the Publishing House and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest, finely illustrated. Order copies and read up and during the summer lay out the Trolly Trips that you want to take.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

SEP. 24. THE UNION AND THE CHURCH, I Cor. 14: 19; I John 2: 11–14.

SCRIPTURE LESSON.—Luke 2: 40–52.

PRAYER:

Our Father, Friend and Guide, We come to Thee as the one whose name is written in the visible creation, and in the human heart as the "All Good." We thank Thee for all the privileges and opportunities of life. Dear Father, we know that there are countless instrumentalities through which Thou dost reach and help the world. We believe that our Union was given to us to help us in our common daily life. We believe our Union was born from the need of our church. We realize that we sorely need the influence that can come to us from our Union to help us in the upbuilding of character and in spiritual growth. As we grow to realize the worth and note the work of the Christian church may we become more loyal to all its aims and interests and may our beloved church grow alike in numbers and good works. We ask it in the Master's name. Amen.

SUGGESTIONS.

I. What crisis in the Christian church called forth the Young People's movement in all denominations?

II. What has been the effect of the movement?

III. What will enable the Y. P. C. U. to become the greatest help to our church?

IV. What is the duty of each Union member as regards church membership?

V. In what way does the Union best administer to our spiritual needs?

THINGS FOR EACH UNION MEMBER TO REMEMBER.

1. The Y. P. C. U. is first and always an auxiliary of the Universalist church.
2. It should be loyal to its every interest.
3. It should recognize the local church as its head.
4. It should prove to the older Universalists by its good works that it is worthy of their love and confidence.
5. Each member should remember that it is a duty and a privilege to take part in each meeting.

DAILY SCRIPTURE READINGS

MONDAY. I Peter 1: 13.
TUESDAY. Col. 3: 1–2.
WEDNESDAY. Heb. 10: 25.
THURSDAY. I. Thes. 5.
FRIDAY. Eph. 5: 19–21.
SATURDAY. Matt. 6: 33.
SUNDAY. Luke 5: 1–11.

QUOTATIONS

That which positively enriches the universe is spiritual life.—*Chapin.*

Our Christian Union is the bay where our hesitating craft may try its powers and grow accustomed to its equipment. Our church is the wide sea of religious life, where we must find our way to the haven of Christian perfection.—*Rev. S. Ward Brigham.*

The Union forms the connecting link between the Sunday School and the church. It is a kind of training school which, by the experience it gives, sends its members into the church stronger in character, richer in faith, and thus ready for greater service.—*Gertrude Waldie.*

The Union is a means not an end. The end and aim of our work should be the training of our young people in the study and practice of the Christian life,—such life to be freely given to the work of upbuilding the Universalist church,—the church of good tidings of great joy which shall be to all people.—*Mary Morse Lowe.*

Our cause is the cause of Christ. Are we doing all we can as Unioners for Christ? Are we aiming to follow as closely as possible in His footsteps? Are we endeavoring to lighten the burden of some one less fortunate than ourselves? Are we trying to spread the great truths of universal salvation, the Fatherhood of God and the Brotherhood of man, where the light would be most welcome? —*Clarence Scholer.*

The Union is the training school for our church; therefore let us be mindful of the spiritual education of our young people for in them lies the hope of the Universalist church of the future. A love for all that is good, helpful and uplifting must largely dominate in our own lives before we can go before others with the hope of doing good. As young people let us prove ourselves worthy of the inheritance bestowed upon us by our parent church. —*Laura Green.*

Look up, and not down, O Christians,
For the cross points up to the sky;
And our prayers ascend, as our knees we bend
To the God who dwelleth on high.

Look out, not in, O brothers!
For the arms of the cross stretch wide!
And the Saviour will bind all humankind
To the heart that was crucified.

Look forward, not back, O soldiers,
For the light of the cross has come,
And 'tis God's own hand that giveth the land
To the armies of Christendom.

—*William Hall Williams.*

◆

Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

—*James Russell Lowell.*

Of all work that produces results, nine-tenths must be drudgery.—*Bishop of Exeter.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

SEPT. 24. THE EMINENT CONVERT REV. ELHANAN WINCHESTER, BORN, SEPT 30, 1751. Luke 22: 32; Matt. 18: 3; Matt. 18: 4; Acts 3: 19; Jas. 5: 20; Jas. 3: 8; (first clause): Jas. 3: 18.

The story of the life of Elhanan Winchester is a thrilling one, and reads like a romance. He was born in Brookline, Mass., and died in Hartford Conn., Apr. 18, 1797. He was one of fifteen children and had a very limited opportunity for an education, but he was exceedingly ambitious to learn, and read every book he could get. His memory was wonderfully retentive. When a man he had acquired an excellent education and possessed a very thorough knowledge of Greek, Latin and Hebrew. One Sunday morning, when a lad, his father who was very strict, asked him to tell him the text at the close of church. The family went to church. Young Elhanan sat in the gallery apart from his family, His father watched him anxiously, saw him occasionally looking at the minister but more often about the church. On reaching home he was about to reprimand him for his want of attention when the boy repeated the text and to his father's astonishment repeated word for word a good portion of the sermon, also told him the number of rafters there were in the church (the building was unfinished); also the number of window lights, beams, posts and braces. This was but a prerunner of his great power of concentration.

He joined the open communion Baptist church, but became a close communion believer later. He early became a minister and preached in a number of places in Massachusetts, and then went to South Carolina where he preached several years and was probably the first minister in this community to preach to slaves, many of whom he converted. During these years a book treating of punishment fell into his hands and gave him new light. He went North and preached for a time in Philadelphia where he became known as a Restorationist and was compelled to leave his church because of his views. During these years he became the warm friend of Dr. Benjamin Rush, Dr. Geo. De Benneville and John Murray. He preached in New York City and an effort was made to erect a house of worship. He made a trip to Europe. Wherever he preached the people were charmed by his eloquence and logic. He wrote a number of books. Among them are, "Dialogues on the Universal Restoration," and "Lectures on the "Prophecies."

He was a man of rare sweetness of disposition, very forgiving and most lovable. His health was never strong but the strong will and mind rose above the weakness of the body.

He was indeed an Eminent Convert and contributed in a large measure towards the shaping of the thought of Universalism in those early days.

QUOTATIONS

THE COMPANY WHO TRY

Yes, I love the little winner,
With the medal and the mark;
He has gained the prize he sought for,
He is joyous as a lark.
Everyone will haste to praise him,
He is on the honor list;
I've a tender thought my darlings,
For the one who tried and missed.

One! Ah me! they count by thousands,
Those who have not gained the race,
Though they did their best and fairest,
Striving for the winner's place.
Only few can reach the laurel,
Many see their chance flit by;
I've a tender thought, my darlings,
For the earnest band who try.

'Tis the trying that is noble.
If you're made of sterner stuff
Than the laggards who are daunted
When the bit of road is rough.
All will praise the happy winners,
But when they have hurried by,
I've a song to cheer, my darlings,
The great company who try.

—*Harper's Round Table.*

DAILY HELPS FOR JUNIORS

SUNDAY. A fine character will yield a noble life; but it cannot exist unless it is built up day after day with noble deeds.

MONDAY. God scatters love on every side
Freely among his children all.

TUESDAY. The pleasure of doing good is the only pleasure that never wears out.

WEDNESDAY. He who makes another glad by the service of his hand, will quicken his own heart into more joyous life.

THURSDAY. "If you love me," Jesus said, "you must show it."

FRIDAY. Without patience you can be master neither of yourself or others.

SATURDAY. It is not doing the thing we like to do, but liking the thing we have to do, that makes life blessed.

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Talk happiness the world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so: if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—*Ella Wheeler Wilcox.*

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Department Superintendents

Christian Citizenship, REV. MERRILL C. WARD, of [illegible] Mass.
Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

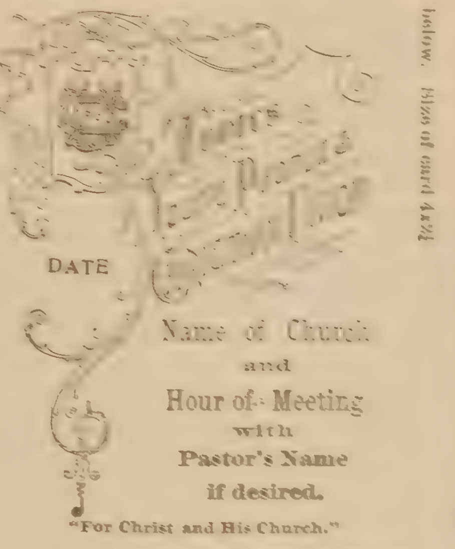
Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Aug. 21–26 1899

General Fund.	State Assessments	——	
	Post Office Mission	——	
	Junior Dues	——	
	Supplies & Miscellaneous	$3 33	[illegible]
Mission Fund.	Two Cents-a-Week	$5 10	
	Aunty Brown	——	
	Atlanta Building	——	[illegible]
			[illegible]

NEW SIX-MONTH TOPIC CARD



"For Christ and His Church."

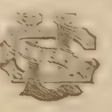
Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¾

FLAGS! FLAGS!! FLAGS!!!

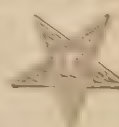
SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold *$1.00*
Senior Y.P.C.U. Pin Gold Plated *.50*
Junior Y.P.C.U. Pin Sterling Silver *.35*



TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1-2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church*, *hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

PLEDGE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

THE SAND MEN OF CUDDLEDOWNTOWN

Cuddledowntown is near Cradleville,
Where the Sand Men pitch their tents;
In Drowsyland,
You understand,
In the State of Innocence:
'Tis right by the source of the River of Life
Which the Grandma Storks watch over,
While Honey-bug bees,
'Neath Funny-big trees,
Croon Lullabys in sweet clover.

'Tis a wondrous village, this Cuddledowntown,
For its people are all sleepers;
And never a one,
From dark till dawn,
Has ever a use for peepers.
They harness gold butterflies to Sunbeams—
Play horse with them, a-screaming,
While never a mite,
Throughout the night,
E'er dreams that he's a-dreaming.

In Cuddledowntown there are Choo-choo cars
In all of the beautiful streets;
And round bald heads
And curly heads
Are the engineers one meets:
From Piggybacktown to Pattycakeville
The cars run, hissing, screeching,
While wonderful toys,
For girls and boys,
Can always be had by reaching.

O, Cuddledowntown is a Village of Dreams
Where little tired legs find rest;
'Tis in God's hand—
'Tis Holy Land—
Not far from mother's breast,
And many a weary, grown-up man,
With sad soul, heavy, aching,
Could he lie down
In this sweet town,
Might keep his heart from breaking.

—*Joe Kerr in Collier's Weekly.*

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LULU'S BUTTERFLY APRON

Alice Green, Ethel Lewis and Lulu Upham were cousins. They all lived in South Putney. Alice was eleven, Ethel was ten, and Lulu was eight. Their mothers were daughters of Grandma Wheeler. The girls spent every Saturday at grandpa's. They loved to do this, because in summer there was the big shady yard, and in winter there was the wide wonderful attic. Besides, there was always some lovely "treat" prepared by grandma, and, once in a while, a surprise from Aunt Alice. Aunt Alice lived in the city, and had no children of her own.

One Saturday in the spring, the rain came dropping down just as the girls had planned their game in the garden. They scampered as fast as they could to the attic. They were having a beautiful time when they heard Grandpa Wheeler's big voice calling, "Girlies, girlies, come down!"

Grandpa Wheeler had been a minister, and the girls always said it sounded exactly as if he were giving out a hymn or something when he called them. But they loved Grandpa Wheeler, "minister voice" and all.

"Girlies, girlies, come down, come down! Here is something I've brought from town!"

That was the way he called. You may be sure the girls lost no time getting over the two flights of stairs. They knew Aunt Alice had sent something. And they knew what she sent was worth receiving.

Grandpa was standing in the hall with a white-paper parcel tied up with pale heliotrope ribbon in his hand. That was the way Aunt Alice always "did up" her parcels.

"Let me see. Who undid the last bundle?" asked grandpa, deliberately. "Oh! I remember, it was Ethel. Well, now it's baby's turn. Here baby."

Lulu was grandpa's baby because she was the youngest of all the ten grandchildren. She took the parcel and unfastened it. "Butterfly aprons!" she cried delightedly. "Just what we wanted for afternoons. The one with the pale blue ribbon is for Alice, because she has yellow hair. The one with the sea-foam green is for Ethel, because she has Titian hair." Then Lulu stopped.

"Where is yours?" asked Ethel, peeping into the paper. It was empty.

"I guess Aunt Alice forgot," said Lulu bravely, choking back her tears. "Perhaps she will send next time. How sweet they are! They are so becoming to you. And just the right fit. They are just alike except the ribbons."

Then the girls began to examine their aprons. They were beautifully made of delicate lawn with lace edging and inserting, and tied up on the shoulders with ribbon. Lulu admired the aprons and rejoiced with the girls until they almost forgot that she had not received one, too. But Lulu did not forget. When grandpa said, "Didn't the baby get a butterfly, too?" she put her head down on his nice black coat and cried just like a baby.

Pretty soon she looked up, smiling through her tears, and said: "Don't let's say anything about it, grandpa, I guess Aunt Alice forgot. She didn't slight me on purpose, I know. I wanted one awfully. I love butterfly aprons with ribbons, but I don't mind—much."

It was rather trying to hear grandma and all the mothers in turn wondering how "Alice ever came to overlook Lulu." But in a day or two it was all over,—all but a little bit of an ache in Lulu's heart. Not an ache for the butterfly apron altogether, but mostly because Aunt Alice had forgotten the littlest girl.

One day, when Lulu was going home from school, a boy standing in the post-office door, called, "There's something in the office for Miss Lulu Upham."

Lulu ran in, and the postmaster put a square package into her hands. How she flew home! Right up to her own room she went, and took off the brown-paper wrapping. Her fingers trembled as she untied a pale heliotrope ribbon which held the cover down on a dainty white box. Inside of the box was this note, which Lulu read first:—

"MY DARLING LULU:

Can you imagine how Auntie felt when she went to her drawer and found she had not sent the baby her butterfly apron? I know you can. And I know you will forgive me, dear, when I tell you that I put your apron in the sachet drawer to get a little extra sweetness, because it was finished last. Then, when I came to do up the parcel for grandpa, I forgot about it. Dear little heart! Auntie did not mean to slight her."

Then Lulu took out her apron. It was fragrant with the odor of violets, and had pink ribbons on the shoulders. Pink was Lulu's favorite color. It looked best with her black hair and eyes.

When she put on her apron to go down to show it to grandpa and grandma and the rest, she was glad she had put away the temptation to think bitter, angry things about Aunt Alice. And since then, when she has been tempted to think that somebody slighted her, or said or did something to wound her, she remembers that butterfly apron. She says to herself, "Aunt Alice did not mean to slight me, and I know that nobody would hurt my feelings purposely."

So that butterfly apron has helped Lulu in two ways. It has helped her to think kind things about people, and it has helped her to be careful not to say or do anything to make others unhappy.—*Minna Stanwood, in The Sunday School Times.*

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THE KING'S HARVEST

Once there lived a king who ruled over a large and fair country. He had many subjects who were educated, good and happy people. They claimed to make their king's wishes the law of life, and the king was well pleased with them.

In the wilderness there was much rich land, so the king sowed the seed of a great and rich harvest there, saying: "My people will gladly gather the grain when it is ripe." The seed sprang up, the grain grew, and the fields were soon ripe for the harvest.

Then the king said to his people, "Go ye into my fields and gather the grain into my storehouse, and when the harvest is over I will reward you richly."

But what was the king's surprise to see most of his subjects stand back, while only one here and there stepped forward to do the work.

The idlers said, "Why should we work in that field? We have plenty of work in tilling our own fields and getting bread for our own families. Besides the king is abundantly able to speak the word and cause all of his harvest to be gathered in miraculously. We will not work in the king's harvest field."

Then the king bade some of his most faithful servants to cry aloud that it was the subjects' duty to obey the king's commands. A few more came to reap, but many shut their ears and would not hear. So as the days went on, the reapers came, a few at a time, into the field. But the harvest was so great that their work hardly seemed to make an impression.

One day, when the king went forth in royal state, he saw gathered about the doorway the children of the realm.

"Oh, king," they said, "we have heard the cry for reapers, and we wish to go into the fields and help."

"What can you do?" said the king.

Then they showed him that they had brought tiny sickles that would cut off at least a few sheaves of grain.

So the king said, "Go."

Then the children went into the field and worked with all their little strength, but because there were so many of them their work began to count.

Then, when the idlers at home saw that, for very shame they said, "Let us work in the king's field, too." So it came to pass that before the harvest was ended nearly all of the people were at work, and the king saw that all the harvest would be gathered.

To the children, he said, "On the day of the harvest home I will reward you, not according to your strength, but according to the willing spirit in which you have worked, and your good example which made the older people ashamed of being idle."—*Selected.*

THE TOPIC SERMON

Topic, Sept. 24. 1 Cor. 14: 19; 1 John 2: 11–14.

THE UNION AND THE CHURCH

1. The Union and the Local Church

In the early days of the young people's movement the fear was often expressed, even by the friends of this new force in church life, that the local societies might to some extent usurp the place of the church itself. It was argued that the young people's meeting would naturally, in some measure, supplant the church prayer meeting, in consequence of which it would result in more injury than good to the cause.

Now that the movement is, however, nearly a quarter century old, it is apparent that the forebodings of earlier days were unfounded. The Union—and the same is true of any other young people's society—has proved a source of strength and not a weakness to the local church. As a generator of spiritual life it has developed young men and young women religiously. Oftentimes it has been the means of interesting young people in religious work when they could have been reached in no other way. In more than one instance the union in a local parish has kept burning the fire on the altar of worship when the older people have become discouraged and closed the church doors; with the ardor and courage of youth they have refused to surrender and their consecration has resulted in infusing the faint-hearted with new life and the church which otherwise would have perished has been saved to the community and the denomination.

The Union, too, is a means by which Christian energy may be utilized to the advantage of the local church. Through its well-organized committees it is enabled to do missionary work which otherwise might be neglected. Few churches have flower committees but they are to be found in many local Unions and Sunday after Sunday they make bright not only the church auditorium but the sick room as well Their lookout committees bring in new material to the church as well as to the Union itself. Their charitable committees foster the spirit of Christian charity among the youth. By contributing to Two-Cents-a-Week for Missions they learn early to give for religious purposes. Nor is this all; the local Union is often of great financial assistance to the church and many a slim subscription list is helped out by the young people's society.

2. The Union and the Denomination

Such of ONWARD'S readers as were present at Jersey City '96 will remember that the question of the relation of the National Union to the General Convention was the chief problem which came before that Convention for consideration. There were hints that the Union did not recognize the authority of the General Convention in the way it should, that it sought to be an independent rather than auxiliary body. This year at Lynn a resolution recognizing the superiority of the General Convention was passed without a dissenting voice being raised. It was a spontaneous declaration on the part of the sons and daughters of the Universalist Church that they recognized and rejoiced in their position as a part of the general body. There are no more loyal Universalists than the Christian Unioners, and none who honor or love the fathers of the faith more tenderly. They are proud of their branch of the Church Universal; they rejoice in its glorious history and look forward hopefully to future great achievements. They love it and are willing to sarifice and labor for it. A loyal Christian Unioner is always a loyal Church Universalist; the teachings of the society are such that it could not be otherwise.

Moreover, the Central Union has done much to show its loyalty to the denomination at large. The deed of the Harriman Church, erected by the young people, is in the hands of the General Convention. The sum of twelve hundred dollars was given the Convention in 1896, '97, for the educational needs of theological students who are assisted by that body. When the Atlanta Church is completed it will be promptly deeded to the General Convention as soon as the edifice is entirely paid for. Indeed, the Union has no desire and no ambition to succeed except as an auxiliary branch of the parent body. Next to the fostering of the Christian spirit in individuals its one aim is to increase the prestige and power and ability to do good of the Universalist Church, of which it is proud to be a part.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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And His Church.

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Rev. Edward G. Mason, Editor

THE OLD TESTAMENT AS LITERATURE

There is, we fear, a too prevalent tendency among our young people, (and older ones, as well), to neglect the reading of the Old Testament, thereby depriving themselves both of a spiritual inspiration and an intellectual pleasure. Nor are the young people altogether to blame for their lack of appreciation of the Jewish Scriptures, for it is a very common thing for the teachers in Sunday schools where the International Lessons are used to minimize the importance and complain because of the amount of time devoted to the Old Testament study, and naturally their pupils share their feelings on the subject.

That this state of affairs is most unfortunate there can be, of course, no question. As the sacred book of the Jewish religion, of which Christianity is in some measure, an outgrowth, and of the Jewish people of whom Jesus was one, the Old Testament rightfully claims the attention of Christian young men and women. But it also has claims upon them from a secular as well as a religious point of view, for it is not alone a storehouse of ecclesiastical history and devotional thought, but it is also, to quote the words of Prof. Henry C. Vedder, "an incomparable collection of literature, acknowledged to be such by the master minds of all ages, unbelievers in its divine teaching as well as devout Christians."

Where, indeed, can be found any book or collection of books to compare with the Old Testament in this respect? Abounding in Oriental wealth of imagery, its pages are graced by the most beautiful figures of speech, with metaphors and allegories never equalled, much less surpassed, in any secular writing. Yet there are those claiming to be broad and cultured students, who know nothing of the glorious imagery of Isaiah, the lofty devotion of the Psalms, the dramatic beauty of the Song of Songs, the scathing sarcasm of Ezekiel, the grandeur of many passages in the book of Job, the keen and often witty wisdom of the Proverbs or the pathos of Jeremiah and Lamentations! As well might one who has never read Shakespeare pride himself on his acquaintance with English literature.

ITS VALUE AS HISTORY

Historically the Jews are a most interesting people. The Old Testament is the history of that people from the time that Abraham, the Arab sheik, withdrew from his tribe to found a new family and a new nation, down through the centuries during which the fortunes of Israel varied from those of powerful kingdom to a subject province, until at last the flickering light on the altar of liberty went out with the defeat of Maccabeus, as recorded in certain books of the Apochrypha. It tells us of the Jewish people oppressing and oppressed, victorious and defeated, free and in bondage; of their government, their laws, their home life, their family and business relations, their sorrows and their rejoicings. It contains biographies of the kings and judges of the nation and chronicles its wars and rebellions. It records outrages, massacres and cruelties committed by, as well as upon the Jews. This history may indeed contain errors, misjudgments and legends; but what history does not?

ITS ETHICAL AND RELIGIOUS TEACHINGS

The theme of Israel's song, the leader of Israel's people and the object of Israel's worship, is one and the same, Jehovah. From Genesis to Malachi, He is the central figure in Old Testament literature. Undoubtedly most of the Jews held a wrong conception of God, just as do many Christians in these days, and often mistook their own barbarous inclinations for His desires, but many of the ideals of Judaism were high and noble.

In the Old Testament, moral and religious thought is not confined to a few passages or a few books; it is all-pervasive. As far back as the third chapter of Genesis, the Hebrew writer begins to wrestle with the problem of sin and the manner of its entrance into the world. We need not discuss the truth of the story of Eden and its inhabitants. Whether literal or allegorical (as we believe it to be), it is a wonderful narrative. It was undoubtedly written, as were all Old Testament stories, for a purpose, that purpose being to impress certain moral lessons upon the mind of the reader.

SEARCH THE SCRIPTURES

But read the Old Testament for yourself. Leave aside your prejudices if you have any, and read it candidly, carefully, critically if you will, but in the right spirit, and you will end by reading it reverently and lovingly. Read it in the spirit of discernment and appreciation. You will almost hear the lamentations of the daughters of Israel as they mournfully hung their harps on the willows by Babel's streams, and the pleading voices of Israel's prophets calling their people to a nobler, truer life. Are you a lover of poetry? The soft yet majestic cadences of its verse will strike upon your ear as sweetest music. It is, we think, Dr. Driver who says of certain passages in Job: "The picturesque illustrations, the choice diction, the splendid imagery, the light and rapid movement of the verse, combine to produce a whole of incomparable brilliancy and force." Are you a philosopher? You will find therein unfolded a system of psychology, ingenious and interesting. Are you fond of history? Here is a text-book of the history of one of the most interesting nations that ever existed. Are you a student of men? The Old Testament tells you of the customs, the manners, the folklore of a peculiar and interesting race. Are you a lover of humanity, concerned with its spiritual development? You will find, as Frederick Robertson said, that "the words which came from Israel's prophets have been the life-blood of the world's devotions. And the teachers, the psalmists, the prophets of that despised nation, spoke out truths that have struck the key-note of the heart of man. This not because they were of Jewish but of universal application."

Search the Scriptures, young friends, not alone (though chiefly) for their moral helpfulness and spiritual uplifting, but also for their literary grace and excellence. Between the covers of the Old Testament you will find the most marvelous collection of literary treasures which the world affords.

SO IT seems there is to be another Jubilee Convention held this year. President Ames writes that this is a jubilee year for New York State Unioners as well as for the Unioners at large. Their tenth annual Convention is to be held at Albion, October 9, 10. An elaborate program has been prepared and efforts are being made to have every local union represented.

NO ESCAPE

Before the juggernaut of vicious living some of the grandest and most promising of earth's thinkers and heroes have gone down and been crushed under the merciless wheels which never turn aside from their course, whatever or whomever may perish beneath their remorseless weight. Once a divine law is set at naught and justice is untiring until the moral crime is avenged. There is no respect of persons or station or talents, but all alike who merit it fall under condemnation and reap the harvest of their evil deeds. Thou shalt not degrade the temple of God, is a commandment that never yet was violated with impunity, for vengeance, sometimes speedy, sometimes slow, but always severe and sure, is certain to follow its violation. From Mark Antony, the commander of the hosts of Rome's imperial army, to Edgar Allen Poe, the genius of American literature, and Charles Stewart Parnell, the champion of Irish rights, the lesson of history is that no man, however great, is allowed to continue to walk unmolested in the way of evil. Of man or race is this true. Whenever a nation becomes steeped in sensuality it is far on its downward course to ultimate enslavement and extinction. Whenever a man enters upon an immoral life his doom is sealed unless he repents and reforms ere it is too late. Sometimes, indeed, vice is gilded with luxury or hides under the purple of wealth or high social standing or outward respectability, but it is seldom altogether concealed from men, and before God it stands forth in all its awful nakedness. The grim skeleton which is said to have had a place at the ancient Egyptian feasts, was a more gruesome and ghastly reminder of mortality because of the hideous mockery of the finery in which it was clothed. So the death's-head of vice is most appalling when it leers forth from under the flowing garments of hypocrisy. And no hypocrisy, however it may mislead men, can, for a moment, deceive God.

MAN HAS not yet formed his most dextrous invention, or added the loveliest touches to the temple of human learning, or caroled his sweetest song, or pierced the vault of heaven with his highest aspirations. In physical development it has been said of the past: "There were giants in those days." In intellectual and spiritual attainments let it be said of the future: "There shall be giants in those days."

* * *

THE LETTER to our Junior workers from the new Superintendent, Miss Hosley, should be carefully read by all State Superintendents, to whom it is especially addressed. Mrs. Canfield's untiring and able efforts as the leader of this important branch of Christian Union service will be taken up and ably carried on by Miss Hosley and the Junior Union outlook for the coming year is a promising one.

* * *

IT IS quite probable that most of us would not be pleased if we were given the power for which Burns prays in his famous couplet:

> " Oh, wad some power the giftie gie us
> To see oursels as ithers see us!"

It is altogether likely that such a gift would neither add to our comfort nor increase our self-esteem.

* * *

CHRISTIANITY REQUIRES the strongest and most virile manhood, and the noblest and most courageous womanhood. The day of sentimentalism in religion has gone by, we trust, forever.

* * *

THERE ARE two classes of people who will usually bear watching: those who talk a great deal of how good they are, and those who have much to say about how bad they are.

* * *

"A penny saved is a penny earned." But the penny must be earned before it can be saved.

* * *

WHAT ONE man has been or is, is a promise of what other men may become.

* * *

TO GLORIFY God is to glorify one's self.

* * *

TO TRULY glorify oneself is to glorify God.

AN ACKNOWLEDGMENT

The following note was recently received by General Secretary Cardall, in acknowledgment of a copy of the resolutions adopted at Lynn with regard to our late beloved Dr. Sawyer, together with a silver Convention badge medallion. The medallion was not received from the manufacturer until after Dr. Sawyer had passed away. It was therefore forwarded, with a minute of the resolutions, to his daughter, Mrs. Prof. Knight, at Tufts College.

SOUTH BROOKSVILLE, MAINE.

My Dear Mr. Cardall:

I trust you will pardon my delay in writing to thank the Young People's Christian Union through you for the silver badge and the resolution adopted at Lynn.

I am very glad indeed to have the badge for its own sake, and as a proof of the respect and affection of the young people for my dear father. Weak as he was at the time of the Convention in Lynn, he often spoke with interest of the meeting and of the large gathering of young people, and I am sorry the resolutions did not come in time for us to read them to him. Yet, as you say, I think he must know all these things now—if his faith was not all a mistake, which we cannot believe for a moment. He led a saintly life, and never more saintly than during the last weeks of weariness and extreme weakness. His patience and sweetness were beautiful to see and an example to many much younger people.

Will you not insert a line in one of the ONWARD columns, thanking the Young People's Christian Union in my name for the resolution and the medal, which I shall always prize.

Most faithfully,
ALICE S. KNIGHT.

ABOUT SCOLDING

BY MARGARET E. SANGSTER

[The following article, recently found in an old number of The Woman's Journal, dated Dec. 23, 1876, is so full of wisdom and the spirit is so fine that we give it a place in the columns of ONWARD.]

It never does one bit of good. So much I have no hesitation in declaring with the emphasis of entire conviction. If you want to spoil a child's disposition, to harden his heart and confirm him in evil courses, then scold him. If you want to awaken in him the instant and irrepressible desire to be as aggravating and as trying as he can possibly be, scold him. There is no human being who can endure the constant patter and drip of a fault-finding tongue and not be the worse for it. Even if the victim be grown up, and so sweetly self-controlled that he or she can listen to the most unjust and bitter criticism, without any other retort than that of patient silence, it does no good. It hurts both the person who utters habitually the harsh reproach and the words that burn and the other person who is obliged to listen and take the storm as it comes.

My sympathies are always enlisted for two classes of people, who are presumed to be fit objects on whom to pour the vials of wrath, which the scold, male or female, keeps ready to hand—children and servants. The children born into a house where father or mother is accustomed to scold are greatly to be pitied. There they are, and there they must stay. Occasionally a boy becoming exasperated, and seeing no chance of any change for the better, runs away. It is very reprehensible, but a boy can go to sea, or find a niche for himself somewhere, where he may have to bear hunger and cold and blows, but nothing, after all, worse than an everlasting stream of deprecation and complaint. A girl, poor thing! must stay during her childhood, and often for years after, in the place where it pleased the Lord to put her. If she be forced to bear the slow torture and freezing chill of continual unkindness, she will either develop into a cold, hard, cynical woman, or into a timid, shy, repressed one, who hardly dares call her soul her own, and will be ready to say, "Yes, thank you," to the first unfortunate man who solicits her to marry him. Unfortunate, indeed, for there is no style of woman so likely to become either a tyrant or a fool as the woman who, during her girlhood, was a coward and a slave.

Scolds are popularly supposed to belong to one sex. In poetry and fiction, it is the woman whose uncontrolled license of speech is the misery of everybody around her. Solomon, who enjoyed a wide acquaintance with womankind, and must have had opportunities for knowing the faults as well as the virtues of his fair friends, left his opinion on record, in no uncertain terms. "Better is a dry morsel and quietness therewith than a house full of sacrifices with strife." "It is better to dwell in a corner of the house top than with a brawling woman in a wide house." None of the sacred writers, by the way, have paid higher and more earnest testimony to the essential nobility of good and gentle women than the poet-preacher, who made silver as stones in Jerusalem.

Be the mass of printed assertion what it will, the experience of the world proves that men can scold as bitterly and as unjustly as women. There is always some tender woman to excuse the short comings of a man, some mother, or wife, or sister, or daughter, who puts in her gentle "ohs" and "ahs" and "my dears," like sticks to stay the progress of a torrent, when a man gives way to temper. And around him she folds the mantle of her soft excuses, thinks of his headache, or his corns, or his tight shoes, or the dinner he ate that did not agee with him; and as for her own thorn pricks, she hides them under lace and velvet, and defies her dearest or nearest friend to see or suspect them. That is what she does when she is loving and confiding, and, as with the other accusation, never resented, that women have the monopoly of gossip, so it is with the imputation of scolding. Now men scold and women scold. To scold is the impulse of undisciplined human nature, in which both men and women share. It shows weakness of character, as well as infirmity of will, and is almost always a complete demonstration of a feeble mind. A strong, well-balanced, cheerful, sunny make up, mental and physical, has not to descend to vituperation and offensive talking.

Seriously, we have no right to scold servants. To rebuke, reprove, exhort, persuade, with gentleness or with severity as may be demanded by the exigencies of the occasion, is the manifest duty, now and then, of people who are in authority. Heaven help those uncertain souls who never dare say a serious word in the way of reproof, to whosoever deserves it. They are such mere masses of jelly, that when anything worth doing is to be done, they will have to stand aside. Not of their stuff are rulers made. Nor are people born to the purple. The gentlest spirits can and ought to blaze into fiery indignation at the sight of deliberate, wilful wickedness, or at the spectacle of tyranny crushing the defenceless. A nature that has in it no possibility of being roused to wrath, is a nature insipid and evaporative. But to reprove in a straightforward way and be done with it, is dignified and praiseworthy, and breaks nobody's head or heart; while to keep up through various inflections of the scale, from the pathetic to the recriminating and back again, a flowing course of nagging words is enough to reduce and demoralize all who must submit to it. We have no right to take on ourselves the responsibility of sending adrift, on a nomadic life, those who might possibly, by judicious treatment, stay safe-harbored on our hands. We have no right unnecessarily to hurt the feelings of any one, however ignorant, obstinate, or provoking that one may be.

To cultivate a habit of seeing things to praise in everything, and not of ferreting out things to condemn, is desirable for us all. It greatly promotes our own comfort. It conduces to the happiness of those around us. It adds to our own faculty for enjoyment. Surely it is better to gather honey all the day from every opening flower, than to go about with a long face, croaking and lamenting and making our friends wretched.

If we go to our lexicons, we find that the vigorous words which describe the unamiable in conversation, are, alas! too many. There is our own scold, with sound which suggests scald. The same fierce, burning shiver, if one may use so great an antithesis, is in both, and it is defined in this way: To rail with rude clamor, to rate, to berate, to scoff. It is frequently used with the preposition *at*, so that there is implied in it the act of aggression; some one violently assaulting; some one else unable to escape or to defend himself.

Habit weaves tremendous fetters. The man or woman who has drifted unconsciously under the sway of this evil one, will need philosophy, stern resolution, and prayer, to break from beneath its rule. But, from the abundance of the heart the mouth speaketh, and if the heart be pure, full of good wishes and kind sympathies, the words, like those in the fairy tale, will be beautiful in their dropping as diamonds and pearls.

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TO OUR JUNIOR WORKERS

A CHAT WITH OUR STATE SUPERINTENDENTS

Systematize the Work

To introduce system into the work, is to symplify and make it far more effective. Energy is intensified and much less time and strength expended in reaching desired results. Our Junior Unions are no exception to this general rule and any superintendent will find, as soon as she puts into practice a positive plan of procedure, she will not only save herself, but accomplish more for her State Union.

From the experience of three year's service for the Empire State, the following plans have been evolved and in the hope that they prove helpful, are offered for consideration and adoption if desired.

Growth

To see the board broaden and grow under her care, is the desire of every superintendent, for no one result is more inspiring. Since for all things there is a proper season, so the spring time and autumn are most desirable for this work. Junior Unions are more readily organized during March, April, May, September, October and November, than other months, as it is much easier to get parents interested and the children to attend than during summer's heat or winter's cold. Pastor's addresses may be obtained from the church register and Union presidents from the State Secretary. Appeal to either or both, enclosing the leaflet "Glad Testimonies," copies of which may be obtained free, from our General Secretary. Request action to be taken at the next business meeting of Union and a report sent you of same. If some return reasons making it impracticable to organize societies, it seems wiser to let the matter rest in those directions for the time, and devote one's energy elsewhere. If there are no good reasons why a church should not have a Junior Union, do not rest with one appeal but call their attention to this duty, politely but persistently. "If at first you don't succeed, try, try again," is a motto we should keep in mind, when striving to extend our Junior department.

Co-operation

To establish harmonious relationship, which will result in hearty co-operation on the part of local superintendents, is our next endeavor.

It is well in December or January to send each superintendent a letter of greeting, with thanks for past labor and desire for continued help in the new year. Plans of work may be suggested, particularly those appropriate for the observance of holidays. A little thought and consideration in these things, will convey to our Juniors something of the real meaning of these days—a lesson sadly needed. Our correspondence should appeal not dictate, and we should impress the thought of our dependence upon the efforts of our local workers, to insure success for our State.

It is also advisable to come into as close touch as possible with our Juniors. Once each year a letter may be written the societies with the request that it be read at a meeting or handed from one member to another until all have read it. To correspond personally with the children, give a banner to the society having the largest percentage of members using mission envelopes, conduct a Junior Hour at the State Convention, having delegates from all Junior Unions possible, take part, are methods used by our State superintendents with excellent results.

Historical Records

In all our work, be it little or much, correct records should be kept, which will be a part of the State history of our Young People's Christian Union. A book should be used for this purpose in which we should first enter all history of the societies in our State previous to their becoming our care. Every Junior Union should have a page for each year, on which we enter the annual reports sent out by our General Superintendent, as they pass through our hands, and other items of interest we may glean. This enables a correct report to be made at any time and at the expiration of our office serves to start our successors easily and intelligently in their work. All this means labor, but we believe our work not only worth doing, but worth doing the very best we are able, and in the end we shall find it the easier and wiser way.

Importance of Effort

In a large measure we are responsible for the success of the work in our own particular fields of labor. Earnestness, enthusiasm and endurance on our part will greatly develop these qualities in Unioners, Superintendents and Juniors. We shall find no royal road to Junior success, and we must expect difficulties, discouragements and some defeats, but if we falter not, victory will surely be our reward.

Dear Co-workers, sixteen months of the nineteenth century are ours to use as we will. Shall we make them notable by resurrecting our dead, reviving our dormant, and organizing new Junior Unions? Then with forces newly strengthened, let us enter the twentieth century, strong in purpose through our Junior Unions to do noble work for Christ and his Church.

LILLIAN HOSLEY, *General Superintendent.*

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REPORT OF TREASURER

August 1, 1899, to September 1, 1899

GENERAL FUND

Aug.	1, To Balance on Hand	$ 74 35	
"	2, To Cash, A. J. Cardall, Sec'y, Special Appeal	10 00	
"	2, To Cash, A. J. Cardall, Sec'y	530 53	
"	14, To Cash, A. J. Cardall, Sec'y	4 62	
"	24, To Cash, A. J. Cardall, Sec'y	6 15	
			$625 65
Aug.	2, By Salary Acct., A. J. Cardall, Sec'y's Salary, July '98 to '99	300 00	
"	" By Expense Acct., A. J. Cardall, Postage at Headquarters	25 00	
"	" By Expense Acct., E. G. Mason, Traveling Expenses, Lynn' 99	10 20	
"	" By Expense Acct., H. M. Fowler, Traveling Expenses, Lynn '99	28 10	
"	" By Expense Acct, Miss C. A. Wilder, Traveling Expenses, Lynn '99	15 36	
"	" By Expense Acct, Miss J. L. Ellis, Traveling Expenses to Lynn '99	1 56	
"	" By Expense Acct., G. F. Sears, Traveling Expenses, Lynn '99	30 20	
"	" By Expense Acct., Frank Frazer, Expenses at Lynn	4 06	
"	" By Expense Acct., Mrs. M. G. Canfield, Traveling Expenses to Lynn	7 15	
"	" By Mdse Acct., A. D. Handy, Slides for Pictorial History	1 35	
"	" By Expense Acct., O. G. Petrie, Traveling Expenses, $3 00, Postage, 50	3 50	
"	" By Salary Acct. Miss M. E. Greene, July 1 to August 1	50 00	
"	" By Expense Acct., Albert Batz, Convention Badges	12 42	
"	" By Expense Acct., Brooklyn Daily Eagle, Convention Program	30 00	
"	" By Expense Acct., Irons & Russell, Pins	65 30	
"	31, By Cash on Hand	41 45	
			$625 65

MISSION FUND

Aug.	1, To Balance on Hand	$463 66	
"	2, To Cash, A. J. Cardall	25 62	
"	14, To Cash, A. J. Cardall	35 48	
"	24, To Cash, A. J. Cardall	23 63	
			$548 39
Aug.	8, By Salary Acct, Rev. Dr. W. McGlauflin, Month of July,' 99	$83 33	
"	31, By Cash on Hand	465 06	
			$548 39

ATLANTA BUILDING FUND

Aug.	1, To Balance on Hand	3102 31	
"	14, To Cash, Omer G. Petrie, Former Treasurer	18 39	
			$3120 70
Aug.	31, By Cash on Hand		$3120 70

AUNTY BROWN FUND

Aug.	1, To Balance on Hand		$50 40
			$50 40

N. B. A typographical error in last month's report made Cash on Hand in General Fund read $94 35, when the Cash on Hand was $74 35.

Respectfully submitted,
LOUIS ANNIN AMES, *General Treasurer.*

◆

"GUIDE TO METROPOLITAN BOSTON," "UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 29 cents to the Publishing House and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and much valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest, finely illustrated. Order copies and read up and during the summer lay out the Trolly Trips that you want to take.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

OCT. 1. RELIGION IN THE MARKET. THE SELLER Lev. 19: 35–36; Prov. 28: 8; Prov. 11: 1; Luke 16: 10.

SCRIPTURE LESSON.—Luke 10: 25–37.

PRAYER:

Fashioner of our frames, Father, of our spirits, we come to Thee craving for the assurance that the light which could "lighten the Gentiles" still shines for us.

Our Father we feel that it is good for us to meet together. It helps us all to awake to the duties which await us. In the struggle for place in the world, may we all remember the simple virtues which adorn and glorify human life. We pray that we may become more sincere in our dealings with each other and the world. May the honesty and integrity of our lives be like beacons to those who deal with us in the market places of the world.

Dear Father, teach us to realize that our well-beloved faith demands of us that we have not only God but our fellow-man. May we daily live the religion pure and undefiled which helps the helpless and keeps us unspotted from the world. We ask it in the name of Him who revealed to us the beauty and nobility of the truly sincere and honest life. Amen.

SUGGESTIONS.

Business life should add to character, integrity, sincerity, faithfulness, truthfulness.

I. How can we add to or subtract from our character in our business life?

II. Have the most successful men and women in all walks of life practised the Golden Rule?

III. Where did Abraham Lincoln get the title of "Honest Abe?"

IV. What was said of the integrity of James Monroe?

Union workers should remember that the topic sermon, the prayer and the quotations are primarily to be used in the study of the topic which should precede the devotional meeting. They should lead one into the spirit of the subject. They should stimulate and lead to original thought and not take its place.

DAILY SCRIPTURE READINGS

MONDAY. Matt. 7: 12.
TUESDAY. Gal. 6: 1–2.
WEDNESDAY. II Cor. 13–7.
THURSDAY. Acts 16: 14–15.
FRIDAY. James 4: 13–17.
SATURDAY. Phil. 4: 8.
SUNDAY. James 1: 27.

QUOTATIONS

Seek not proud riches but such us thou mayest, get justly, use soberly, distribute cheerfully, and leave contentedly.—*Bacon.*

I confess that increasing years bring with them an increasing respect for men who do not succeed in life as these words are commonly used.—*G. S. Hillard.*

The darkest day in any man's earthly career is that wherein he first fancies that there is some easier way of gaining a dollar than by squarely earning it.—*Horace Greeley.*

When the seller makes his business the secondary event of life and the building up of life and character the principal object, we shall have a Christian business world. —*Rev. C. E. Luud.*

We should act as sellers in the market place of every day life by a free use of our religion to help some wayward friend to keep his scales properly balanced on the side of right.—*Frank G. Spear.*

The successful seller of commodities endeavors to present his goods to the public in a way to most thoroughly impress buyers with their goodness, reliability, and desirability. But as between the two methods the most successful seller, while enterprising, is conservative rather than radical. The church, as the "seller of religion" should endeavor to profit by the example and methods of the secular seller.—*Daniel P. Wild.*

By the ethics of Christianity no business has the right of existence which has not for its ultimate object the purpose that the cross signifies,—the welfare of man. This is not only true of religions but of factories—not only of social settlements but of stores. A man who sells only to make a living has not begun to realize the possibilities of his business. The welfare, happiness and to a degree the moral well being of society is in the seller's hand. It is the glory of Christianity that it can illuminate the dusty shop with the light of divine purpose.—*Rev. A. C. Grier.*

Those who are votaries of the Golden Rule are the best equipped with a knowledge of the necessary wants of buyers, consequently are never overstocked with unseasonable goods. Business to has a goal toward which it is journeying and like a sphere it must not have one-sided burdens to roll smoothly. How shall it be poised that it may be perpetual? Christ has taught through the "Rich young ruler" how the superfluities of profit may be disposed of. If the seller would be prosperous and his business is called for, he is sure to succeed by steady, honest and persistant endeavor.—*S. A. Cummings.*

◆

CONNECTICUT Y.P.C.U. CONVENTION

The tenth annual Convention of the Connecticut Y.P.C.U. will be held at Danbury, Tuesday afternoon and evening, Sept. 19. All desiring to attend will be cordially welcomed and entertained.

ANNA L. DICKERMAN, *Sec.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

OCT. 1. (JUNIOR RALLY DAY.) FOR CHRIST AND HIS CHURCH.

Junior Rally Day may profitably embrace two main features; one a demonstration of the Junior work and the other a formal welcoming of new members.

The Rally service is designed to be a public one and should be held at such an hour as will most likely insure a full attendance of the parents. The following order of exercises adhered to in its general features will keep the meeting to its purpose: 1, singing; 2, responsive reading (from Junior Star or Psalm book); 3, prayer by a member, or by the Union in unison; 4, singing; 5, address of welcome by the president; 6, brief address by the superintendent, setting forth the aims of the Junior; 7, report from the chairman of each committee showing what has been accomplished during the year past in his department; 8, report of secretary and treasurer; 9, singing; 10, reception of new members (using welcome service in Junior Star.

Of course the interest and helpfulness of such a service will depend in large measure upon the good showing which the reports of chairmen and officers are able to exhibit and also upon the number of members to be welcomed. Therefore important among the preparations for Rally Day will be to secure large results in work to report and to get the pledge of many little people to join the Union.

QUESTIONS

How early in life may one serve the Master acceptably?

May one serve well though he be not a member of any religious organization?

Explain how it is that we can work better when we work with others.

Is it well for us to work for numbers in our Junior Union? If so, why?

Why is it well for us to tell what we have done as a Union?

In what ways do the different kinds of Junior work help the cause of Christ and His church?

QUOTATIONS

THE CHILDREN AND THE KING

Come and join the music
Of our happy band,
Ever marching onward
To the heavenly Land.

Come and join the banner,
Under which we go,
Christ the Lord is Captain,
And we fear no foe.

Duty is our watchword,
Love our only shield,
And to our Commander
Only will we yield.

Kind He is and gracious,
To His children true,
And in every danger
He will lead us through.

"Love ye one another,"
His divine command,
Come and help us keep it
In our happy band.

—*Mary M. Adams.*

DAILY HELPS FOR JUNIORS

SUNDAY. We are building every day
In a good and evil way,
And in every arch and line
All our faults and failings shine.

MONDAY. We are building every day
A temple the world may not see,
Building, building every day
Building for eternity.

TUESDAY. I slept and dreamed that life was beauty,
I woke and found that life was duty.

WEDNESDAY. If your service others need,
Ne'er withhold but give it.

THURSDAY. If religion you would heed
Ever try to live it.

FRIDAY. If you want a field of labor
You can find it anywhere.

SATURDAY. Do well all that you do, and you will find that it will not only contribute to your own happiness but to the happiness of others.

◆

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

◆

CONVENTION PROCEEDINGS

The Report of the proceedings of the Decennial Jubilee Convention can be had of Rev. Alfred J. Cardall, 30 West St., Boston, Mass.

This Report, which includes the minutes of the Conventions. with reports in full of the Southern Missionary, the National Superintendents of the Christian Citizenship and Junior Union departments, is prefaced by "An Historical Sketch" of the Y.P.C.U., by Miss Clara B. Adams.

The pamphlet is substantially bound. Price 25 cents, postage prepaid.

This report should be owned by every member of the Christian Union.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 21 Euclid Ave., Cleveland, O. Sec'y REV. A. J. CARDALL, 30 West St., Boston. Treas., MR. LOUIS ANNIN AMES, New York City Members of the Executive Board, MR. GEO. F. SEARS, Chicago, Ill., 30 Walnut St. MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER, Victor, N. Y. MR. J. C. BOND, Atlanta, Ga

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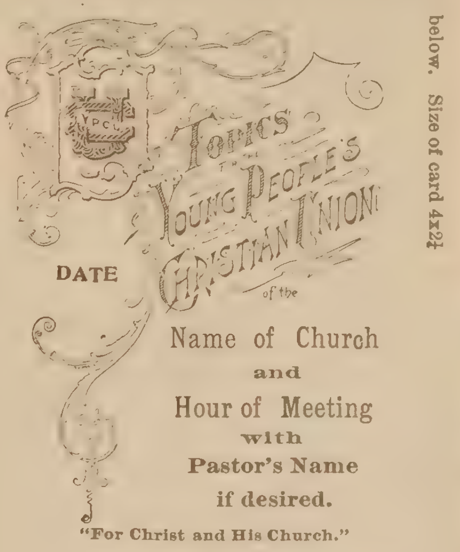
Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

NEW SIX-MONTH TOPIC CARD


Y.P.C.U.
TOPICS of the YOUNG PEOPLE'S CHRISTIAN UNION of the
DATE
Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.
"For Christ and His Church."

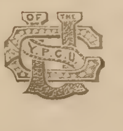
Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¾

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
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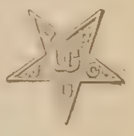

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

PLEDCE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

WHY AND WHEREFORE

I know not whence I came;
I know not whither I go;
But the fact stands clear
That I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain—
It is in my power
Each day and hour
To add to its joy or its pain.

I know that the earth exists,
It is none of my business why.
I cannot find out
What it's all about—
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay,
I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought
He was sent to the spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked
And each one worked
To help his fellows along.

Cease wondering why you came;
Stop looking for faults and flaws;
Rise up to-day
In your pride and say:
"I am part of the first great cause.
However full the world,
There is room for an earnest man;
It had need of me
Or I would not be—
I am here to strengthen the plan."

—*Ella Wheeler Wilcox, in Forum.*

SWEET-PEAS AND PANSIES

When Papa Harley began to make his garden one bright spring day, Jack and Mabel begged him to let them have one corner of the yard, so that each of them could have a garden.

"Let you have that corner?" said Papa Harley, good-humoredly. "What do you want to raise there? Pumpkins? Potatoes? Peas?"

"Sweet-peas," answered Mabel promptly; "I think they're just the loveliest flowers."

"Pansies," answered Jack with equal promptness. "I like pansies 'cause they have such funny little faces."

"They're sweet P's, too, aren't they!" Mamma Harley said, with a little smile at her own joke, and Mr. Harley added:

"Well, it looks as though we were likely to have some sort of peas in that corner. At any rate, I think we'll have to let the youngsters try their hand at gardening."

For the next few days, Jack and Mabel were very busy in their gardens. Their father spaded up the earth for them, and showed them how to make it fine and soft with the rake. Then the seeds were planted, and there was nothing more to do but wait till Mother Nature was ready to waken each seed into life. This time of waiting seemed a bit long to the two gardeners, who wanted to be doing something.

"You never'll make good gardeners till you learn to have patience," their father said one day, when Mabel complained that her peas were so long in starting.

But at last, one joyous morning, two or three little green spots showed on the brown soil of the garden, and Mabel and Jack knew that the time of waiting was over, and that the tiny seeds down deep in the earth were waking up. Every day there were more of the little green spots, and Mabel was filled with delight. Jack's pansies had been planted in a box in the house, and they were coming up finely, too.

"I'm going to take such good care of my sweet-peas, papa," Mabel said one day, when three rows of sturdy little plants had unfolded their leaves. "You'll be s'prised, I know you will."

"So'm I," declared Jack, not to be outdone by his sister.

"Well, I'm ready to be ''sprised,'" Papa Harley said, without so much as a smile.

For a while everything went beautifully. Every unlucky weed that dared to show itself in that corner was pulled by energetic fingers; every evening Jack and Mabel carried water to sprinkle their pets. But when vacation came, it brought something of a change. Jack and Mabel had so much playing to do, to make up for the long months that they had been in school, that they rather forgot about their gardens. The weeds began to creep in, a little timidly at first, then more and more boldly, as they found that nobody tried to keep them out.

"My garden's all full of weeds, papa," Jack said one evening. "I don't see why, 'cause I've pulled lots out."

His father laughed.

"That may be, Jack," he said, "but there are 'lots' growing all the time. If you expect to get the better of the weeds, you must keep at them all the time. You and Mabel, I think, will have to get a new supply of perseverance."

"We will, papa," the two declared together, and they were as good as their word, for they went at those unlucky weeds again, till not one was left in the corner. And, better still, they didn't give others a chance to get in.

It was really wonderful how those two gardens flourished after Jack and Mabel decided to try perseverance in taking care of them. Jack's pansies were big, handsome, velvety ones, with all sorts of curious faces; while Mabel's sweet peas, with their delicately-tinted petals, looked like a company of dainty fairies dancing in the summer wind. Almost every guest that came to the house carried away a bunch of the pretty blossoms, and complimented the young gardeners on their success. One day Mabel said to Jack:

"Don't you think it would be nice, Jack, if we would send some flowers to Tommy Ward? He loves flowers, he told me he did. But he never has any, 'cause they haven't any place for a garden. And now he has a broken ankle and has to stay in the house all the time, so he can't even see the flowers in other people's gardens."

Jack agreed to this in a minute. That is how it happened that a few minutes later Tommy Ward was drawing in great breaths of fragrance from a big bunch of pansies and sweet peas. That first bunch was followed by so many others that Tommy almost forgot to wish that he could have a garden of his own.

Jack and Mabel felt a bit sad when the time for blooming came to an end, and there were no more lovely blossoms to be gathered.

"You'll let us have our gardens again next year, won't you, papa?" they said, pleadingly. "Please do?"

"Yes, I think I'll have to turn that corner over to you for good," Papa Harley said with a meaning glance across the table. "Mamma and I think you have done so well that you ought to have the corner for your own. Just think how many P's you have raised there."

"Only sweet peas and pansies," Jack and Mabel said, wondering what was the meaning of the queer look on papa's face.

"Sweet peas and pansies, to be sure" he went on; "but something better than those, even. Patience and perseverance and pity for those who are poor or in trouble. Those are the sweet P s that are grown in the soil of love, and whose fragrance lingers long with us."

Jack and Mabel opened their eyes a little at this thought, and both made up their minds that the next summer's harvest of sweet P's should be larger and more beautiful than this had been.—*Alice L. Grigg, in Happy Hours.*

ZOU-ZOU

Zou is a small, black French poodle, with a well-set-up, handsome body, small, beautifully shaped feet, a broad chest, very long ears, and great soft brown eyes that look one in the face with a friendly and human expression. He has a pair of mustaches and a stump of a tail, with a rosette of hair on the end; and as it is his habit to hold this straight up, it gives him a most valiant air. His hair is curly and long, and when combed stands out like a powder puff all round his body. He also has two puffs on his back. The rest of his body up to his waist is shaved, leaving a shining black piece of skin to be seen.

In short, as you may have gathered, he is a captivating little person. His disposition is most amiable. I never heard him snarl in his life, but he talks a great deal in all sorts of intonations, very weird to listen to. He can ask for things quite unmistakably. His tricks are many and natural. Standing upright on his hind legs, sitting up and raising his two black little paws high in front of him, he plays ball, catching it in his mouth a long distance off "on the fly"; buck-jumps like the worst little broncho, all four legs off the ground at once, bounding at least a couple of feet in height. So much for his accomplishments. I shall now give you an instance of genuine kindness which I saw him display.

One day Zou was out for one of his daily airings, when he suddenly disappeared. I whistled and called, but no little black object such as I was straining my eyes to find was to be seen. I was just becoming really frightened when, very slowly and gently, came my young gentleman round the corner, leading a little brown mongrel puppy, evidently footsore and weary, who came with doubting and halting footsteps, stopping every now and again to rest. Mr. Zou stopped with him, and putting his straight coal-black nose down to the puppy's ear, he must have said something very encouraging, for the poor little waif seemed to prick up his ears and his courage at the same time, and came toward me with more confidence. When Zou had coaxed him as far as my feet, the little Samaritan sat up on his atom of a tail and held two beseeching black paws up to me, plainly saying, "Now I have done all in my power; you do the rest." And when I invited the stranger to come in and rest his weary little bones, Zou gave a delighted leap in the air and raced before us to the house, which, luckily, was not far off. It is, perhaps, needless to add that a good dinner and water were provided for Zou's protege, after which he looked like a made-over little creature, and barked his thanks, together with much wagging of a long, uninterrupted tail. At present he is a jolly, happy little fellow, very frisky and affectionate, and devoted to his rescuer, Zou —*K. L. S., in Vogue, and reprinted, by permission, by Our Animal Protective League.*

THE TOPIC SERMON

Topic, Oct 1.

RELIGION IN THE MARKET

To sell and get gain has been and is the aim of multitudes. To get much for little is a mark of shrewdness, a quality which men envy in others and covet for themselves. And yet it is not so with all men. There is an ethic of selling to which many men bind themselves. It is to give good measure, good weight, good service. It is to so sell as to ensure on the part of the buyer satisfaction with his purchase, and to enter heartily into that satisfaction, to sell as you would have others sell to you. Surely it is not to put off upon one who has confidence in you, inferior goods, half cotton for all wool, wares fair upon the outside only. It is not to conceal defects and to parade imaginary excellences.

To give much for little uninvitingly, to part with that which has great value, ignorantly or inadvertently putting too great value upon that which is to be had in return, has ever subjected the shiftless seller to derision. There have been notable instances of such selling.

In all ages the story of the sale of the birthright for a mess of pottage has been familiar, even to children. Among all peoples and in all languages the story of Master Faustus selling his soul to Satan is told in one disguise or another. There is a fascination about this unequal exchange that catches the attention of every one.

What is it that inspires the love of selling? It is the instinct of nature. All that a man hath will he give for his life. Man has a multitude of wants, but only one supreme want, an endless, perfect life.

Money is the symbol of gain, the fulfillment of desire. With it one can get houses and lands and friends. Apparently it is the key to the fullness of life. And so men stand in the market-place and offer wares, and gather in coins, each one the symbol of a fulfilled desire or a satisfied want. In the eagerness for gain it is easy to overstep the mark. So some err. To-morrow it is more easily overstepped. The buyer does not know the fault of his purchase. He is not seriously harmed. The goods cost little and the seller's profit was out of proportion to that cost, but the buyer was trustful and unsuspicious. He has parted with money willingly, even though in another market he might have fared better.

The seller who does not go far wrong must reckon with his own conscience. Happy he, if the day of judgment comes before his experience hardens into such sentiments as, "In trade one cannot afford to tell the truth"; "In the market strict honesty must take a back seat."

What is the error of him who sells to his neighbor that which does him no good but rather harm, which unfits him for all the kindly relations of life? What is his error who deliberately deceives his neighbor to enrich himself? How does he err who gets great gain at little cost? We laugh at him who reverses these conditions and sells goods or endowments of great value for little money or for mere trifles. But our neighbor's goods are not all on his shelves or in boxes and cases. All our lives are exchanges of service, of love, faith and honor. We owe our neighbors the best we have and we may not withhold more than is meet any more on the street or in the field or at the fireside than in the market-place.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD for Christ And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, SEPTEMBER 22, 1899. No. 38

Rev. Edward G. Mason, Editor

"MISSED THEIR CALLING"

The world is full of people who, to use a common expression, have evidently "missed their calling." In every trade, profession and station these unfortunate men are to be found. Sometimes they prefer to remain where they are because they fail to appreciate their unfitness for the positions they are endeavoring to fill, but oftener they are discontented, unhappy and even despairing. Sometimes a noble soul, realizing that he is the hapless victim of circumstances, exerts himself to the utmost to make the best of the situation in which he has been placed, and the efforts of such an one usually meets with some measure of success. But whether partially successful or wholly successful, the fate of the man who voluntarily chooses, or is forced by circumstances to follow a calling for which he has no talent or liking, is deserving of commiseration. Such a life is filled with uncongenial tasks and not seldom ends in complete failure. Sometimes we hear it said: "The man who has qualities which make him successful in one vocation would succeed in any." We but match fact against a time-honored but false saw when we affirm that this is not true. It is true that certain habits and traits of character without which no man can accomplish anything in any line of activity. Energy and industry are fundamental virtues. But besides these there must be some special equipment, both by nature and education, before a man is fitted to make a success of any trade or profession.

Of course we do not advocate the sentimental view which some profess, that every man is providentially prepared to take some particular place in the world especially designed for him. But nearly every person is particularly well adapted to perform a certain kind of work, and he is indeed fortunate who finds in early life the position for which his abilities fit him. How sad a sight is that of a man attempting to fill a place in the world for which nature never intended him.

It would be well for every young man (and woman as well) to make a careful study of his own natural inclinations, abilities and limitations, with a view to making an intelligent choice of his future lifework. We have little respect for, and little hope of, the young man who allows nearly a third or a quarter of his life to pass before he begins to consider seriously what goal he will strive for, to what tasks he will bend his energies. Circumstances, of course, sometimes make it practically impossible to decide the great question definitely, until early manhood has been reached, and often there are many changes of sentiment due to immaturity of thought, but at least there should be a serious and earnest desire to make an intelligent and lasting choice as early in life as possible. And after the choice is made, he should strive undauntedly, unswervingly, courageously, doggedly—for doggedness, so-called, is in some respects one of the grandest of all virtues, albeit it is one of the rarest—to attain the goal of his ambitions. Have an aim in life, young friend, and let it be a right aim and one which nature has endowed you with abilities to attain. Don't miss your calling!

◆

THE BIGOTRY of the Christian Church and the intolerant treatment of unbelievers by Christian people, was a favorite theme with Col. Robert G. Ingersoll. Considering the almost uniformly kindly tone of ministers and religious journals, in commenting upon Col. Ingersoll since his death, we feel about him as did the Irishwoman in regard to her deceased husband, "What a blessing it would be if he were only alive to read his own epitaphs." Indeed, it has seemed to us that some of the religious papers have even been unnecessarily generous in praising Mr. Ingersoll's various good qualities, not because they are not worthy of praise, but because they were not so exceptional as to deserve unusual notice. It is undoubtedly true that he was kindly, generous, honest and morally upright; but hundreds of men who are equally kindly, generous, honest and morally upright go to their graves every day "unwept, unhonored and unsung" by the world at large. And it is noticeable that all these virtues which Mr. Ingersoll is said to have possessed were Christian virtues, whose best exemplification is to be found in the life of the founder of the Christian religion. And to-day, notwithstanding the faults and sins of the Christian Church to which the great infidel was wont to so eloquently and sarcastically call attention, there is probably not a society of Christian believers of any denomination in our land, however humble and small it may be, which does not include in its membership at least a few men—and perhaps several—who are as pure, as kind and as upright as was Mr. Ingersoll. The fact that Mr. Ingersoll possessed numerous good qualities by no means proves that infidel views are an inspiration to upright living. They simply go to prove that, despite his denials and sneers and denunciations of Christianity, he had imbibed many of the principles of the Christian religion; that he was, in fact, a good deal of a Christian himself after all.

* * *

It is with special pleasure that we present to ONWARD readers this week the article by Secretary John Willis Baer, on the Young People's Society of Christian Endeavor. Notwithstanding the fact that numerous organizations of young people for Christian service existed prior to the organization of Christian Endeavor, there can be no doubt that to Rev. Dr. Francis E. Clark and his co-workers is due the credit for inaugurating the young people's movement as it exists in its present form. Although we cannot quite forget the inconsistency and injustice of our Christian Endeavor brethren in barring out our young people, we nevertheless bear them no ill-will, and rejoice in all the many evidences that Christian Endeavor is destined to perform a yet greater work in the future than it has in the past for the elevation and Christianization of the world. We gladly acknowledge that it was from the fountain head of Christian Endeavor that the Universalist Young People's Christian Union received its first impetus and inspiration, and we trust the time may come speedily when the Christian Endeavor mother will be glad and proud to acknowledge the kinship which exists between her and her Christian Union daughter.

* * *

"TO ERR is human." We may forgive, and even pity and sympathize with, those who err through weakness, for none of us are without sin, no, not one. We may weep at the thought of the poor prodigal, blindly led by the fascinating goddess, Temptation, into the far country of sin, but while we weep we also cherish the hope that he will soon "come to himself and return to the Father's house. We may sorrow for those whose feet falter tremblingly in the path of right, but while we sorrow we have faith that they will soon turn back and pursue their heavenly journey. But for him who deliberately tramples his better impulses in the dust, who voluntarily and maliciously defaces the image of God in which he is created, who blasphemes all that is good and embraces all that is bad, who prides himself upon his impurity and irreligion, it is difficult to feel anything but contempt and holy indignation. Only the infinite power of the love and grace of the All-Father is sufficient to restore such beings to manhood and womanhood.

* * *

IF IT be true, as is alleged by several Roman Catholic papers, that some of the American soldiers in the Philippines have been guilty of looting and desecrating Roman Catholic churches, the members of that denomination of Christians are entirely justified in making strenuous protest to the government against such unseemly and despicable acts, and it is to be hoped that a way will speedily be found to put an end to them.

* * *

THE SIN of Mammon worship is by no means confined to the rich in this world's goods. The miser who worships his penny is of the same spirit as the miser who worships his millions. The fact that a man who kneels at the shrine of this false mammon, has met with a rebuff from his chosen deity does not make him any the less an idolater.

* * *

A LETTER recently received at the ONWARD editorial office bears the rather rare postmark, "Reykjavik, Iceland." It contained an interesting article on "The Young People of Iceland," written by Miss Olafia Johannsdottir, a [illegible] and highly educated Icelandic lady, and the President of the Icelandic National Woman's Christian [illegible]. The article will soon appear in the columns of ONWARD.

* * *

THE NUMBER [illegible] memory of Rev. Henry L. [illegible] of [illegible] and Miss [illegible] of Chicago, [illegible] and esteem in which these two [illegible] were held, and [illegible] upon the hearts of our Unioners everywhere.

* * *

MR. JOHN WILLIS BAER, author of the article on the Christian Endeavor movement, which appears in this number, has just been nominated for governor by the Prohibitionist party of Massachusetts. He has, however, declined the nomination.

* * *

THROUGH AN editorial oversight no credit was given for last week's excellent topic sermon, "Religion in the Market: The Seller." Mr. [illegible] of Hightstown, N. J., was the writer.

* * *

THE LIST of [illegible] is now complete and will soon appear in ONWARD.

* * *

THE LIFE of [illegible] and generosity, [illegible]

* * *

THERE is [illegible] secret. [illegible] Keep it [illegible]

* * *

SELFISHNESS IS [illegible]

◆

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

BY JOHN WILLIS BAER, GENERAL SECRETARY.

The first Young People's Society of Christian Endeavor, was formed Feb. 2, 1881, in Williston Church, Portland, Me., by the pastor, Rev. Francis E. Clark. From a small beginning it has [illegible] grown until now, [illegible] years later, there are over 55,000 societies in all parts of the world, with a membership of [illegible]. For several years the growth was slow, but [illegible] pushed forward rapidly, so that [illegible] new societies are added to the ranks every year, an average of over one hundred a week. In [illegible] the first society was organized in England [illegible]. The constitution of the society has been printed in over thirty different languages. [illegible] evangelical denominations are represented. In America the Presbyterians are in the lead [illegible]. In England the Baptists [illegible] in Christian Endeavor. [illegible] Australia and in some parts of [illegible] in advance of other denominations, while in some of the States of the Union the Disciples of Christ, and in other States the Congregationalists claim the largest number of Christian Endeavorers. These facts [illegible] prove that the society is equally adapted to all denominations in all parts of the world, and show that it is not undenominational but interdenominational. Any society belonging to an evangelical church which adopts the leading principles of the movement, including the prayer meeting pledge, and which guarantees these principles by the name "Christian Endeavor," used either alone or in connection with a denominational name, is admitted to all the privileges of the movement.

The Young People's Society of Christian Endeavor is simply an organized effort to lead the young people to Christ and into His Church, to establish them firmly in the faith, and to set them at work in the Lord's vineyard. The main point upon which the Constitution insists is the weekly prayer meeting, which each active member pledges himself or herself to attend (unless detained by some absolute necessity) and to participate in, in some way. Once each month a special meeting of consecration to Christ is held, at which special pains are taken to see whether every active member is faithful to his pledge and true to Christ. The society may, and, as an actual fact, often does, branch out into many other departments of Christian effort, always adapting itself to the local needs of each church. It cannot be insisted on too strongly that the Society of Christian Endeavor is first and last and always a religious society. It has social and literary and other features, but it is neither a social nor a literary society. In the Platform of Principles set forth by President Clark, of the United Society, when he accepted the position, and since very generally endorsed by the societies and adopted by their conventions, is the following:

"The purely religious features of the organization shall always be paramount. The Society of Christian Endeavor centers about the prayer meeting. The strict prayer meeting pledge, honestly interpreted, is essential to the continuous success of a society of Christian Endeavor." A society thus organized among the young people has in hundreds of thousands of cases led young people into the church and set them at work for the church. It gives the young Christian something to do at once. It accustoms him to the sound of his own voice in the prayer meeting. It causes him to understand that he has a part to perform in the activities of the church, as well as the eldest Christian. A generation of Christians trained from early boyhood or girlhood in this way—patiently, persistently, kindly—would be a generation of working Christians.

The first Junior society was organized March 27, 1884, at Tabor, Iowa, by Rev. J. W. Cowan and Miss Belle Smith. The movement was a natural outgrowth of the original work, and the idea spread rapidly. The Junior societies are intended for the children to prepare them for the more active work of the regular organizations and ultimate church membership. In many large churches the Juniors have increased in numbers faster than they could properly be graduated into the Young People's societies. This has rendered necessary the formation of Intermediate societies, the first of which was organized by Rev. A. Z. Conrad, D. D., of Worcester, Mass. Senior societies, as advocated by Dr. Clark, also exist, but not as yet to any considerable extent, except in South Australia, where the idea is warmly endorsed. The first of the Mothers' societies, as suggested by Mrs. Amanda B. Fellows, of Chicago, was organized by Mr. F. C. Barton, at Topeka, Kansas, in April, 1893, since which time many have been formed not only in the United States but elsewhere. In some localities Parents' societies, including both fathers and mothers, are in successful operation.

Among the important branches of Christian Endeavor work is that among the Life-Savers, which was instituted by Rev. S. Edward Young, at the United States Life Saving Station at Asbury Park, N. J.; the Travellers' Christian Endeavor Union, organized at Philadelphia on Nov. 14, 1892, for work among commercial travelers; the Floating Societies, for work in the United States Navy and among seamen generally; and various special societies whose field of labor reaches the Chinese, the Indiana, convicts in prisons, etc. A society was formed at the Wisconsin State Prison, at Waupun, in 1890, which rapidly grew in membership from 93 to over 200; and similar societies have been organized in other States, notably Kentucky and Indiana.

The United Society of Christian endeavor is simply a bureau of information of which Dr. Clark is President and Mr. John Willis Baer, the General Secretary, Wm. Shaw the Treasurer. Its headquarters are in Boston. It levies no taxes, receives no contributions, and assumes no authority over any local society, but seeks to spread the Christian Endeavor idea throughout the world.

More and more is Christian Endeavor becoming a missionary and evangelistic force, and notwithstanding its brilliant past, its achievements and inspiring efforts of to day, I believe Christian Endeavor is only beginning to appreciate what God intends to do with it, if Christian Endeavor will only be true to Him.

Boston, Mass.

THE KNIGHTS OF KING ARTHUR

BY REV. FRANK L. MASSECK

The articles recently published concerning the Pauline Brotherhood were evidently called forth by the widely-felt interest in the boys. Probably no problem in all the churches is being more seriously considered. In my own work I have ever endeavored to do something for the boys with whom I have come in contact. I have had classes of boys in the Sunday school. I have organized boys into simple clubs, and sometimes on the basis of the Wordsworth Mottoes. I have had a brief experience with a Pauline Brotherhood. But no organization has power so effective as the Knights of King Arthur, which has existed in this parish for over a year. I write about it now not to combat the Pauline Brotherhood, but simply that workers may learn something of another method by which the boys may be reached.

The K. O. K. A. was originated by Rev. Wm. Byron Forbush, a Congregationalist pastor, now of Boston. It is based on the legends of the Round Table, and seeks to develop in the boys the higher virtues of the Knights of Old, by familiarizing them with the tales of King Arthur. The leader of the Castle is called Merlin. Each boy while in the Castle is called by the name of some knight, whose history he is expected to learn. Thus do the members come into contact with much of the best English literature.

The pastor of the church appoints Merlin, usually a young man, and preferably one already familiar with the Arthurian romances, who has absolute charge of the Castle. At each meeting Merlin selects one of the boys to act as King, who in turn appoints a sentinel, a constable and a seneschel, thus providing constant rotation in office. New members are received into the Castle by an initiation ceremony giving them the degree of page. In time, having learned the duties and virtues of a page, watchfulness, humility and courage, another initiation leads to esquire. Here the member takes the pledges of purity, temperance and reverence, and learns the meaning of friendship. The third degree, Knight, is conferred in our Castle only upon church members. Here also there is an appropriate initiatory service, while the virtues of hope, faith and love are inculcated, and all Knights are expected to server Christ and the church. Thus step by step do the boys advance to the highest manhood.

There are also honorable titles, Baronet, Viscount, etc., conferred upon members for conspicuous service in any field of endeavor, school, athletics, or elsewhere. There is also in the Castle a seat of honor, the Siege Perilous, which is never occupied excepting by a member who has performed some worthy act, noted by the Merlin, and then only for one meeting, during which he is called Sir Galahad, and ever after has the title of Baronet.

Each degree or title has its color, and members wear ribbons during the meetings to denote their rank. We have a simple regalia, a maroon blouse with a white Maltese cross on the breast. There is a ritual giving very attractive forms for the conduct of meetings and for initiations, which may be simplified or amplified.

Our boys meet at 7 o'clock for an hour of games and at 8 o'clock the Castle is called to order by the King. Everything is supposed to be over by 9 o'clock, but because some of our boys work in shops or stores, and so do not get to the meetings early, they are permitted to remain until 10 o'clock. There are opportunities for entertainments. We have had debates, stump speeches, graphophones, violins. In the ritual we have an ode that our boys love to sing, and they sing it finely.

Our membership is limited to forty. It is now full and there are boys anxious to come in. Any member absent four meetings without a legitimate excuse is dropped. Our attendance averages twenty-five to thirty. The meetings never drag. There is plenty of business or of pleasure all the time.

What have the boys done for the church? Nothing. What is the good of the Castle then? It has brought the boys to the church. They have learned that it is a pretty good place, and they love it more and more. They have come into contact with the pastor, who nearly always is present. They are learning to be decent, cleanly, and pure in their sports and games. They are learning to respect virtues. All these are good things, and we believe the boys are better because of their membership in the K. O. K. A. I do not warrant it as a panacea, but I believe it is a good thing, with larger possibilities than I have here so poorly described.

North Attleboro, Mass.

INDIANA STATE YOUNG PEOPLE'S CHRISTIAN UNION CONVENTION

The eighth annual Convention of the Young People's Christian Union of Indiana, met in Assembly Hall, Rome City, Wednesday, August 30. The meeting was called to order by the president, Mrs. Rose Budd Stewart, and Rev. W. W. Slaughter, the vice president, offered prayer. There had been a sunrise praise meeting held at 6 o'clock, led by Miss Pearl Walter, of Salem.

After the appointment of the usual committees, the secretary's report was read. Briefly summarized, the report stated that there are eight Unions in the State, of which two have been organized during the past year, and the membership numbers one hundred and fifty-four, of whom sixty-nine have joined during the year. Nearly sixteen thousand pages of literature have been distributed, ninety-six copies of The Leader and Onward are taken by members of the Union, and forty-three sets of Mission Envelopes are in use. The State Union has received from all sources during the year, the sum of $75.03. There is now in the treasury, $63.09. For the first time in many years, all dues had been paid.

Recommendations were adopted suggesting various ways in which the State Union might comply with the requirements of the Central Union. The chief recommendation provided for a State Visitor, whose duty it shall be to visit Unions and Unionless churches, and to organize new Unions wherever there is an opportunity. "A Retrospect" was the subject of a short talk by A. C. Stouder, first president of the State Union.

The afternoon session opened with a devotional meeting, led by Miss Gertrude Jones, of Anderson. Rev. Sara L. Stoner, who was the organizer of the first Junior Union, gave an address on Junior work, emphasizing the necessity of training the children in Christian service. "What the ministers of Indiana might do for Our Christian Unions" was the theme of a short talk by Rev. W. W. Slaughter. The discussions on the foregoing topics were very generally participated in, and at times quite spirited. An excellent paper was given by the Secretary, Mrs. Mattie A. Miller, on "Methods of Local Union Work." Rev. J. B. Fosher, of Galesburg, spoke of "The Value and Conduct of the District Rally." Mrs. Rose B. Stewart gave an echo report of the Jubilee Decennia Convention at Lynn. Dr. Shinn gave a rousing address on the help and inspiration received from great national Conventions.

A resolution expressing deep regret because of the untimely death of two of our noted Unioners, Rev. Harry L. Veazey and Miss Ellen F. Calhoun, was adopted with bowed heads and silent prayer.

The election resulted as follows: President, Mrs. Rose Budd Stewart: vice president, Miss Ida Galbraith; secretary, Mrs. Mattie A. Miller; treasurer, Mrs. Joseph M. Taylor; Junior superintendent, Miss Jessie Waldo.

The evening's program was a happy finale to the day's meetings. President H. M. Fowler, of the Central Union, and Rev. A. C. Grier, gave stirring addresses, arousing deeper interest in the special lines of activity contemplated by the Central Union, and in the Union itself as a vital force in church work. Both addresses were highly appreciated. Special music added to the interest and pleasure of the meeting. There were solos by Mrs. Straub, of Chicago, and Miss Brower, of Roann. Among the special choruses were "Atlanta, 1900," and the Indiana State song. At the close of the services an impromptu reception was tendered President Fowler and Mr. Grier.

The Convention was especially favored by the presence of President Fowler, Rev. A. C. Grier, Drs. I. M. Atwood and Q. H. Shinn, of the General Convention, Rev. Henrietta G. Moore, President of the Ohio State Convention, Rev. Ira A. Priest, D.D., Rev. Mr Curry, of Washington, D.C., and Rev. Sara L. Stoner, of Ohio, all of whom spoke encouraging words of advice and inspiration.

A TRIBUTE TO THE MEMORY OF REV. HARRY L. VEAZEY.

Since the Father, whose name is Love, has in His loving care for us, His children, permitted a cloud of sadness to overshadow our hearts, by the sudden removal from our midst of our friend and recent pastor, Rev. Harry L. Veazey; and since we have been especially permitted to realize the sweet influence of his teachings and to be cheered by the words of encouragement and hopefulness which he has so generously given us, also, since our hearts are swelling with sympathy and love for those nearer and dearer ones, whose sorrow is deepest and whose temporary separation is most sorely felt,

Let us resolve that we will, as a Union, throw off the gloom which has come upon us with overwhelming power, remembering instead, the brighter, sweeter life upon which he has entered, the fuller, grander work which his beautiful faith has pictured to us.

Let us resolve that the faith which was the well-spring of his sunny heart and loving life shall be our study and an impulse in our future work.

Let us resolve, that his example shall be cherished in our hearts and that our endeavor shall be, to be worthy of the words of praise and encouragement which he has so loyally given us.

Let us resolve, that we raise a voice of thanks to the beneficent Father who has so especially favored us in the possession of so rare a friend, so helpful a teacher.

Let us resolve that a copy of these resolutions be sent to the parents of our loving and true friend; to the St. Johnsbury Young People's Christian Union, that they be published in Onward and placed on the records of our Union.

Mrs. A. M. Griswold,
Miss E. S. Stocker,
Mrs. C. E. Randall,
Committee on Resolutions.

Woodsville. N. H., Young People's Christian Union.

MASSACHUSETTS Y.P.C.U. ANNUAL CONVENTION

The Annual State Convention of the Massachusetts Young People's Christian Union will be held at Franklin, on September 28 and 29. On the evening of Thursday, the 28th, there will be a mass meeting at which, after words of welcome, there will be addresses by Rev. J. F. Albion, of Malden, and Rev. F. L. Masseck, of North Attleboro. On Friday, the 29th, there will be a devotional meeting at 8 o'clock, followed by communion and the several sessions for reports, business, and the election of officers.

The railroad rates will be the same as to the State Convention of the Church, which will be held in Franklin immediately preceding ours. Ask at depot for Universalist Convention rates. Accommodations and meals will be furnished on the same terms as at the State Convention. Those intending to ask the local parish to furnish rooms should address Prof. Arthur W. Peirce, Franklin, Mass.

This year has been one of progress in our State Union. There ought to be a large number in attendance at the Convention, besides, the five members from each local Union, who act as delegates.

Proposed Amendment

An Amendment to the Constitution has been proposed inserting the words "Thursday and" in Article V., Section I., so that the section will read:

Section 1. The annual session of this Union will be held on Thursday and Friday of the week in which the Massachusetts State Convention of Universalists holds its session, and at such place as the Convention shall select for its meeting, provided suitable arrangement can be made. Notice of all meetings shall be published in the denominational papers.

Very truly,
A. Grace Davidson, *Cor. Sec'y.*
Chas. Neal Barney, *President.*

WITH OUR WORKERS

New Haven, Conn.—A Junior Union of eight members was organized at New Haven, Conn., Sept. 2, with Mrs. J. Andrews, Superintendent. These children not wishing a vacation in Sunday school during the month of August, held meetings by themselves of which this Junior Union is the result. It needs no prophet to predict their success.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

OCT. 8. RELIGION IN THE MARKET: THE BUYER. Ezek. 7: 12; (MIDDLE CLAUSE); Isa. 55: 3.

SCRIPTURE LESSON.—James 4: 13–17.

PRAYER:

We pray Thee Our Father, the same old prayer that the ages have made dear to Thy humble followers—the prayer for faith and guidance. We come humbly to Thee, asking for that spirit of love and devotion to Thee, and all Thou lovest. We know that in our striving for the things of sense and touch, which appeal to our selfishness and our greed, we forget the better part of our nature, we forget the teachings of the lowly Nazarene, we forget to pray to Thee for strength and guidance. But dear Father, in the quiet of this hour, may something of Thine own spirit of unselfishness and love come to our waiting souls, there to abide throughout the days and years of toil, of weariness, of temptation that stretch away before us each and all. Mav we each pray as did the Psalmist, "Create in me a clean heart and renew a right spirit within me." Amen.

SUGGESTIONS.

I. At what point does "speculation" become "gambling?"

II. Should there be a different code of honor for commercial man and professional men?

III. Is it true that ever person "has a price" and we have only to find the vulnerable point to buy him?

IV. Can "the jingling of the guinea help the hurt which honor feels?" Does it compensate?

V. How do trusts and monopolies effect the would be honest buyer?

VI. What is the Christian conception of the true buyer?

DAILY SCRIPTURE READINGS

MONDAY. Prov. 23: 23.
TUESDAY. Micab, 6: 8.
WEDNESDAY. Mark 6: 34–44.
THURSDAY. Genesis 42: 3–28.
FRIDAY. Mark 16: 1.
SATURDAY. Mark 11: 15–17.
SUNDAY. Luke 14: 15–24.

QUOTATIONS

A great danger of our church to-day is that it has within it many whose presence is due to the social or business advantages which the connection gives,—who come to buy loaves and fishes instead of the bread of life.—*George H. Bowen.*

If all buyers in the market would employ the principles of Universalism in their purchases, the sweat shop would soon be abolished, underpaid labor an impossibility and cheap articles manufactured at starvation wages driven from the market. When men love man more than gain this state of the market will be possible.—*C. N. Hemiup.*

It should be the highest aim of the Y. P. C. U. to flood the markets of the world with pure religion, and to place the stamp of its righteous indignation on the theory that it is a drug in the market. Buyers are plenty and are wanting this very article. The world wants the pure religion that the Y. P. C. U. is striving to incubate. No substiute and no other article in market possesses the intrinsic value of our religion. Advertise it! display it in life, manifest it in deed and word, and buyers will seek it for itself—*Rev. E. V. Stevens.*

A pure religion was never intended to interrupt any honorable business but simply to guard sacredly the honor of all business and make it correspond with pure Christian morals.—*Rev. J. H. Ballou.*

Men enter buginess for personal gain thinking of furnishing needed commodities or desired luxuries only as one business rather than another, for them, may best bring them gain. Almost every business furnishes opportunity for small practices and often the temptation is too strong to be resisted. In conversation one day I asked a certain man "How can you conduct business as you do? Where is your conscience?" "I don't allow my conscience to interfere with my business" was his prompt reply. "Are you not a church member?" "Yes, but business is business and religion is religion, you know." Now surely there is something out of a joint with such a man. Business and religion are each the complement of the other and should not be divorced.—*Rev. A. J. Torsleff.*

In the commercial world there is no one so great as the buyer. Before him all men bow, whether at the retail counter, or on the floor of the exchange. What is the duty of such a person to his fellow-men with whom his business is conducted? From the salesman's point of view it is to be courteous, truthful, considerate. Not to tell us how much inferior our goods are to those he just purchased at a lower price; or to treat us generally like inferior beings. Fortunately there are few of these latter kind. There are many who can say no to requests to buy in such a manner as to take away the feeling of disappointment. Such men as these are living the principle of the Golden Rule and the business world is made better by them.—*Harry H. Wilkinson.*

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CONVENTION PROCEEDINGS

The Report of the proceedings of the Decennial Jubilee Convention can be had of Rev. Alfred J. Cardall, 30 West St., Boston, Mass.

This Report, which includes the minutes of the Conventions, with reports in full of the Southern Missionary, the National Superintendents of the Christian Citizenship and Junior Union departments, is prefaced by "An Historical Sketch" of the Y.P.C.U., by Miss Clara B. Adams.

The pamphlet is substantially bound. Price 25 cents, postage prepaid.

This report should be owned by every member of the Christian Union.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

OCT. 8. THE PLANTER OF UNIVERSALISM IN MAINE REV. THOMAS BARNES, BORN OCT. 4, 1749. II Cor. 10: 16; Matt. 1–3:3–8; II Cor. 9: 10; I Cor. 15: 37–38; Jas. 3: 18; Luke 12: 35; I Cor. 3: 16–17.

Our dear Auntie Brown whom all Christian Unioners love to honor is a great grand child of Rev. Thomas Barnes. Since you know this I am sure you will be more interested in the little story of his life which we here tell. Father Barnes was at first a Baptist but through the preaching of Caleb Rich, about whom you have heard, became a Universalist in the year 1782 and very soon began to preach. Three years later he lived in Jaffrey, N. H., and preached around there. Then he moved to Vermont. He had three daughters all of whom were exceptionally gifted women and did much to spread Universalism. Their names were Lucy, Sally and Louisa. I do not know whether one of these daughters was Auntie Brown's grandmother. He had sons also and she may be descended from one of them.

We find Father Barnes later living in Woodstock, Ct., where he had a farm. At that same time he was preaching in Gloucester, Mass. Quite a number of people of Gloucester went to Maine to live and named their settlement New Gloucester. (Find all the places on the map at Junior meeting.) As they were Universalists they wanted a man of their own faith to preach for them. In the winter of 1799 he moved his family to Portland, Me., having accepted the offer to preach and lived there till he died in 1816. So he was the first Universalist minister in Maine and the people who called him had come from the first organized Universalist church in America. He preached at New Gloucester, Norway and Falmouth, and the remaining Sabbath was spent at either Livermore, Turner, Danville, Freeport or Poland. Later he preached regularly at Gray. In October of that year the Eastern Association was organized at Gray.

Mr. Barnes was once asked to preach the funeral sermon of a suicide whose own good old Orthodox pastor had refused to deliver it because as he said he could say no word of comfort. A neighboring Orthodox Minister had also declined. The father in despair then asked Mr. Barnes to do it and he accepted, the whole community for miles around gathered at the funeral wishing o hear what a Universalist could say. When he announced his text, the suicide's aged pastor clapped his hands together and called out "He's got it, he's got it! the very text of all the Bible for the occasion." He preached a powerful sermon and the congregation were greatly affected by it. The text was from I Cor. 4:5. Have the Juniors look it up. From that time Father Barnes preached regularly in that place. He was a good, generous, benevolent man who always wished to do the fair thing.

QUESTIONS.

What do Universalists believe about God?
What do Universalists believe about man?
What do they believe about judgment?
Where was the first Universalist church organized in America?
Who organized the first church?
Who first preached Universalism in Maine?
Tell the names of some other early ministers?
Tell the names of some distinguished men who were Universalists a century ago.

QUOTATIONS

WANTED!

Wanted! young feet to follow
Where Jesus leads the way
Into the fields where harvest
Is rip'ning day by day;
Now, while the breath of morning
Scents all the dewy air;
Now, in the fresh sweet dawning,
Oh, follow Jesus there!

Wanted! young hands to labor;
The fields are broad and wide,
The harvest waits the reaper
Around on every side;
None are too poor or lowly,
For in his service holy
The Master needs them all.

Wanted! young ears to listen;
Wanted! young eyes to see;
Wanted! young hearts to answer
With throb of sympathy,
When on the wild waves' sighing
The strange, sad tale is borne
Of lands in darkness lying,
Forsaken and forlorn.

DAILY HELPS FOR JUNIORS

SUNDAY. God's great love for us lays upon us an obligation to greatly love one another.

MONDAY. Fortune follows faithfulness.

TUESDAY. All essential greatness begins in spirit at the bottom of the ladder. Humility is the first round of ascent for every noble soul.

WEDNESDAY. Our character is but the stamp on our souls of the free choice of good or evil we have made through life.

THURSDAY. Good words are worth much and cost little.

FRIDAY. Beware: nothing is more easily acquired than a frown and nothing is more difficult to get rid of.

SATURDAY. He who is honest is noble whatever his fortune or birth.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., G. M. FOWLER, 21 Euclid Ave., Cleveland, O. Sec'y REV. A. J. CARDALL, 30 West St., Boston Treas., MR. LOUIS ANNIN AMES, New York City Members of the Executive Board, MR. GEO. F. SEARS, Chicago, Ill., 30 Walnut St. MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER, Victor, N. Y. MR. J. C. BOND, Atlanta, Ga

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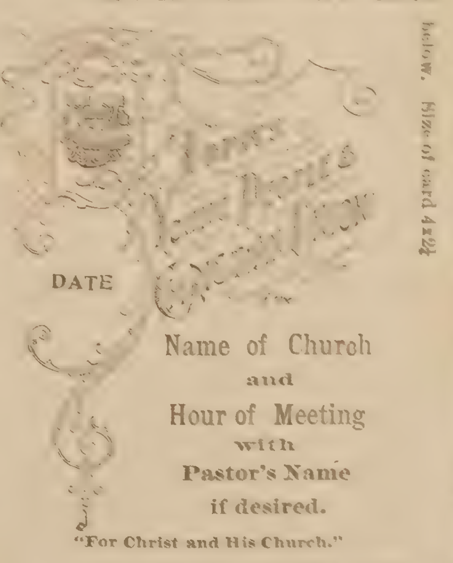
Southern Missionary

WILLIAM H. McGLAUFLIN, D.D.

Receipts at Headquarters Aug. 28–Sept. 9, 1899

General Fund.	State Assessments		
	Post Office Mission		
	Junior Dues	———	
	Supplies & Miscellaneous	$18 74	$18 74
Mission Fund.	Two-Cents-a-Week	$2 56	
	Aunty Brown		
	Atlanta Building		$2 56
			$16 30
General Fund.	State Assessments		
	Post Office Mission		
	Junior Dues		
	Supplies & Miscellaneous	$5 67	$5 67
Mission Fund,	Two-Cents a Week	7 20	
	Aunty Brown		
	Atlanta Building	———	7 2
Special Appeal, Ludlow, Vt.		5 00	$5 00
			$17 87

NEW SIX-MONTH TOPIC CARD


DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

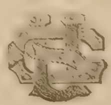
Full size of the new 3 fold six month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x24

FLAGS! FLAGS!! FLAGS!!!

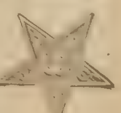
SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*



JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

Contributed

SERVICE

BY LIZZIE A. L. TIBBETTS

Friends, how may you and I, plain and common folks,
Best serve the One who doth our service claim?
No glowing words can we from pulpit preach.
To heathen lands we cannot go to teach
In His dear name.

Gold is not ours to give. Our days are filled
With humble tasks to which our strength must go.
But we, by doing well day after day,
What our hands find to do along our way,
May serve also.

Kind words are ours to speak; and loving deeds
May, every day, by willing hands be done.
We do by Him as we by others do.
His faithful servants must be just and true
To everyone.

Friends, when, with thankful hearts, we gladly do
For those around us little acts of love,
Which help to make their needs and sorrows less,
Our willingness to serve we well express
To One above.

ONE WAY

"Girls, we must have a missionary library!"

"A what?"

"Must!"

"Where'll we get it? Who'll give it to us?"

"Give it to us?" echoes the first speaker, the returned Convention delegate, "Give it to us? Why, nobody. We'll have to scurry around and get it for ourselves. You know that a society nowadays that has not, or is not getting, a missionary library, is not half awake."

"But —— "

"Hush, Helen! Blanche has an idea. Be still. Go on, Blanche."

"Thank you. Grace, you are chairman of the social committee, so listen. Of course the missionary committee is interested, May; and the prayer-meeting committee has a hand in everything, so Helen must lend us her wisdom. I said nobody would give us a library. Maybe I meant everybody. Ever since I came back last July there has been a dream of an idea floating around among the mists of my brain, which perhaps you girls can interpret for me."

"Certainly!"

"Hurry up!"

"In the first place, the expression 'magazine social,' which I have heard, read, or dreamed of somewhere, has fascinated me. Has it any significance for you? Now think of a magazine and of an evening. The first thing one finds in a magazine generally is a frontispiece. Imagine a tableau. Next comes a table of contents. We have a blackboard, or we could use a large sheet of manila paper, or we might make little souvenir programs. Often the reading-matter begins with a short poem. There is an opportunity to introduce a diffident member. Next a story would be in order, original and humorous preferred, followed perhaps by a talk by our pastor, and I think," lowering her voice, "that it would be just fine if he would consent to stand behind a large picture-frame as a portrait for our frontispiece, for you know —— "

"Blanche! You would never dare ask him."

"Yes I would, Helen, but that privilege would devolve upon Grace."

"It would be beautiful, but I don't believe he would do it; and I should not like to ask him and have him refuse."

"Magazines often do have the portrait of the writer of an important article for the frontispiece," remarked Helen longingly.

"Yes, and I think he would do it. I think he would be quite ready to enter more into our affairs if we would ask him," continued Blanche, "and nothing would be more dignified. Anyway, he is always ready to talk when we ask him. Now listen to my pet idea. You know in magazines there are often poems illustrated with little sketches. I think we could carry out the idea prettily with tableaux. Have you read 'The Wooing of Grandmother Grey?' It's a sweet thing, and would lend itself beautifully to illustration. There are so many pictures suggested in it. You see Grandmother Grey is supposed to be talking to grandfather of the days gone by, and of the night when they became engaged. First, we'd have the dear old couple sitting by the fire,—it's easy to rig up an open fireplace with paper and crayon or chalk,—in order to introduce them to the audience. Then, as the tale goes on and grandmother recalls past scenes, we'd show them as they looked that night. The curtain could be drawn for a minute, just long enough for grandmother—and I think Florence West would look well in that part—to take off her fichu, or shawl, that had covered up her old-fashioned dress, and stick on some curls, and put aside her knitting; and grandfather could be wearing a turn-over collar, so that he could quickly turn it up and tie a ribbon around it like an old-fashioned stock. It would not take long, and the reader could keep right on. Then the young girl's grandfather appears in the door. That could be easily arranged. After that the changes are simply of position until the last one, when grandmother comes back to the present, and we should want them as in the first scene. What do you think of the plan?"

"Fine!" from Helen.

"Enormous job!" from Grace.

"Charming, but I don't see any missionary library," May complained.

"Just have patience till I finish the magazine."

"What, more?" sighed Grace.

"Oh, yes!" Blanche replied cheerfully. "This would be a good place to introduce some music, as magazines sometimes do, and then the housekeeping department, refreshments of course, and then the last and best, advertisements. There are a lot of familiar ones we could get up in tableau form,—Quaker oats, Baker's cocoa, Pears's soap, some one of the popular bicycles, and maybe we could borrow a soldier boy and his buttons for Sapolio. We can easily think up others. What do you say?"

"But the library?" suggested May.

"Yes, dear. The idea is this: that we invite all to bring with them old magazines on mission work, or any books with which they are willing to part. A number might club together and subscribe for our denominational missionary publication, or buy a new book together, if the individuals did not feel able to give so much as a book or subscription."

"You'd get a lot of trash," Grace objected.

"If we did, it would be something. Articles, even old ones, that tell of the beginnings of things would be more than we have now."

"I don't believe the people would bring them," said Helen.

"Yes, they would. Remember how they gave our china. You know we obtained that in much the same way. Anyway, it would awaken the society to the fact that we need a library."

"What for?" Grace asked.

"Grace, and you an Endeavorer! Why, you know that a society that is not interested in missions might as well not be. It generally ceases to be—worth anything—pretty soon. And how do you expect people to be interested in things of which they know nothing? There is really nothing more interesting when you come to know about it. The story of missionary enterprise is simply fascinating. You must read—"

"O girls, head her off!" interrupted Grace. "We'll have it, Blanche; we'll have it; only spare us."

So they had it. Indeed they did, for this is all true. But before they had it many of the older people became interested, and the members of the society were aroused to enthusiasm, so that at the close of the evening, when the departing friends were telling Grace and her committee how delightful a time they had enjoyed, May counted up her thirty-eight perfectly new, up-to-date books, and the eight dollars which she had been asked to invest. The "trash" had not appeared, but instead had come the foundations of a well-selected, still-growing missionary library.—*Dora M. Barnes, in The Christian Endeavor World.*

THE TOPIC SERMON

Topic, Oct. 8. Isa. 55:3; Prov. 20:14.

RELIGION IN THE MARKET—THE BUYER

In some particulars human nature does not greatly change from age to age. For instance the ways of the bargain hunter are much the same now as they were in the days of Solomon. How vividly does this remark of the shrewd old king depict a certain phase of human character known to all of us, probably possessed by most of us: "It is naught, it is naught, saith the buyer; but when he hath gone his way, then he boasteth." In his book "My Farm at Edgemore," Donald G. Mitchell has a chapter on "Dickering," which Dr. Shutter says "is, in effect, an elaboration of this proverb." Mr. Mitchell discourses thus wittily on this widespread propensity: "Sometime or other, if a man enter upon farm life—and it holds in almost every kind of life—there will come to him a necessity for bargaining. It is a part of the curse, I think, entailed upon mankind at the expulsion from Eden, that they should sweat at a bargain. . . . If I were to take the opinions of my excellent friends, the purchasers, for truth, I should be painfully conscious of having possessed the most mangy hogs, the most aged cows, the scrubbiest veal, and the most diseased and stunted growth of chestnuts and oaks with which a country liver was ever afflicted. For a time, in the early period of my novitiate, I was not a little disturbed by these damaging statements; but have been relieved by learning on further experience that the urgence of such lively falsehoods is only an ingenious mercenary device for the sharpening of a bargain."

On first thought, Mr. Mitchell's description of the methods of getting the best of a bargain, quite commonly employed by buyers in every branch of business, is very amusing; but when one considers the principles involved, it becomes at once altogether serious. And the fact that we are inclined to smile at these things rather than condemn them, shows how widespread is the pernicious theory that, in driving a bargain, a man is not held to strict truth or absolute justice. Even otherwise conscientious Christians, under such circumstances, do not always feel it incumbent upon themselves to heed Jesus' command: "Do unto others as ye would that they should do unto you." For the time being they consider themselves justified in suspending the Golden Rule.

There is a widely prevailing idea among people of the non-mercantile class that all merchants are in need of watching when dealing with their customers. It is undoubtedly true that merchants are not always strictly honest or entirely unselfish, but personal experience has led me to believe that, as a class, they are, if anything, more honest and unselfish than are the majority of the people who deal with them. There are many ways in which buyers may display their selfish spirit. One of them is that described by the Proverb writer and by Mr. Mitchell. It is to find fault with and depreciate the value of whatever article they may want to purchase. It is remarkable with what alacrity the average man will discover that the suit of clothes he is examing is half shoddy, or the average woman will find that the dress goods she is thinking of purchasing is not wollen, as the clerk declares, but mostly cotton. In most cases they do not know anything of the kind, because they are not expert judges, and in the majority of instances, I feel certain, from personal observation the merchant may be trusted rather than the customer. In fact, usually such remarks are simply intended to browbeat the clerk into making a little lower price for the goods.

Again, it is a selfish thing to take the time and energy of a clerk in showing goods, when one has little or no idea of purchasing. There are some people in every community—supposedly good people often—who are dreaded by clerks as a pestilence, simply because of their exacting, nagging ways. To them it means nothing to make a clerk show goods for an hour or two hours, no matter how tired he or she may be. It is show me that or give me a sample of this kind of goods, until the poor store slave is completely worn out, physically and mentally as well. Carelessness of the feelings of others is not a Christian trait; it is barbarous. To be considerate of the health and comfort of those whose business it is to attend to our wants, is a mark both of Christianity and of refinement.

Let us remember that the Golden Rule admits of no exceptions; that a falsehood is a falsehood under whatever circumstances it may be spoken; that the law of Christ forbids the infliction of unnecessary burdens and pains upon any one; that we have no right to require the time and energy of a clerk for nothing,—there must be at least some intention of buying if suited. There is no need of "beating down" the clerk. If we do not like his prices we may go elsewhere, and let his master learn that by marking up his goods unreasonably he is simply hurting himself by turning away customers. There are plenty of honorable men who have fair prices for their goods. Deal with them. And remember also that the lower the prices paid for goods, the less the laboring classes are paid for producing them. Not the manufacturers or the merchants, but the bargain-hunters, are chiefly responsible for the numberless sweat-shops which infest our great cities to-day.

Yes, friends, there is need of religion in the market. And the buyer needs it as well as the seller.

PLEDGE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

ONWARD
THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

MISS ELLEN F. CALHOUN

It is with mingled pleasure and sadness that we present to ONWARD readers this week the admirable address on "The Post Office Mission," given by Miss Ellen F. Calhoun, at the Lynn Convention, Friday evening, July 14. No report of the address appeared in the Convention Number of ONWARD, because we preferred to reserve the entire paper for the special Post Office Mission Number. Little did we dream then of the terrible tragedy by which two of our most earnest and active Union workers—one of them Miss Calhoun—were so soon to be taken from us. We trust her wise words of counsel and suggestion will be carefully read and heeded by our Unioners. The Post Office Mission was, we understand, a branch of the work in which she was especially interested. No better tribute to her memory could be paid by her Unioner friends than to carry out, as far as possible, the plans suggested in her address.

The following sketch of Miss Calhoun's life is copied from a letter from her pastor, Rev. R. F. Johonnot, published in THE LEADER of September 9th.

"Miss Calhoun was one of the most faithful and efficient workers of her age in the Universalist Church. She was born in Chicago, May 23, 1871; later her parents removed to Oak Park. Here at the age of fifteen she joined the church and ever after church work was her first interest. When the Young People's Christian Union was organized at Oak Park, she was one of the charter members and until her death her heart was bound up in the work of the Union. She occupied at various times each of the important offices in the local Union, being president two years. She served several terms on the executive board of the Chicago District Union, was one year corresponding secretary of the State Board of Illinois, and at the time of her death was a member of the State Board, having charge of the Two-Cents-a-Week. She was delegate to the National Conventions, held at Jersey City, at Chicago and at Lynn. She was present at Detroit, and at Lynn she read a paper on the Post Office Mission at one of the great evening meetings. The preparation of this paper illustrates her character. It had been assigned to Mr. Robert J. Kerr, but only a short time before the Convention he found he could not attend, and asked Miss Calhoun to take his place. Though burdened with other work, she unhesitatingly assumed the task, and like everything which she undertook did it so well that all her friends present at the delivery of the paper were proud of her. She was in training for the work of a nurse, and, wearied with her year's work, went East in July for a vacation. We little dreamed that she would never take up her work again. She was of an especially lovable disposition, being always merry, always ready to lend a helping hand, and everywhere efficient. When others failed to perform their duties she would always cheerfully come forward and assume their work. Rarely can one be found so capable, so willing and at the same time so loving and kindly."

At a recent meeting of the Illinois State Union Executive Board, of which Miss Calhoun was for some years an efficient and faithful member, a series of resolutions was adopted, as follows:—

Resolved, That it is with a feeling of personal loss to each one of us that we meet here in our accustomed manner, and miss from our presence one who was always so constant in her devotion to the objects of the Young People's Christian Union, and so untiring in her efforts to further the work that this Union has accomplished.

Resolved, That it is fitting that future officers of the State Union should know that Miss Ellen F. Calhoun was a member of this Executive Board for a number of years, both as an officer and as having charge of the missionary work carried on under the name of Two-Cents-a-Week for Missions.

Resolved, That those who were members of the Board at the same time with Miss Calhoun desire that it should be known that they feel that not only have they been helped personally by their intercourse with their friend, but that she has always so performed her duties on the Executive Board as to stimulate and encourage them. Now, when we must say her work is ended, we all feel that this Union has lost one of its best and most untiring workers, and those who have never felt the cheer of her presence cannot understand how her wholesome and ever cheerful character strengthened and encouraged us all in our respective duties, and smoothed over many a discouraging period in our work.

Desiring that the parents of Miss Calhoun may understand that we appreciate our loss as well as their own, and that in the midst of our sorrow at the loss of a friend we remember their greater sorrow in the loss of her who was nearer and dearer.

The Secretary is instructed to send to them a copy of the above, and to express to them our sympathy and solicitude for them in their bereavement.

In response to many inquiries, we are pained to be obliged to state that neither Miss Calhoun's nor Mr. Veazey's body has been recovered, although Caspian Lake, in which the accident occurred, has been thoroughly dragged, and dynamite has been used to aid the search.

APPRECIATIVE LETTERS

.Could our Unioners but see the many letters of gratitude which are received by Secretary Cardall, from persons who have been the recipients of tracts and books from the Post Office Mission, we are certain they would all become interested and enthusiastic friends of this branch of Union work. Alike from college students, dwellers in the rural districts far from Universalist churches, communicants of other denominations who have become dissatisfied with their denominational creeds, and from men who are working far away from the boundaries of civilization in the lumber woods of Michigan and the mines of the Black Hills, come expressions of gratitude and thankfulness for the peace and comfort which has been carried to them by the "white-winged messengers of love and hope" sent out from our Central Post Office Mission. The following extract from a letter written by a lady residing in one of the rural towns of Massachusetts, is similar to scores of others which have been received from all parts of the country:—

"I received the tracts which you sent me and was greatly interested in them, and sincerely thank you for the same. Maybe you will be glad to know that I have decided the Universalist faith is the one for me. I am sorry there is no church here but I shall subscribe for THE LEADER. I am so deeply interested in Universalism that I want others to understand it, and I am going to ask you to send the same reading matter to a relative of mine. . . . I was intending to send him the reading matter you sent me, but there is an invalid neighbor of mine who would like it. . . . I think you would be surprised to know how little is really known about your faith by people in these small places. I am so sorry there is no church here. I would feel so much more like one of you if I belonged to one of your Unions or missions. I thank you very, very much for the help and light you have given me."

POST OFFICE MISSION SUNDAY

Post Office Mission Sunday (Oct. 15) should be observed by every Union, and special efforts would be made to present the claims of that department of Union work clearly and attractively. It would be well to arrange a special programme, comprising addresses and papers on such subjects as, "The History of the Post Office Mission," "Methods of Post Office Mission Work," "Local Post Office Mission Work," etc., special music, and any other features which might be of interest or helpfulness. The topic sermon is omitted this week because the subject is so well covered by Miss Calhoun's article that it would be but a repetition, but from that a brief paper to take the place of the sermon may be readily prepared. And above all, let no Union neglect to take an offering on that day for Post Office Mission use, and forward it to Secretary Cardall with a statement of the purpose for which it is sent. There is a constant call for new literature, and at least one new tract should be issued every month. Let every Union respond generously to the plea of the Central Union for assistance in this great work.

ONE dollar is not a large sum for any union, however small, to contribute for Post Office Mission work. If every union would give that amount it would put more than five hundred dollars—a far larger sum than has ever been expended in one year— in the hands of the Central Executive Board, for use in promulgating our faith by means af Universalist papers, tracts and books. What union can afford *not* to give a dollar for such a purpose?

"OUR Mission Field," by Q. H. Shinn, D.D., and "A Warning Voice," by Henry N. Dodge, of Morristown, N. J., are the titles of two articles which appeared in the Missionary Number of THE LEADER last year, and are now published in pamphlet form for general distribution. Through the generosity of Dr. Dodge a large edition of these tracts will soon be in the hands of the Post Office Mission. A copy should be in the hands of every Universalist.

* * *

IT was chiefly through the reading of Universalist literature sent out by the Post office Mission that Rev. John W. Murphy, pastor of the colored Universalist Church at Bartow, Ga., mentioned by General Missionary McLauflin in his annual report, became interested in Universalism.

* * *

A SO-CALLED Universalist who is not willing to assist in the work of spreading the truth, has not learned the first principles of the faith he professes to cherish.

* * *

THE topic sermon for Oct. 15, is purposely omitted this week. Read the editorial on Post Office Mission Sunday.

* * *

ARE you planning to attend the General Convention in Boston next month? If not, it is time for you to begin.

* * *

"WHAT do Universalists believe?" is a question often heard these days. Help the Central Union to answer this question through its Post Office Mission.

THE POST OFFICE MISSION*

BY MISS ELLEN F. CALHOUN

The Beginning

The autumn of 1893 witnessed the beginning of the Post Office Mission, although for a few months in 1890 one of the Massachusetts Unions carried on a similar work. The work of the Post Office Mission has made great advancement; those who have had anything to do with this department were long since convinced of its magnitude and opportunities. The first report, read at Harriman in 1894, shows that 358 magazines and nearly 6000 leaflets were distributed in eight months, and the year that has just passed over 250,000 pages of literature were sent out. Think of this increase in a few short years.

Until 1896 a committee of three had charge of this work, but at Jersey City the Post Office Mission was placed under the direction of the Executive Board, while the General Secretary has practically been the Post Office Mission Superintendent.

The members of the Illinois Executive Board, having devoted more time to the Post Office Mission work this year than formerly, have encountered some of the difficulties and problems that confront this department, and the conviction has been forced upon them that these difficulties and problems must be overcome and solved, partially, at least, before the best results can be accomplished. If we are to accomplish the full measure of this work, it seems to us that there must be a re-organization of the department, and the department put upon a more systematic basis.

Need of a Uniform System

At present there is no uniformity of the work among the different States; each is working independently. Would it not be better to harmonize and combine what is best in each State plan and evolve a scheme that would be productive of larger results for all? Early last fall the Illinois Executive Board formulated certain plans along which the Post Office Mission was to be developed, and we have achieved a partial success. I may say that the results of our work have been greater than any member of the Board anticipated six months ago.

From communications received from presidents and superintendents of the different State Unions, we find that those who have charge of the work have met the same difficulty as ourselves; namely, the lack of a uniform system. The need of such a plan is felt so as to avoid duplication, waste of time, energy and money. In some States this desire for system has led to the adoption of plans that admirably meet some of the difficulties. Some of the States can be proud of their work, but the trouble with all of the State work is that it does not reach far enough. It is confined within the State limits, and in some cases to Universalist churches alone. What we need most to day is a plan that will give the Church or Union in Texas the advantages that are enjoyed by the Church or Union in Massachusetts.

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*Address given at Lynn Convention, Friday evening, July 14, 1899.

Time was when a printed paper was a luxury. Think of the change. Our own Post Office Mission is now sending out annually hundreds of thousands of printed pages. We should, with the facilities of transportation and communication at our disposal, be practically able to annihilate distance and say to the isolated Universalist family in the far away West, "We can help you to spread our beautiful faith among your neighbors and friends. We can do as much for you as for those in the East."

We do not expect a complete solution of this problem now, nor can we foresee the possibilities sufficiently to plan for them all. New ideas will continually be presented, and we must adapt ourselves to the changing conditions.

The Central Union Mission

Take first the Central Union. The work in the past has been excellent. The records of the past year show a larger distribution than ever before. But this is what we want to impress upon you: That the work of the Post Office Mission demands for itself the uninterested and single thought and labor of whoever is at the head of it. There is so much that *ought* to be done, that it is unreasonable to expect one person to undertake all the labors of the General Secretary, and to attempt, in addition, to develope Post Office work or any of the special branches of the Young People's Christian Union work.

Good work is being and has been done, but better can be accomplished. We need a Post Office Mission Superintendent in the Central Union, whose sole business is to direct this special line of work. He should be one who is interested and familiar with what lies before him. His dealings should be almost entirely with the State Unions, and should have as little as possible to do with the local Unions. His instructions should go to the State superintendents, from whom he should receive regular reports, and what was best in these reports should be re forwarded to all the States, so that every State might be benefited. He should also be custodian of all Post Office Mission funds, and have power to order whatever tracts or sermons the occasion demanded. Little, if any, literature need be on hand at Headquarters. This could be kept by the State superintendents. Distances are so great that it would seem better to have the supplies as near as possible to the probable destination.

The State superintendent calls on the Central Union for pamphlets and publications. The one in charge of this work has responded *if* he could, but what could he do when he had not the required material? Has be been able to call upon *any* State for contributions? Has he not had to depend entirely upon general appeals for the maintenance of his work? Just as he is expected to supply the States with material for *dis*tribution, so should he be able to call upon them for *con*tributions.

State Work

Now for the State work. The difficulty here is that few of the States have Post Office Mission Superintendents. The first thing to be done, then, is to elect such an officer, and he must acquaint himself with his new duties. Some States have committees which are changed more or less frequently, and by whom the work is carried on in accordance with the ideas of the particular individual who happens for the time to have it in charge. So far as known there is no interchange of ideas between the leaders of this work in the several States, except on occasions such as this. There is no co-operation, no sense of mutual dependence or support. The relation of a State Superintendent to the General Superintendent, and through him to all the other State Superintendents, should be such that this General Superintendent must at all times be thoroughly familiar with the work that is being done in each State and may be able to direct it so as to get the most possible good out of the materials which that State has to work with.

It can be plainly seen that the prime necessity is to have some one person in each State who shall serve as Post Office Mission Superintendent for an entire year, so that the general Superintendent may have him as his experienced assistant in that State. This Superintendent may have a committee to assist him, or he may have assistants to attend to the several districts in his own State, but he, and he alone, should be responsible to the Central Union. He should keep in touch with the other State Superintendent, constant interchange of thought and ideas means growth.

Local Superintendents

The next step is to provide a superintendent for each local union, and the chain is complete. Here again one person should be chosen to superintend the work. The same argument which is used in favor of having a State Superintendent serve for the year, holds good in having one person at the head of the work in the local union, who will serve for a sufficient length of time to become thoroughly familiar with the machine, and to make himself a valuable assistant to the State. The State Superintendent will then not be continually disturbed in his plans by the change of name and responsibility in the local union.

An army without a purpose is useless, a system without an end may do very well as an illustration of method in organization, but unless we are able to accomplish results the energy spent in organizing is thrown away. In nine cases out of ten when a new union is formed and learns that one branch of our work is called the Post Office Mission, and that they as a union are expected to assist in this as well as other lines of work, they will either frankly confess that they cannot understand from the name what they are expected to do, or they choose some one who is nominally a Post Office Mission Superintendent but who is absolutely at sea as to his duties and responsibilities. We need a campaign of education, the education of ourselves. Then when the army is drilled let us start on our campaign, our real mission—the education of the whole world in the beautiful faith we represent. Let me suggest a few thoughts regarding this Young People's Union.

Christian Education

We must begin with the children, the Post Office Mission is a grand opportunity for them to do something. Interest the little folks and part of the work is done. Let the local superintendent acquaint himself with the history and object of the Post Office Mission, and then explain it to the Sunday school and the Junior Unioners. Ask the children to bring contributions of literature, to call at the houses where they can obtain magazines or papers. Other departments of the Union can be treated in the same way so that the children will know something of what is being done, and when they become seniors they will be familiar with the entire plan of the Young People's Christian Union, because they have been educated for the larger work. The comrades of the Quiet Hour and the Devotional Committee have their work, also with the children, in arousing the religious spirit, in inspiring them to give themselves to consecrated, loyal service. With this religious spirit and loyal service comes the generous heart, a generosity that shares its abundance of time and money with others. By the time these children are ready to shoulder the heavier burdens of the Senior Union they know what they are expected to do, and are proficient to assume the responsibilities, and we have an intelligent band of workers. Then they are ready to become members of the Tenth Legion. When every Unioner reaches that point where he stands ready to do his full share and to give one-tenth of his income to church and charities, then the financial problem, not only of the Post Office Mission but of the Universalist Church, is solved. This work of education is a part of the local Union work, because it deals directly with the individual members. There are lines of work that can be taken up by all Unions, but up to the present time each has worked by itself, here we see again the necessities of a feeling of inter-relationships.

Some of the Ohio Unions have adopted an admirable plan—two admirable plans. But why confine these good ideas to Ohio? Why not make use of our organization so that all may be helped by the Ohio experiences? The duty of the General Superintendent is to collect from all the State Unions suggestions as to the methods. To some extent this has been done and it is from such reports that the following plans have been gleaned.

Methods of Work

Most local unions, if they do no other Post Office Mission work, keep in the church a table supplied with Universalist literature. Some keep racks filled thus in depots and hotels. Cannot this be carried a step further, and in the larger cities where a room in some poor locality can be secured, the unions establish free read-rooms where books and magazines, not only of Universalist literature, but higher class secular books may be obtained?

Referring again to the work in Ohio—some unions there pay the expense of printing a sermon by the pastor of their respective churches, and one to two thousand copies are placed at the disposal of the State Superintendent.

An important report of the local union is the preparation of a list of people in its neighborhood who may be expected to be interested in Universalism. One union has successfully undertaken and completed a house to house canvas for the purpose of learning the religious view of the people. It was a difficult task, but worth the while, nevertheless. We cannot expect to accomplish much unless we work hard. In the country, the county and adjoining counties should be thus canvassed and a list made of those who could be reached through the agency of the Post Office Mission.

As far as possible the local union should supply the literature required in its territory; but we must not lose sight of the fact that behind the local union, is the State Union and behind the State is the Central Union, each ready to assist the other. The more systematically the work is done the easier it becomes.

Work of the State Superintendent

The question may arise, if the local unions have so much to do, what is left for the State Superintendent. We must remember that not all local unions can find suitable literature without the assistance from the State. The State furnishes the assistance and directs the work of the local unions. The State Superintendent should be familiar with each local union in the State in the same way that the Central Union is familiar with each State Union.

The State Superintendent may receive an application for literature from a district in a State where there is no union; he fills the application himself if the district happens to be within the province of distribution, or he refers it to the Central Union, which in turn resends it to the nearest point that has the literature.

The Traveling Library

In Illinois we have found a work for the State Superintendent to do that we believe to be far reaching in its results. It is the traveling library plan. We have collected since we began the work last October four hundred books, including books of general literature, song and service books, and also nearly ten thousand magazines. The very best books are found in this collection—Hawthorne, Eliot, Dickens, and juvenile books, as well as some of the best productions of the highest minds of Universalism.

A selection of thirty-five books completes a library of which generally ten are religious books, ten are juvenile, and fifteen are general, and these thirty-five books, together with a number of pamphlets, copies of THE LEADER, also a number of magazines—Century, Harper's, etc.—are packed in a box and sent to an Assistant Post Office Mission Superintendent in the State. When the books have been at one place a sufficient length of time to have been read, they are reshipped to a point designated by the State Superintendent, and a fresh instalment takes their place. In this way, we have so far sent out eleven such boxes and the books have been read by some three hundred people. Each Assistant Superintendent furnishes a list of borrowers of books to the State Superintendent. A card is issued to each borrower. Books are loaned only to holders of cards, and discretion is given the Assistant Superintendent as to the persons to whom the cards may be issued. A simple set of rules and directions accompanies each box of books. The plan has worked remarkably well and, we believe, has been productive of a great deal of good.

Whether every State adopts the plan of maintaining a traveling library or not, there is great need of more co operation between the Superintendents of the different States. During the past year we have had applications from Minnesota and Texas for singing books, hymn books, and service books, as well as books for a Sunday school library. We have been able to partly comply with the requests, but we have felt that the application for help should first be made to the State Superintendent of the State where the applicant resided and through him to the Central Union. In this way only can duplication be avoided and the field economically covered.

And this brings us back to the General Superintendent. He surveys the entire field and directs the work of all the States, and in the States where no union has been found his opportunities are numerous.

It has been suggested by some that a permanent fund be raised, the income from which to be used in publishing sermons, etc. That plan is feasible, but let us work now with what we have. We should all realize the opportunities before us in this work and seek to inspire all members of the Young People's Christian Union with its importance. The work can grow only as we make people understand its purposes and needs. None of us may live to see the day when people will flock to our church doors as the result of our missionary efforts; some of us may never know of a single soul that is brought to our Church through this work; but does that signify that we have nothing to do with it?

One union cannot do it all. One State cannot do it all. The Central Union cannot do it all. It depends upon the harmonious and uniform work of every one. Let us then unite our efforts, so that we may spread our Universalism among the many, many people who have never heard of its beauty or grandeur.

A SIN OF OMISSION

BY REV. WALTER A. TUTTLE

It is a recognized fact that many of our Unions do no work but that of the weekly devotional meetings. The members come together every Sunday evening, sing, recite quotations, perhaps speak original thought on the topic, perhaps pray. Beyond that they do nothing. There are great possibilities in the society which are never realized. No practical charitable work is done; no Junior Union is maintained; no financial help is given to the mother church; no fund for missionary work is raised. The Union might be a centre of Christian power in the community and it is nothing but a dull, weekly meeting.

I believe that where such a condition is found, in nine cases out of ten the pastor is guilty of a great sin of omission. All the young people need is a leader to arouse them to their duty,—some one to tell them what they can do, show them how to do it, and keep them pegging away at it.

In nine cases out of ten, where there is such a Union, there is a pastor who has failed to tell his Unioners what the flower mission is and what it can do, and failed to emphasize the value of the Junior work, the post-office mission, and the Christian citizenship work. He has failed to understand these things himself and to make his Union understand them.

The pastor must have a passion for making his religion do some work in the world, and he must communicate his enthusiasm to his young people.

The Young People's Christian Union is no orphan band. It gladly acknowledges its mother, the Universalist Church. Their ideals are the same, the salvation of the world, the perfect happiness of all, because of the perfect one-ness of all with God and his son.

REV. LUCY A. MILTON.

CONVENTION OF VERMONT AND PROVINCE OF QUEBEC UNIONERS

BY MISS HATTIE C INGALLS, STATE SECRETARY

The ninth annual convention of the Young People's Christian Union of Vermont and the Province of Quebec was held at Bethel, Vt., Aug. 28, 29, beginning Monday evening, the 28th. The delegates and visitors were cordially welcomed by Mrs. E. A. Reed, of Bethel, and Rev. George E. Cooley responded.

Dr. Gunnison's illustrated lecture, "Pictorial History of Our Church," as given at Lynn, Mass., was presented to an attentive and appreciative audience, the lecture being read by Rev. E. K. M. Jones, owing to the absence of Dr. Gunnison.

Of twenty eight local unions eighteen responded to the call for reports, and these together with the reports of the superintendents of the various departments of work, indicate an increasing interest on the part of our Union workers.

Rev. E. K. M. Jones, of Barre, submitted the report of the Committee on Recommendations, which was adopted. Among other things it provided for:—

1. The appointment by the Executive Board of a Union Missionary in each Association District.

2. The continuance of the present policy of appointing a State Superintendent of Publication whose duty is "to secure statistics of the present subscriptions to our denominational publications, and to urge upon our unions a more general dissemination of our literature, especially the tracts published by Rev. Charles Conklin."

3. The hearty support of the Central Union in its general financial and educational policy, and especially the adoption of the Two-Cents a-Week method for raising money for missionary purposes.

4. The early collection of the twenty-five cents per capita tax and the holding of one social by each local union for the benefit of the State work.

5. Approving the efforts of the State Secretary to secure the co-operation of local officers, and urging that only competent and consecrated workers be elected local secretaries.

6 The payment of the expenses of Executive Board members at conventions and Board meetings or when engaged in Union work, and the re imbursement of district missionaries for any actual outlay incurred in their official capacity.

7. Asking unions which find a difficulty in collecting their per capita tax to pay it in a lump sum from the treasury.

8. Indorsing the action of the Central Union in requesting the General Convention to endeavor to establish a closer fellowship with the Unitarians, and urging the young people to encourage fraternal relations with the Unitarian Young People's Religious Union.

9. Instructing the Executive Board to publish in pamphlet form a report of the convention and of next year's policy.

Rev. D. A. Ball, of Williamsville, presented the report of the Committee on Resolutions. Besides resolutions thanking the Bethel Union for its hospitality and the railroad companies for special convention rates, the report contained the following:—

Whereas, In the wisdom of Providence our devoted brother and co-worker, Rev. Harry L. Veazey, has been removed from among us, be it

Resolved, That we bow humbly before the sway of our loving and merciful Heavenly Father, realizing the severe loss which our Union and Church sustains, and paying our sincere and loving tribute to the memory of him whose deep and earnest purpose in life sustained him in a most loyal and devoted service; and, be it

Resolved, That we extend our heartfelt sympathy to the increasing circle of friends to whom he was bound by closer and dearer ties of friendship and love; and, be it

Resolved, That a copy of these resolutions be spread upon the records of this convention and published in ONWARD.

In the absence of Mr. W. R. Rowland, an interesting address on "What do We ask of the Church?" was read by Rev. Alven M. Smith, of Williamstown. A paper on, "Home Missionary Work of Local Unions," by Miss Anna Lamb, of Brattleboro, was read by Rev. Lucy A. Milton, of North Chester.

That the enthusiasm of the Lynn Convention still burns in the hearts of our Unioners, was shown by the eloquent address of Rev. H. E. Benton, of Derby Line, on "The Spirit of the Jubilee Convention and What It Promises." The enthusiasm obtained from the address was the assurance of a successful 6 o'clock meeting Wednesday morning.

The following are the officers elected for the ensuing year: President, Rev. George E. Cooley, of Rutland; Vice President, Miss Kate M. Bowles, of Barre; Secretary, Miss Hattie C. Ingalls, of Northfield; Treasurer, Miss Ruth G. Knight, of Derby Line: Members of the Board, Rev. E. K. M. Jones, D. A. Ball and Frank Spear.

The following appointments were made:

District Missionaries: Northern, Rev. E. V. Stevens, of Lyndonville; Central, Rev. E. K. M. Jones, of Barre; Lake Champlain, Rev. J. O. Bennett, of St. Albans; Green Mountain, Rev. Lucy A. Milton, of North Chester; Southern, Rev. D. A. Ball, of Williamsville.

Department Superintendents: Publications, Miss Kate M. Bowles; Two Cents a-Week for Missions, Rev. Lucy A. Milton, of North Chester; Post Office Mission, Rev. H. E. Benton, of Derby Line; Christian Citizenship, Rev. D. A. Ball, of Williamsville; Junior Union, Miss Mary Grace Ingalls, of Northfield.

Northfield, Vt.

WITH OUR WORKERS

SYCAMORE ILL.—Sycamore, Union recently elected as officers for our ensuing year: Miss Jennie Wellings, president; Mr. Arthur Holcomb, vice-president; Miss Elinor Wild, secretary; Miss Maude Stark, treasurer. We shall probably have seven or eight delegates to the State Convention. We have lost by removal, etc., six active members this summer. Have already initiated two with prospects of more.

The Ninth Annual State Convention of the New Hampshire Young People's Christian Union will be held at Portsmouth, Oct. 3 and 4. Tuesday evening, Oct. 3, Dr. Perin will give an address on "Universalism for all the World.

Rev. Edward G. Mason, Editor of Onward, has entered upon the sixth year of his pastorate at Hightstown, N. J. He has taken but a brief vacation this summer, and the young people's meeting and Sunday school have been held as usual, the attendance at the former being particularly large during the months of July and August.

Miss Alberta D. Garber, who for two years has been working for the Boston Associated Charities goes to Minneapolis Oct. 1, to take the position of First Assistant Secretary of Associated Charities in that city.

Miss Minnie O. Perry, of Minneapolis, has just graduated from the northern institute of Osteopathy in that city, and is now ready to practise as a physician of that school.

CINCINNATI, OHIO. An echo of the grand Jubilee Convention was held in Cincinnati Friday, Aug. 25 The supper and entertainment rooms were transformed into fairyland, with the national colors, and "our loved white and blue" draped and festooned about. Very helpful and inspiring talks were given by Miss Stevens and Miss Bacon, our delegates. "Our Colors" and "God be with you till we meet again" were sung, all joining hands while sinigng the latter. It is a great pleasure to *hear* of the grand meeting of the conventions, but *to be* there and to be filled to overflowing with enthusiasm that continues throughout the year; to receive that spiritual strength that lifts us from the lower to a higher plane of living, that is a far greater pleasure.

A BROOKLYN RALLY

On Tuesday evening, Sept. 26, the Union of All Soul's Church, Brooklyn, N. Y., will hold a Rally and Sociable in the chapel, S. 10th St. near Bedford Avenue. Addresses are to be made by the president of the Union and by visitors from neighboring Unions. An invitation is cordially extended to all friends of the Union to come and help make its first meeting a success.

FLORENCE E. SMITH,
Secretary.

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS

Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

Topic Sermon is omitted this week as the subject is fully treated in the address on "The Post Office Mission."

OCT. 15 THE POST OFFICE MISSION. ITS HISTORY AND VALUE. 2 Peter 3: I, 2; Acts 13: 32 and first clause of 33; Isa. 1: 11-7.

SCRIPTURE LESSON. Acts 8: 26-40.

PRAYER:—

Great Author of all Life, we thank Thee for the intelligence which rules above, which lives and moves and has its being in the throbbing world about us.

We thank Thee for all the enlightenment which the sweeping ages have brought to the world. We thank Thee that it is possible for the poorest child of earth to read the Book of promise and of life. May we send our mission of hope and cheer as far as the race is found. May we send to those who sit in darkness the glorious message which proclaims in simple language the story of God's great love for all his children. May we help to spread the great truth of the Brotherhood of Man, the Fatherhood of God. Amen.

SUGGESTIONS.

1. How was the "Good Tidings" first carried to a needy world?

II. How was the Bible written in early times?

III. Could the poor afford to own one?

IV. How and where was the Bible usually kept?

V. What great invention helped most to spread the Gospel and Christianize the world?

VI. Do we believe that we have a special message to give to the world?

VII. What agency has the Y.P.C.U. for spreading "Glad Tiding?"

VIII. Tell some things of the history of the Post Office Mission.

IX. What things can we do to help to spread the faith we love?

DAILY SCRIPTURE READINGS

MONDAY. Luke 2: 1r.
TUESDAY. Matt. 11: 5.
WEDNESDAY. 2. Cor. 10: 11-16.
THURSDAY. Prov. 22:: 25.
FRIDAY. 2. Sam. 18: 24.
SATURDAY. Isaiah 11: 9.
SUNDAY. Mark 13: 10.

QUOTATIONS

So nigh is grandeur to our dust:
So near to God is man,
When duty whispers low, "I must"
The youth replies "I can."

Emerson.

God rewards all faithful work with more work.—*Maclaren.*

"Lowly workers unconsciously bless the world."

Nothing is eternal but that which is done for God and others.—*Robertson.*

If any work is really God's giving and He puts it into our hands to do, or our hearts to desire, no fear but He will also provide stuff sufficient, whether metal or mental.—*F. R. Havergal.*

Let us leave off concerning ourselves about what God will do; He needs no guardianship, advice, or persuasion. He will do His part; let us do our ours; then, perhaps, it will grow clear that He and we are one.—*C. G. Ames.*

A mere feeling may fail you, but a helpful spirit never can because that is a holy spirit. The ready hand and the fervent heart, if the one work and the other beat for good is sure to be right.—*Collyer.*

Oh man thou art God's courier throughout time and eternity.—*Beecher.*

"We have not yet exhausted the question how we may best strengthen and perpetuate the Union. There is one of its establishments which in this point of view, we highly prize and which we fear is not sufficiently prized for the highest benefit which it confers. We refer to the Post Office Mission."

THE POST OFFICE MISSION

We suggest the appointment of a Post Office Mission Superintendent by each State Union. The duties of this officer shall be to keep in touch with other State Superintendents; secure fields of distribution for local branches; encourage and instruct local Post Office Missions, and have special oversight of all State work. We would especially urge upon our churches and unions a wider distribution of our literature in localities where there are no Universalist churches. Let us acquaint ourselves with the work of the Central Union, as per Rec. 7:

Rec. 7.—We recommend that the Post Office Mission Committee issue a circular explaining the work done by the Central Union and containing such other matter as may be of interest and service to the unions and churches without unions, the circular to be issued semi annually and sent free to all churches for distribution.

ANNIE H. STEVENS,
A. J. CARDALL,
J. C. BOND.
Com. on Methods of Local Union Work.

CONVENTION PROCEEDINGS

The Report of the proceedings of the Decennial Jubilee Convention can be had of Rev. Alfred J. Cardall, 30 West St., Boston, Mass.

This Report, which includes the minutes of the Conventions, with reports in full of the Southern Missionary, the National Superintendents of the Christian Citizenship and Junior Union departments, is prefaced by "An Historical Sketch" of the Y.P.C.U., by Miss Clara B. Adams.

The pamphlet is substantially bound. Price 25 cents, postage prepaid.

This report should be owned by every member of the Christian Union.

Our Young Folks

Contributed

A SONG OF HOPE

BY ALICE M. GROSSTUCK

Just a little song of courage,
  Sent, dear friend, to cheer you up.
Just a little drop of sweetness,
  As you drink life's bitter cup.
Just a little homely comfort,
  Just a simple song of cheer.
Never mind the darkness round you,
  Never mind it! God is here!

Never mind the lowering storm clouds;
  See the sunshine breaking through.
See the bow of promise hanging
  In its beauty over you.
Never mind if bitter sorrows
  Make your tears fall thick and fast,
Never mind if friends forsake you,
  God will make it right at last.

Oh, my friend, just look around you!
  See the breaking hearts and lone.
In this world so full of trouble,
  Is there room for you to moan?
Let us look for hope and find it,
  Sing its melodies each day;
Lighter, then, will be the burden,
  Sunnier will be the way.

Portland, Maine.

SWEET AND LOW

Sweet and low, sweet and low,
  Wind of the western sea!
Low, low, breathe and blow,
  Wind of the western sea!
Over the rolling waters go;
Come from the dying moon, and blow,
  Blow him again to me;
While my little one, while my pretty one, sleeps.

Sleep and rest, sleep and rest;
  Father will come to thee soon.
Rest, rest, on mother's breast;
  Father will come to thee soon;
Father will come to his babe in the nest,
Silver sails all out of the west,
  Under the silver moon;
Sleep, my little one, sleep, my pretty one, sleep!

—*Alfred Tennyson.*

Contributed

THE DOLLS' "TABLOSE"

BY BERTHA FLORENCE

The other day Milly, an eight-year old girl, ran to her mother, exclaiming in her most canary-like accents:

"Motherie, please to kiss me and call me your own dear daughter," and she held up a very plump face for the kindly caress. "Now say you will do something 'offully' nice for Allie and me, truly now?"

"But, my dear, what do you want me to do?"

"Oh, just to make a curtain to hang like a loose wall right through the middle of my play-room; you must use a sheet and strings."

"But what for, my child?"

"Why, you know Allie and I are going to have an entertainment and arrange our—but, oh! I mustn't tell any more—only you'll see how lovely it will be. You and pa will find tickets under your napkins at tea."

"Very well, I will help you with the curtain if you will run away while I hunt up proper materials for the purpose."

And Milly ran into the little play-room, with the doll house and chest of games, where her mate was sitting, Turkish fashion, on the floor.

"Put on your tallest thinking-cap, Allie, and tell me what to set down first in the progrem," and Milly held up the back of an old calendar, saying: "Just the thing! Hurry up, I'm dying to try my new colored pencils!"

Her friend sat as quiet as the baby doll in the crib beside her, for a 'teeney minute," then snapped her brown eyes and said:

"Goodie me, what fun! Write down these letters, very large and clear, at the top of your card: TABLOSE. On next line, in small letters, CINDERELLA—in three scenes."

"Oh, yes," and Milly's face was all aglow with life and color. "My old china doll can wear her turkey-red dress in the first part and have her broom and dust-pan in her hands. Which dolls will be the step-sisters?"

Oh, your Elizabeth and Flora will do; have them wear their white dresses over pink lawn, all ready for the ball, with their beads, bracelets and kid slippers on, and little glass mirrors in their hands."

"How sweet! Then, after ma and pa see that, we must pull the curtain and ring the bell."

"For Scene II. we'll have to have my oldest doll dressed up in a long gown, with cap and spectacles and a little stick for a wand. Then there's the pumpkin!"

"I tell you what! Mamma has a pin-cushion in the spare room, shaped just like a pumpkin; isn't that just the thing?

"Yes! What will Scene No. III. be? We couldn't get dolls enough for the ball, could we?"

"No, let's skip that part and have a man doll rigged up like a prince come in with a tiny slipper in his hand. And have Cinderella trying it on and the sisters turning their backs on the prince."

"You didn't mean for the 'prince to come in.' He must stand all ready at Cinderella's side, 'cause, you know, 'tablose' never move, but stand for their pictures."

"It will be just perfect!"

"Now," said Milly, "I'll dress up Cinderella 'in her rags' while you finish out this program. You can think up things."

"All rightee," responded Allie and she picked out first a green pencil, then a yellow one, and in a little while had a very pretty list, something like this:

TABLOSE

1. Cinderella. In Three Parts.
2. King Midas and His Gold. In Three Parts.
3. Christmas. In Two Parts.
  The Match Girl.
  The Rich Home.
4. A Mother Goose Story. (To be guessed.)
5. Moses in the "Bull-Rushes."
5. A Dolly Varden Tea-Party.

Tickets—ONE CENT

They looked up the names in their picture-books, but couldn't find the word "Tablose" anywhere at all, even in papa's big dictionary. Wasn't it strange?

"How many dolls shall I borrow from the 'Winslow's' nursery?"

"Oh, about twenty," said Allie, "and we'll get them all dressed up for their parts, the little dears."

. . . .

Now, several days later, at three o'clock in the afternoon, mamma and papa came into the play-room and saw a set of "Dolls' Tableaux" as pretty as any you can imagine. I wish you could have seen the palace court-yard with the flowers, pots, images and pavements, all of gold, and the King standing there with his crown on, placing his hands on a child whose face seemed also of gold. Then you would have enjoyed looking at the man doll, who was made to look just like pictures we see of Mercury, with his wings, cap, staff, and flying sandals. He had a pitcher in his hand and stood there looking steadily at the king whose face was covered by his hands.

All the dolls did their parts beautifully, never moved a muscle or winked a single eye-lash. Of course books had to be put behind them to make them stand "just real good," and one or two tiny accidents occurred behind the curtain where the girls were kept very busy changing the scenery. Papa had built out of boards a platform, and the blinds were closed, the shades drawn, and little fairy lamps burned on either side of the stage. The cnrtain bothered them a little, and the bell, which had been loaned for the event by Mistress Pussy-cat, was kept qnite busy tinkling "Ding-a-ling-a-ling" between acts.

When the entertainment was all over, Milly asked, "Which piece was the bestest of all, mamma?"

"Well, its hard to choose, but I think Baby Moses in the pretty willow basket among the leaves, with the princess and her maidens loaning over him, was the dearest part of all. How did you get the bulrushes, children?'

"We pulled up green bushes out in the field, and stood them up in green-colored boxes all around the ark, you know."

"Which doll was the princess?"

My best wax doll, Blue-bell, with a feather in her hair and her long-trained dress, and that little darling fan in her hand."

"Now, papa, what did you like most?"

"I liked the Christmas home with the dolls at the table, and the tree in the window. You must have worked hard to cook so many turkey fixings, biscuits, and candies as you had on the banquet-board."

"Oh, we made them out of paper and things."

"Now, we want to pay for the tickets. Papa, where is your pocketbook?"

And what do you suppose papa did? Why, he gave each of the girls a silver coin, and when Allie said, "Oh, that's too much!" he only laughed and closed his purse; but Milly smilingly replied, "We'll let you and mamma in free every week at just this time, 'cause we've got lots more to show."

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

OCT. 15. POST OFFICE MISSION SUNDAY. EACH OF US MAY MINISTER

Truth may be communicated in two principal ways: First by spoken language, and second by written or printed language. The preacher communicates his thoughts to us mainly through the medium of speech. Editors and authors reach people through printed newspapers, magazines and books. The preacher can speak his thoughts only to those who come within the sound of his voice. Therefore everybody, old and young, who is interested in the Church and its doctrine and work, can help the preacher by supplementing his voice with the printed paper, thus reaching thousands who do not, or cannot, attend our Church services. There are many people in every neighborhood who misjudge Universalism simply because they do not understand it. A leaflet placed in the hands of such can explain perhaps even more effectively than an oral exposition, for the reader can read alone by himself, and can re read until he fully understands. Then there are thousands who live where there is no church of our faith; to these we can send our tracts through the mails, and thus each one of us may become an apostle of our belief. There is no more important work than that of the Post Office Mission; let us redouble our energies in this department of our activity.

QUESTIONS.

What do you understand by the word *mission*?

What does it mean for a person to fulfil a mission?

What do we mean by the Post Office Mission?

Does one who believes a vital truth have any duty to perform because of his belief?

What are some of the ways in which we may tell our thoughts to others?

How can the Junior become an advocate of truth without using his voice?

Ought we to share our good thoughts with each other? Why?

QUOTATIONS

CHILDREN GIVE FOR JESUS

Children, who have the Gospel light,
Bring gifts for those in error's night.
Nickles and dimes will send God's word
With the best news the world e'er heard.
And no one ever learned to live
Until he really loved to give.

Give nickles, dimes, whole dollars, too;
And many pennies, bright and new.
It takes some courage, we admit,
But never hurts us—not a bit;
For no one ever learned to live
Until he really loved to give.

For love of Christ and in his name
We'll give, nor ever think to claim
That we great sacrifices make
Denying all for Jesus' sake;
For no one ever learned to live
Until he really loved to give.

—*Selected.*

DAILY HELPS FOR JUNIORS

SUNDAY. Dream not the sunny hours away
Be up and doing ever.

MONDAY. That religion only is the true religion which helps one to live a holy life.

TUESDAY. He serves his country best who lives a pure life and doeth righteous deeds.

WEDNESDAY. The true gentleman will never be too busy to be kind, courteous and considerate to all whom he meets.

THURSDAY. Being pleasant to others one makes himself more agreeable to himself.

FRIDAY. He who is not honest with himself cannot be honest in his dealings with others.

SATURDAY. You can be a little helper
Child so fair,
And your kindly deeds can make,
For the Heavenly Father's sake,
Sunshine, love and happiness,
Everywhere.

Receipts at Headquarters Sept. 11 to 26, 1899

General Fund.	State Assessments		
	Post Office Mission		
	Junior Dues	——	
	Supplies & Miscellaneous	$11 71	$11 71
Mission Fund.	Two Cents-a-Week	$23 81	
	Aunty Brown		
	Atlanta Building		$23 81
			$35 52

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Hightstown, N. J.

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Rev. Edward G. Mason, Editor

THE SIN OF PILATE

It is not because Pontius Pilate was ruthless and brutal that he is pilloried in history as one of the most despicable of characters. His was not the spirit of those ferocious men who rent the air with the cry of "Crucify him! Crucify him!" He could not exult as did they in anticipation of the awful crime soon to be enacted on Calvary. Unlike theirs his conscience was burdened with an uneasy sense of guilt. It was in the vain hope that he might thereby shift upon the Jews the responsibility of shedding innocent blood that he washed his hands before the multitude, as a symbol that he shared their guilt. His part in that great world-tragedy was not that of a malicious, bloodthirsty despot, but of a weakling and coward who, rather than arouse antagonism against himself refused to stay the dreadful crime.

Pilate stands in history as a counterpart and type of a class of people all too common in this as in all ages. The man who seeks to shirk responsibility for a condition of things which he cannot approve of, but which he is too weak or too selfish to antagonize, is with us to-day, and his name is Legion. He looks on helplessly while his fellow men suffer injustice and oppression. He sees the sin and misery which encompass them on every hand; he hears the pleadings of the downtrodden, the cries of the distressed, the appeals of the unfortunate, only to turn a deaf ear to all entreaties. And when his conscience smites him for his cruel weakness and selfishness he stills it with Pilate's plea, that inasmuch as he has no direct part in causing these sufferings, he therefore is not responsible for them.

Pilate had no desire to sacrifice the life of a man of whose innocence he had no doubt. Could he have saved Jesus from the executioners, without too much trouble to himself and without sacrificing his own interests by so doing, he would gladly have done so; but when self-interest conflicted with right and justice he gave victory to the former. So do modern Pilates allow crimes to be permitted which they might prevent, or suffer them to go unrebuked, because it would be unpleasant or inexpedient to do so. For instance, there is a large class among our citizens—composing, perhaps, the majority—which sincerely regrets the prevalence of political corruption. But because of partisan considerations, or from fear of ridicule, or because they find it easier and pleasanter to accept conditions as they are, they enter no effective protest against venality in public life.

So it is in social life. Social wrongs are passively consented to by good and upright people who recognize and deplore them. They would be glad to see these wrongs righted, but they will not accept the unpleasant task of righting some of them. If they lift up their voices at all it is weakly and apologetically, not sternly and manfully. They pipe the shrill note of supplication when they should blow the clarion note of defiance. Does a traffic which destroys the happiness, the health, the homes, the lives of multitudes of their fellow human beings flourish in the land? They let it flourish without hindrance, but enter a plea of "not guilty" for its existence because they are not directly engaged in it. Does a vice which they might discourage or stamp out work untold ruin? What is that to them? Neither they nor their children are addicted to it. Do the organized instrumentalities for the uplifting of the moral life of the community and of humanity in general suffer for lack of adequate support? What care they? They are not immoral and dishonest in the ordinary meanings of these terms, nor are those, perhaps, in whom they have a personal interest. Every community has its quota of such people, and the blight of their indifference discourages and paralyzes the efforts of those more unselfish souls, who give at least a part of their energy and life to the assistance of their unfortunate fellows.

But responsibility cannot be escaped or shifted. Pilate declared himself guiltless of the blood of the murdered Nazarene, but public opinion for more than eighteen centuries, has branded him as one of the most guilty, as well as one of the most despicable participants in that dreadful crime. Saul merely held the garments of the martyred Stephen, yet the memory of that passive sin hung like a dark pall over all his after life. Jesus laid down a significant law when he declared, "He that gathereth not with me scattereth abroad." In other words, whoever fails to exert his influence, however great or slight it may be, on the side of justice, and right and morality, does exert an influence on the side of injustice, unrighteousness and immorality. Whoever does not labor in the harvest-field of the Lord does labor in the harvest-field of Satan. Between sin and righteousness there is no neutral ground. The right life is a life of active righteousness, not of passive goodness; a life devoted to helping to make others better as well as to keeping oneself pure.

A BRAVE EDITOR

Rev. Joseph F. Berry, D.D., editor of The Epworth Herald, is nothing if not courageous. He is being roundly denounced for the discreet position he has taken with regard to an unfortunate controversy which has arisen in the Epworth League, in which one of the officials of that organization is involved. He steadfastly refuses to take sides on the question, and as steadily refuses to open the columns of The Herald to the mass of letters and resolutions concerning it which has poured into his office. This course is unsatisfactory to many persons on both sides and some of them have threatened him with the loss of his editorial position in consequence. To all such Dr. Berry responds in the following pointed and manful way: "To those who have written in a belligerent spirit, and have threatened editorial decapitation at the next General Conference, we have only to say that such threats have no effect upon us whatever. We have been intrusted by the Church with the editorship of this paper. The responsibility is ours. We propose to do what we conceive to be our duty without regard to personal consequences. If, when our term of service expires next May, the Church disapproves of the course we have pursued, we will accept its verdict, and step down and out without a murmur. Until then we must be allowed to edit the paper." The Epworth Herald editor has the courage of his convictions, albeit we sometimes think his convictions might be improved upon. We trust the unhappy controversy that has arisen among our young Methodist friends may soon be settled and the discord forgotten. The League is doing splendid Christian service, and anything which tends to hinder its usefulness is not merely a denominational but is also a national misfortune.

WHERE WOULD be our boasted learning, our magnificent educational opportunities, were it not for the Christian Church? Before the establishment of the public school system, the parish priest or minister was usually the teacher of the youth of his congregation, and even yet the public depends largely upon Christian munificence, bestowed individually or through the Church, for its seminaries and colleges, and even its technical schools. Who founded our great universities, Harvard, Yale and Princeton? Whose wealth endowed the hundreds of smaller colleges and almost numberless academies scattered all over our land? For the great majority of these we are indebted to the various sects of Christians. And as a body the clergy are the friends of learning, and stand ready to render every possible assistance to young men and women who are seeking an education. In many instances the very men who have most to say about the opposition of the Church to learning, have been educated in Christian institutions.

◆

THE AMERICAN people have no reason to be proud of the treaty recently made by this government with the Sultan of the Sulu Islands, by which that royal personage is allowed to retain polygamy and slavery in his dominions in return for his allegiance to the United States. If His Imperial Highness insists on his divine rights to take unto himself as many wives as he chooses and to deal in human chattels as he would any other form of merchandise, and this country thinks it unwise and inexpedient to interfere, then it would seem better to allow him to fly his own symbol of barbarism rather than the flag of a free and enlightened nation. It is bad enough for the Stars and Stripes to float over brothels and rumshops without unfurling its protecting folds over Mohammedan harems and slave pens. If slavery was inhuman and barbarous in the South, it is inhuman and barbarous in the Sulu Islands, and if polygamy is immoral in Utah, it is also immoral in Sulu. As The Omaha World-Herald aptly remarks: "There is no geography in right and wrong."

◆

IT IS the glory of pure Christianity that as men's minds broaden and their hearts expand and their spirits deepen, it ever presents to them new beauties. It cannot be outgrown for it contains all that is good. That mankind will be long in attaining the ideal which it presents there is no doubt, but the gradual growth of the Christ spirit in the world shows that surely, though very, very slowly, humanity, both individually and as a race, is tending toward that perfect manhood which Paul tells us will be attained by all.

◆

THE OFFICIAL program of session of the General Convention, to be held in the Columbus Ave. Church, Boston, October 19–26, is most attractive. But where does the official representative of the Young People's Christian Union come in? If we remember correctly, a recommendation was adopted at the Chicago '97 General Convention, requesting that the Central Union be hereafter represented at the biennial sessions of the former body. The omission is probably due to an oversight in making up the program.

◆

DON'T FORGET that Sunday, Oct. 15, is Post Office Mission Sunday. A special service should be arranged for that day, and some Unioner who is competent to speak on the subject, should be selected to explain the work and needs of the Post Office Mission.

◆

THE EPWORTH HERALD rises to ask a pertinent question. "See here," queries The Herald; "is it not better for a preacher to *read* a sermon with some thought in it, than to extemporize one that is mostly adjectives and noise?"

THE UNION AS A FACTOR IN CHURCH GROWTH

BY MRS. BERTHA KELLOGG

One element of weakness which retards the growth of our Church is a scarcity of active and enthusiastic young people. Often when a church or society is small and unable to maintain preaching the whole time, the church is closed for a season to give the society an opportunity to recruit their finances. But this step is attended with danger.

Rest in church work does not necessarily mean recuperation and newness of strength. Often instead of being a healthy sleep it is but that comatose state that precedes dissolution.

Here is one place where the young, through the Young People's Christian Union, can keep the chariot moving forward, while those who have been long in the harness take breath and gain new courage for better work.

There are two sources of numerical growth in all Churches. One is by conquest in the ranks of other faiths. The other is by retaining in the fold of our own Church the children of Universalist parents.

Can our Church hope or expect to retain the rising generation in our own faith permanently, if our young people are allowed to join the young people's organizations, if we fail to provide such organizations in our own Church?

The answer to this interrogatory is easily divined. If we have no fires burning at our own hearthstones, we shall find our young people sitting in the glow of some other, and slight observation will justify the statement that it is easier to graduate two from our Union into our Church than acquire one by conversion from some other faith in which he has become grounded.

I believe that, take all creeds and divest them of all claims to antiquity and that popular favor which attaches to numerical strength, and compare them with our highest ideals of God and His divine attributes of love, justice and mercy, our faith would stand superlatively above all others. But experience teaches that it is not invariably the true, the beautiful and the reasonable in creeds that has the strongest hold upon their devotees. Familiarity with monstrous and revolting religious dogmas seems to render people insensible to their hideousness.

It often seems that the more unreasonable a tenet, if sanctified by age, the more strongly it is maintained by its adherents.

This tendency to follow the rut in which it starts out on its religious pilgrimage is one of the conditions that confront us to-day and it is apparent that our highest hopes for church extension lie not in the direction of conquest, but that of holding the youth that naturally gravitate toward us. That would be a natural growth which we ought to secure.

Wherever there is a Universalist society, let not the young people be offered the only choice of joining the young people's society of some other faith or nothing, but see that there is a Young People's Christian Union at once. Do not say to them "You are too few." If you have sufficient numbers to form a society, you can organize a Union too, out of the same material. There is no age limit, no property qualifications, even previous condition of servitude in theological error is no bar, and when the young people have joined our Union they have taken the first step toward entering the church. They will then have nothing to unlearn to become Universalist church members. They will have a church home that will attract the seekers after truth, and in time it will be influential enough to draw unto it the unsettled in faith.

I believe some day it will be an honor to have striven in the ranks of our faith in its infancy and weakness. We shall be proud to be able to say, "I was not attracted to it by church wealth or by multitudes, or by a popular creed, but by that interpretation of Bible Christianity that recognizes God as the loving Father and all men as his children, and affirms that he created all for their good and will finally justify such faith as that of the poet Tennyson when he wrote:

"O, yet we trust that somehow good will be the final goal of ill."

What the primary school is to the college, such is the Young People's Christian Union to the Universalist Church. Here we can lay the foundations of a church powerful for good. Our denominational meetings are inspiring, our services pleasant, our aims the highest. Truly, not only in union, but especially in the Young People's Christian Union, there is strength.

Greenwood, N. Y.

THE PURPOSE OF THE YOUNG PEOPLE'S SOCIETY

What is the purpose of the young people's organizations? To this question a somewhat different answer, as to form would be made by those best informed. In substance, however, each answer would be, "to build up Christian character and thus glorify Christ." We believe that this is, or should be, the sole purpose of every society. As young people we need to be careful not to transform our society into what is practically a little church within the Church, and thus unintentionally detract from the influence of the Church itself. When we assemble in our prayer meetings and other gatherings, it would be to strengthen one another, to inspire one another, to a more spiritual life, to instruct one another, yea, to arm one another, to do more efficient Christian work, not, however as members of a given society, but as members of the church which is the body of Christ. In at least, two directions, without being alarmists, we see danger, or, at least, possible danger ahead. One is to make the society an evangelistic agency within the Church. We believe that no society, as such should hold evangelistic services. That is the proper function of the Church itself, and should be under the direction of God-appointed and the church-called pastor. The commission to evangelize the world was given by the Lord himself to the Church, and he never intended that any other organization, however pure its motives, should be its rival. Shall not our young people be evangelistic? Certainly. Let them do all in their power to win men to Christ. Let them do this work as members of the Church. When the church is holding revival services, and in the every Sunday and every day evangelistic work of the church let our young people be foremost in their Christian activity. Let them then exercise the strength and knowledge received in their gatherings and use the weapons they have there buckled on.

The other dangerous tendency which we fear is the converting of the societies into money-raising machines. Are our young people, then, not to be benevolent and missionary? They should be not less benevolent, not less missionary, but more so, a thousand times more so. Not however, as members of a young people's society but as members of Christ's Church. The actual amount of money raised by our societies as societies should not be as now, as much as possible but as little as possible, in fact, only enough to pay its legitimate and necessary expenses for administration. In our meetings great emphasis should be laid upon benevolence, beneficence and missions. Some phase of these topics should be often discussed. It would be most profitable to have frequent lectures by competent men and women, on sytematic beneficence and missions. In other words, let our societies be the schools where we shall learn the great principle of beneficence and missions, but let the Church itself, to carry out the figure, be the active life in which we shall put those principles into practice. Whenever the Church makes an offering, our young people, according to their ability, should contribute. As societies in relation to the Church, we need to learn the humanity of John the Baptist who said of Christ, the Head of the Church, "He must increase but I must decrease." Let us then, as young people, do all in our power to enable the churches to report a much larger number of conversions, greatly increased amounts for benevolent and missionary purposes, and thus prove that we are not in any sense a rival of the Church but are true in spirit as well as form to our motto, "For Christ and His Church."—*The New Jersey Baptist Bulletin.*

TO OUR JUNIOR WORKERS

A Chat on Various Subjects

OUR HONOR ROLL

The present system of rewards will be continued until the close of the year, at which time we hope to introduce something new. With two rolls, as at present, it is becoming too complicated to be practical, and we trust that our Juniors will enjoy a change and all be ready to enter the competition for next year. This plan will be presented for consideration in my December Junior letter. Kindly send me all names for present rolls, and rewards will be forwarded promptly. The following names have been reported:

HONOR ROLL NO. 1

Williamsville, Vt.: Four months: Robert White. *Reading, Pa.*: Two months: Charlie Ballock. Three months: Charlie Ballock, Dorothy Melcher. Four months, Dorothy Melcher. Five months: James Rogers. Six months: Fred Miller. *Syracuse, N. Y.*: Two months: Karl Viola, Theodore Viola. Three months: Reed Coughtry, Ethel Doane, Frances Covey, Anna Hinman, Loyd Moulton, Johanna Viola, Margaret Viola, Webster Moulton.

HONOR ROLL NO. 2

Williamsville, Vt.: Two months: Aaron White, Carrie Stedman. Three months: Aaron White, Carrie Stedman.

A Beautiful Custom

From one of our newly organized Junior Unions comes the account of this courteous and graceful act. At the meeting nearest the birthday of one of their number, the other members each brought a flower and at the proper time came forward and with bowed heads repeated this little prayer, which they had previously learned:

"Dear Father, we thank Thee,
That all the year through
Thou hast blessed Marjorie,
And been her friend true.

"And now we all pray Thee
Be Thou to her near;
And wil't thou please give her
A happy new year?"

The Juniors then marched to the little girl and presented their flowers, which she arranged and placed in a vase to adorn the pulpit for morning service, after which she took them home, thinking them the most beautiful bouquet she ever had.

Would that all local superintendents adopt this charming custom, keeping a list of the birthdays and helping the Juniors to remember them in this beautiful way. Such kindly acts will create love among the members, affection for the superintendent and loyalty toward their society and church. Shall we all try this?

Our Yearly Dues

Will every superintendent please arrange to take an offering to pay this one obligation, Thanksgiving Sunday, November 26? An appropriate service for this will be arranged and printed in ONWARD. Promptness in paying their yearly dues is an excellent lesson for our Juniors to learn. An honor list of all paying at this time will be printed. Kindly report such payment to me. Last year's record was good; let us make this still better. The money—fifty cents—should be sent to your State treasurer.

News

Junior Unions have been organized at New Haven, Ct., and Medford Hillside, Mass., with Mrs. J. L. Andrews and Mrs. Bicknell superintendents. It gives me great pleasure to record this good news and welcome these societies to our ranks. May others follow the good example.

Question Box

Under this heading we shall endeavor to answer questions and solve difficulties which arise in the experience of most superintendents. We beg all to help in making this a success by not alone sending questions but also answers to the questions asked by others. In much counsel is wisdom, and while your Superintendent will advise to the best of her ability, others may have found a better way and if so should give all the benefit of their experience.

Our first question comes from a superintendent who recently took up the work:

"How can one interest the parents so that they will co-operate with the child in preparing for the meetings and in attending them regularly?"

Some superintendents hold "Mothers' Meetings" at regular intervals and find these very helpful. A "Junior Rally" or special meeting to which the parents are invited is also of benefit. A quantity of leaflets, "An Appeal to Parents," should be kept on hand and at these meetings given to the parents. Personal calls at the homes of Juniors also help. The whole mystery is solved, however, in interesting and winning the children themselves. In this day and age, children's wishes are largely those of the parents, and to win one is to secure both. Take particular care in placing some responsibility upon the indifferent member, that he may feel himself responsible for the success of the society, and there will be an appeal to his honor which seldom fails to respond.

I shall be glad of other suggestions on this subject.

LILLIAN HOSLEY, *General Superintendent.*

Friendship, N. Y.

POST OFFICE MISSION

The following is a list of leaflets published and furnished free by the Post Office Mission department of the Central Y.P.C.U.

List of Tracts

Ten Plain Questions. The Mission of Christ. What is Universalism? What Universalists Believe. Universalism A Practical Power. How God Triumphs. Why Preach It? The Shepherds Quest. Did Christ Teach the Doctrine of Everlasting Punishment?

Published by the Universalist Publishing House and can be obtained through the Central Y.P.C.U.

What is Universalism? Universalism. Three Lessons in Bible Universalism. Biblical Reasons for Universalism. The Divine Sonship of Jesus Christ. Universalism. What it is and what it is not. A Statement of the Belief of Universalists. Why I am a Universalist. Repentance After Death. Universalism Explained. Our Mission Field.

Below is the catalogue of books belonging to the Loan Library of the Central Union. Books are loaned free on condition that they be returned within one month postage prepaid.

Loan Library

Ancient History of Universalism, Atonement, A Cloud of Witnesses.

Bible Threatenings, Birth from Above, Bible Proofs, Bible Hell, Bible and Modern Thought.

Christ in the Life, Church of the Living God, Columbian Congress, Counsel and Encouragement, Crispius Problems, Centenary Voices, Christian Types of Heroism.

Divine Government, Denominational Offering, Doctrines of Universalism, Discourses of the Lord's Day.

Endless Misery, Exposition and Defence, Endless Opportunity, Endless Punishment.

Fatherhood of God, Footprints Heavenward, Fifty Notable Years, Faith by Righteousness.

Good Sense in Religion, God's Requirements.

Heaven, Heaven Our Home, Henry Lovell.

Inner Life.

Jesus The Christ, Justice and Mercy.

Lessons of Faith and Duty, Life of John Murray, Life of Hosea Ballou, Latest Word of Universalism, Leaven at Work, Leisure of God.

Notes on the Parables.

Origin and History of Endless Punishment, Our Word and Work, Old Forts Taken, Out of Sight, Over the River, Our Women Workers.

Plain Guide to Universalism, Probation, Prayer, Paige's Selections, Purpose of God, Pocket Encyclopedia, Rudiments, "Williamson." Revelation, "Whittemore." Revelation, "Atwood."

Sermons for the People, Salvation, Scripture Retribution, Saviour of the World.

Thayers Theology, The Church, Through the Shadows, The Balance; The Open Way, Testimony of the Poets, Treatise on Atonement The Divine Doctrine of Probation.

Universalist Book of Reference. Universalism in Life and Doctrine, Universalism Asserted. Universalism of the Lord's Prayer, Universalism in America, Universalist General Convention.

Danbury

CONNECTICUT Y.P.C.U. CONVENTION

The tenth annual Convention of the Young People's Christian Union of Universalist churches of Connecticut, was called to order in the Universalist Church in Connecticut Tuesday afternoon, Sept. 19th, by the president, W. V. Alexander, of Stamford, who presided throughout the session.

The address of welcome was by Harry O. Quick, of Danbury, and the response by the president.

The statistical report of the board showed that the Unions of the State have 329 members.

The election of the officers of the State Union resulted as follows: President, W. A. Alexander; Vice President Rev. C. P. Hall; Secretary, Miss Anna L. Dickerman; Treasurer, Miss Harriet L. Fales; Executive Committee, Miss Mary Christie, Miss Brewer, Miss Lottie Champlin.

Rev. E. M. Grant, for the Committee on Recommendations, reported the following: That the policy of quarterly business meetings of the Executive Board be continued; that the system of department work be continued; also the district visitations; approving the payment of the national assessment in quarterly installments; urging upon the local Unions the early payment of their quotas; recommending union meetings and neighborly visitations; recommending lectures on Christian citizenship; the distribution of tracts and Christian literature; that the Executive Board co-operate with the National Committee regarding the system of reading and study; that local Press Committees be appointed to furnish news for ONWARD, that the time of the annual meeting be changed to the time of the mid-year meeting. All these recommendations were adopted.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

OCT. 22. PRISON SUNDAY. Heb. 13: 1, 2, 3; I. Cor. 12: 26; I. Pet. 3: 8.

SCRIPTURE LESSON. James 2: 1–9.

PRAYER:—

Our Father in Heaven: We thank Thee for life, for strength to gain a livelihood, for the freedom which is the birthright of human kind. We thank Thee that we come into the world free to enjoy the sunshine and breathe the air. We thank Thee that while we may own none of the riches which earth can give, yet the open heavens are ours by divine inheritance. We pray Thee that light and knowledge may so increase, that crime will decrease till thy children, the wide world over, shall become a righteous law unto themselves. We thank Thee for all the progress that is being made for the lessening and prevention of crime. We pray for the weak, the unfortunate ones of earth. Dear Father, wilt Thou be very near to them amid their dark surroundings, and may there come to them a baptism from on high of new aspiration of endeavor to lead a virtuous life. May we deal with the erring ones of earth in the spirit of Christ—His brothers and our own. Amen.

SUGGESTIONS.

I. What is the object of punishment?

II. Why does it seem necessary to confine criminals in prisons?

III. What is a criminal?

IV. Steps down into prison: Heredity, evil associates, bad literature, impure surroundings, saloon influence.

V. Does the present system of punishment tend to reform the criminal?

VI. Name some of the needed reforms in the management of criminals?

VII. Compare the modern prison with the ancient?

VIII. How can these help to prevent crime? The Vacation Schools; Free Reading Rooms; Gymnasiums; Fresh Air Charities; Homes for the Friendless; Churches.

DAILY SCRIPTURE READINGS

MONDAY. Rom. 13: 8–10.
TUESDAY. I. Tim. 1: 15.
WEDNESDAY. I. Pet. 3: 13.
THURSDAY. Matt. 7: 12.
FRIDAY. Rom. 2: 1–3.
SATURDAY. Matt. 9: 13.
SUNDAY. Matt. 28: 21, 22.

QUOTATIONS

To succor a weaker brother, or protect a fallen woman, or feed a little child will bring a greater joy than to conquer all the kingdoms of the earth.—*Hall Caine.*

"The penal code should be brought to bear with the sternest impartiality on the rich and exalted as well as the poor and fallen."

Judge not harshly those to whom a harder lot has been given.—*George Eliot.*

Man is unjust but God is just, and finally justice triumphs.—*Longfellow.*

"The prison keeper who tries to hold men on brute principles, inevitably becomes brutish himself."

Society has chiefly employed its energies to punish crime. It is infinately more important to prevent it.—*Channing.*

We believe society is so compacted together that Providence hath so ordained and doth so govern things that whether we would have it so or not, we must be and are our brother's keepers.—*Rutherford B. Hayes.*

"Justice requires and demands the reformation and obedience of sinful men. Our prisons are slowly trying to imitate God's method."

The object of punishment has at last been revealed to the world. It is too cure. So all advanced criminologists in our day are saying that the only way to protect the community is by the reformation of its enemies, the criminal classes. Hence the purpose of the Prison Reform Associations is to make the whole prison system conduce to the improvement and cure of the convict. It is to make the enemy of society into a friend.—*Q. H. Shinn.*

We would like to disown our common humanity with the downcast and the depraved. We are apt to thank God that we are not like other men. But, after listening to thousands of prayers for pardon, I can hardly recall a case where I did not feel that I might have fallen, as my fellowman had done, if I had been subjected to the same demoralizing influences and pressed by the same temptations.—*Ex-Gov. Seymour.*

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

OCT. 22. (PRISON SUNDAY.) CHOOSING GOOD COMPANIONS. Prov. 1: 10–17; Prov. 13: 20; Prov. 14: 22; Prov. 3: 5, 6; Prov. 4: 14, 15; Prov. 4: 10, 11, 12; Psa. 1.

It is of the greatest importance that our boys and girls choose good companions. When we play with soot, we soil our hands and clothes, when we associate with evil companions, we are in danger of soiling our lives. If we can help people who do wrong, we ought always to do so, but merely to associate with them and not endeavor to do them good, will help neither them nor us. As our boys and girls are so young they run a very great risk in associating with evil companions, their characters are in process of building and are easily influenced. A coarse, rough speech made by a companion, may become a blot upon some boy's life. It was said long ago that evil speech corrupts good manners; we want our boys and girls to be pure in speech and gentle in manner. Out of the heart are the issues of life. The heart must be kept pure and good and then the outward actions will be all right.

It is sad to see so many bad boys who spend their time in idleness and wrong-doing, when they become men they are apt to be law-breakers and then they are sent to prison. There are about 100,000 persons in prison in this country who have committed crimes. Many more people are arrested every year because of evil doing. To learn about them is to make our hearts sorrowful. If our children will always choose good companions and always strive to do what it right, they will help greatly to make this old world a much better place in which to live and thus will they help to establish the kingdom of God in the hearts of men.

QUESTIONS.

Who is a prisoner?
Why are people imprisoned?
How can we help prisoners?
What sort of a companion should we choose?
By whose life should we pattern ours?
What sort of a boy do you call a good boy?
What makes a good girl?
How can we help our companions?

QUOTATIONS

TEN CENTS, AND A MORAL

Here's a silver dime, my son;
  Looks like lead, it is blackened so;
Not a bit like the shining one
  I dropped in my pocket a week ago!
Dingy? Yes; do you think it strange
  It should lose its sheen in so short a time?
Would you like to know what wrought this change
  For the worse in a brand-new silver dime?

The cause is simple, and readily told;
  But pay good heed to it, son of mine!
See if it does not a lesson hold
  For a bright, brave boy with a wish to shine:
I draw from my pocket a copper cent;
  See, there is the secret; this silver dime,
Dropped in the pocket by accident,
  Has rubbed against copper all the time.

And the copper is never a whit more white,
  And has gained not at all by its company;
But the silver dime comes out less bright,
  And its value is questioned, as you see.
Now, the moral for boys is very clear,
  And you see it, of course? Well, lay it to heart,
And see, I drop the dime in here,
  And the copper there; let them be apart!

DAILY HELPS FOR JUNIORS

SUNDAY. Whene'er you are tempted to do a little deed of kindness, do it.

MONDAY. It is useless to fret over troubles. Fretting will never remove them, and it only weakens our energy and mars our life.

TUESDAY. From the very first that we are able to decide anything, we should decide to make our life a success.

WEDNESDAY. Be the matter what it may
  Always speak the truth.
If at work or if at play
  Always speak the truth.

THURSDAY. There is never an occasion wherein we cannot be sweet and reasonable as well as right.

FRIDAY. Daylight for duty; twilight for beauty; darkdess for trust and prayer.

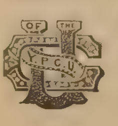
SATURDAY. Strive to live well, tread in upright paths
And rather count thy actions than thy days,
For every day well spent, I call a year.

FLAGS! FLAGS!! FLAGS!!!

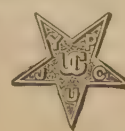
SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold	*$1.00*
Senior Y.P.C.U. Pin Gold Plated	*.50*
Junior Y.P.C.U. Pin Sterling Silver	*.15*



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Southern Missionary

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Receipts at Headquarters Sept. 18 to 23, 1899

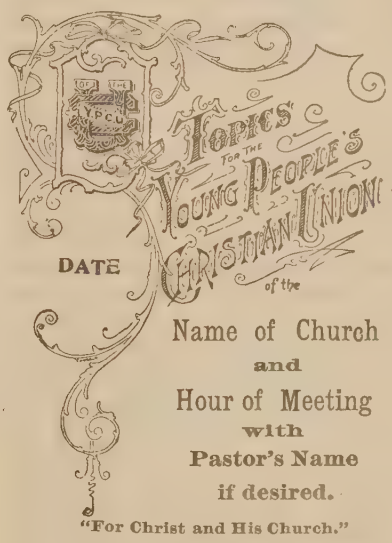
General Fund.	State Assessments		
	Post Office Mission	30	
	Junior Dues	——	
	Supplies & Miscellaneous	$12 54	$12 84
Mission Fund.	Two-Cents-a-Week	$19 12	
	Aunty Brown		
	Atlanta Building		$19 12
			$31 96

NOTICE TO LOCAL SECRETARIES

To each local and State secretary has been sent a copy of "The Report of the Proceedings of the Decennial Jubilee Convention, with a Historical Sketch." It is requested that the secretaries present the matter embodied therein to their unions; and further that they solicit orders for the Report.

Every member of the Y. P. C. U. should own a copy for information and guidance. Price 25 cents postage prepaid. Send in your orders to the General Secretary.

NEW SIX-MONTH TOPIC CARD



Topics for the Young People's Christian Union of the

DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

Full size of the new 3 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

PLEDGE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1-2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

SEND THEM TO BED WITH A KISS

Oh, mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morn till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more
You will long for the sweet children voices,
For a sweet childish face at the door,
And to press a child's face to your bosom,
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

—*New Orleans Picayune.*

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CHILDREN AND POETRY

A grave mistake is made when children are not taught in their early years to appreciate poetry. The lover of poetry has at his command, through life, a source of pleasure upon which he can draw at will. This taste can hardly be acquired late in life, but should be developed by home and school training.

In every home there should be a good general collection of poems for young readers, and more than one would not come amiss. It is hard to choose among the many good collections that claim attention. There are the selections of Whittier, and of Lucy Larcom, of C. F. Alexander, ("Sunday Book of Poetry for the Young"), "The Children's Treasury of Lyrical Poetry," Coventry Patmore's "The Children's Garland," and the good old-time "Gleanings from the Poets," with Mary Lamb and the Howitts well represented, and larger collections, like "The Household Book of Poetry," or Harper's similar publications.

The young folks should be encouraged not only to read, but to learn, their favorite poems. If their elders are enjoying some new, good verses, as Kipling's "Recessional," for example, let it be read aloud before the children and discussed. The sonorous rhythm of the stanzas will appeal to them, and they will be seen afterward reading it over for themselves.

Children, too, are likely to remember what their elders sing or recite to them. There are many good old Scotch ballads, like "Auld Robin Gray," or "Jock o' Hazeldean," that I know by heart, because my grandmother used to sing them to me; and even now I seem to hear her voice as she recited Goldsmith's "Turn, gentle hermit of the dale," or long passages from Scott, on winter evenings as we sat before the blaze of the open fire.

I remember many a time when my father would call me from work or play that he might read to me a poem; only a newspaper waif, perhaps, but always something that had touched him and moved his own feelings, and so he passed on the emotion to his child. I have thus to thank him for my first acquaintance with Faber's hymn, "Oh, it is hard to work for God." I remember, when only about twelve years old, going to his study, broom in hand, in answer to his sudden call, and standing, rapt and thrilled, as he read the noble verses, and then returning to my dull work, uplifted above all care, with the closing lines echoing in my heart and repeating themselves:—

"For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

As soon as they pass early childhood, poems of heroes and of valor begin to delight the young, and then such a collection as Lanier's "The Boy's Percy" would not come amiss. Longfellow will then hold them captive with Hiawatha, and Walter Scott with Lochinvar and stirring passages from Marmion, and soon they will be ready for poetry with more thought and less action.

"But what is the good of all this?" it may be asked? "Why try to cultivate a taste for poetry in one who has no natural bent toward it? Because poetry is the highest, noblest form of a nation's literature, and whoever does not learn in childhood to read and enjoy it, is likely to miss through life the very best literature of his mother tongue with all the inspiration it carries with it.—*Susan Hayes Ward in Good Housekeeping.*

◆

I will go forth 'mong men, not mailed in scorn,
But in the armor of a pure intent.
Great duties are before me, and great songs;
And whether crowned or crownless, when I fall,
It matters not, so as God's work is done.

—*Alexander Smith.*

DO EMINENT MEN BELIEVE IN CHRISTIANITY?

Two young men sat disputing one evening last June on the steps of their college dormitory. They were seniors, on the eve of graduation, and both were filled with the importance of their own views.

"I, for one," said the younger, "have no use for Christianity. It might do for savages, or even for the better class of Filipinos. If you believe in the trolley-car, you have outlived the tenets of Christ. Modern science has gone beyond them."

His companion, the son of a clergyman, had almost lost his father's faith during his college career; yet he was not absolutely convinced of its worthlessness. "A few great men still believe in Christ, he ventured, mildly. "His teachings have been the foundation of modern civilization."

"Pooh!" sneered the younger man, "Buddha paved the way for Christ, and Christ has built the foundation for a higher creed. I tell you the men of the best intelligence in this country don't believe in Christianity."

Is this a true statement? At any rate, it is not a new one, and it demands to be answered with facts, which are the most effective arguments. The Christian Herald recently addressed letters to the leading men of the nation, asking them if they were believers in Christ. Senators, ambassadors, sailors, soldiers and business men, eminent in their respective stations, have responded. The following were some of the first to reply:

President McKinley wrote: "My belief embraces the divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization."

Six cabinet ministers affirmed that they were firm believers in the transcendent value of Christianity. Three justices of the United States Supreme Court announced their belief in the Christian faith, Chief Justice Fuller being among the number. Every naval officer who was interrogated responded affirmatively. Admiral Sampson said: "I claim to be a friend of Christianity. I was thus brought up and thus taught to believe. I have never had occasion to change my belief." In fact, all the heroes of Santiago and Manila acknowledge allegiance to Christianity.

The army makes a remarkable showing. Miles, Shafter, Brooke, Flagler, Corbin, Sternberg, Breckinridge, Howard, and a host of other high officers, explicitly declare their faith. The chief of engineers writes: "I fully believe in the divinity of the Savior and the surpassing potency of Christianity."

The majority of the United States Senate uphold Christianity. The same may be said of the House. Senator Tillman, of South Carolina, thinks "he would be a fool who should deny the beneficent influence of the Christian religion." Senator Jones, of Arkansas, says: "I a firm believer in the Christian religion, in the immortality of the soul and in the beneficence and wisdom of an all-wise God, and but for this belief this life, in my opinion, would not be worth living."

Marshall Field of Chicago and Mr. Wanamaker of Philadelphia are typical of the leading business men who believe in God. Nearly every university and college president is a representative for Christianity. The Chinese minister and the Russian ambassador recognize the "potency of the Christian religion as a civilizing influence."

When all the answers are in, it is thought that ninety-nine hundredths of those who represent the highest intelligence and success in this country will have declared their professed belief in Christ and in the principles taught by Him.

Such testimony ought not to be overlooked by the young men who think it a sign of cleverness to boast of unbelief. It is rather the sign of a mental condition less acceptable to conceit. Science to-day, in common with the eminent men whose names have been given, accepts as the strongest force in the moral development of the race, the influence of the marvelous life by which the fatherhood of God has been declared to men. Here science is not agnostic. In its own deliberate way it accepts the facts of Christianity, and acknowledges its renovating power and its domination in modern civilization.—*The Youth's Companion.*

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POLITENESS

"Can you write a good hand?" asked a man of a boy who applied for a situation.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas," was the answer again.

"That will do, I don't want you," said the merchant.

After the boy had gone a friend said: "I know that lad to be an honest, industrious boy; why don't you try him?"

"Because he has not learned to say 'Yes, sir,' and 'No, sir,' " replied the merchant. "If he answered me as he did, how will he answer customers?"—*Baptist Signal.*

THE TOPIC SERMON

BY Q. H. SHINN, D D.

Topic, Oct. 22. Isa. 9: 16; Isa. 11: 1–9; Isa. 35; Isa. 61: 1–3; Matt. 5: 38–48; Jas. 2; 8, 15–17; Heb. 13: 3.

PRISON SUNDAY

Every man is Christian in just so far as he cherishes and expresses in his conduct the benevolent principles of the Christian religion. Every member of the great family owes a duty to every other member. If we have our Master's spirit we will live to help all who are in need or distress. Our most unfortunate fellowmen are those who are guilty of crime, therefore criminals. Not all of them get into prison. But those who do are most in need of sympathy, because it is so hard to overcome or outgrow the stigma that attaches to a convict. So we all need to study and heed the words of Paul, "Remember these in bonds as bound with them."

If we understand our Christian duty, we will use our influence to prevent crime, and thereby keep people out of prison. Then we will seek to make our prisons what they should be,—*reformatories*, and not schools of crime. Young people, not naturally criminal, become so by being compelled to associate with hardened criminals. We must so reform our penal institutions that they will benefit and not injure the prisoner. He must be *cured.* Then, another duty devolving upon us all is to *keep* him cured. We are so apt to neglect our duty to the discharged prisoner.

Object of Punishment

The meaning of the word punishment is to prune, to correct, to cure. Then it is a remedy. It must always be employed as a remedial agent. Under the divine government it is love's medicine to cure. In proportion as we become Christian in our methods of dealing with offenders, will we imitate the divine method. Love will be the basal motive, and reformation the final object. Justice demands what love demands; and what will satisfy love? It is not pain that love wants but obedience. This, justice demands, and if truly administered, this is always its purpose. Justice is never vindictive. To speak of vindictive justice would be the same as speaking of vindictive love. We hear much about the execution and imprisonment of criminals to vindicate the law, to vindicate justice, or to satisfy justice. Thus the very meaning of punishment is outraged. It is not punishment unless it is meant for the good of the offender.

Every prison therefore, if Christian, if on the plan of Christianity, will have but one object in view, the reformation of the criminal. Not retribution, but reformation, is the true object of punishment. Hence our prisons must be reformatories,—moral schools. As the world comes to understand this it will discontinue the use of the word punishment as a synonym for retribution. The idea of retaliation inheres in the word retribution, but not in the word punishment. When this is understood, we shall know what our duty is with respect to prison-reform. Of course capital punishment will cease at once when Christians become sufficiently Christian to return good for evil instead of evil for evil, when the law of love shall supplant the law of revenge.

What Can We Do?

Every member of the Young People's Christian Union can do something. The reforms we desire, the betterment of our prisons, and the protection of discharged prisoners, can be brought about only by Christian legislation along these lines. And this will come only when public sentiment is created demanding it. We are all creators of public sentiment. There is much that we can do. First, inform ourselves; find out what is being done and what needs to be done. Great progress has been made in prison reform, especially in our Northern States, in Mexico and New Zealand, as well as in other lands. But right here in our own country, especially in some of our Southern and Western States, our penal institutions are a disgrace to humanity. We, especially who have the right idea of punishment, ought to be at work. The obligation rests upon us. Some of the reformatory methods we may work for and encourage are the indeterminate sentence and parole laws, the good time laws, the grading systems, etc. Then the reform school for youths. The indeterminate sentence means the Universalist conception of punishment. The *conduct* of the criminal is to determine the time of imprisonment. Love measures by *results*, not by *time* nor by *quantity*. Let us visit prisons, attend prison meetings, distribute wholesome prison literature, and so do our duty as a church to turn all our prisons into hospitals.

May we remember that of the two objects of prisons, to protect society and reform the prisoner, the second is *first:* for the potent reason that society will never be protected until her criminal classes are cured.

ONWARD

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

POINTS FOR ONWARD CORRESPONDENTS AND CONTRIBUTORS

Again we wish to call attention to rules in connection with the publication of ONWARD, to which we have already called the attention of our correspondents and contributors at various times, and the neglect to observe which almost inevitably results in dissatisfaction on their part and increased labor on ours. Will not our readers kindly heed carefully the following rules and be governed accordingly.

1. All *business* correspondence, such as the remittance of subscriptions, notices of discontinuance, etc., should be sent to E. F. Endicott, General Agent of the Universalist Publishing House, 30 West street, Boston, Mass.

2. *Everything* intended for publication in the paper, (excepting only stories for "Our Young Folks" column, which should be sent to the editor of the UNIVERSALIST LEADER, 30 West street, Boston) including official notices of meetings, reports of conventions, news notes, articles, etc., etc., should be addressed to the editor, Rev. Edward G. Mason, Hightstown, N. J., and NOT to the Boston office unless the contributor has been notified to that effect. All "copy" sent to Boston is re-forwarded to the editor, and publication is often delayed a week, and sometimes even two or three weeks.

3 Articles and notices intended for publication must be in the editor's hand *at least two weeks* previous to the date in which it is desired they shall appear.

By observing the above rules our correspondents will greatly assist us and will insure more satisfactory results for themselves. Unless they are observed we cannot be responsible for any mistakes or delays which may occur.

THE GLORY OF SERVICE

Jesus set before men new ideals, gave them new motives for action and showed them the value, needs and purposes of human life in a new light. Many of the commonly received social, moral and religious theories of his time he largely modified or completely reversed.

But especially did he denounce as utterly wrong the pharisaical idea of righteousness. He taught that kindly and helpful deeds are more pleasing to the Heavenly Father than mere outward symbols of homage or pious words. Both in teaching and practice he elevated service above ceremonialism. His entire life was in accord with his declaration to his disciples, "I am among you as he that serveth." He healed the sick in body and in soul. The physically hungry he fed on bread and fishes; for the spiritually hungry he brake the bread of life. He lived and died serving his fellow-men.

Thus by devoting himself to it did our Master honor and glorify service; and by turning away from the allurements of fortune and power he declared it to be nobler than luxurious ease, or worldly fame, or the glory of the battlefield. It was indeed a new and strange idea which he proclaimed by word and deed to the people of that day. Even after nineteen centuries of Christianity it is still somewhat strange and incomprehensible. The world is yet prone to glorify its money-kings, its princes and its warriors, while it neglects and scoffs at its reformers and philanthropists and preachers of righteousness. But time brings its rewards, and sooner or later, the benefactors of the race are honored as its heroes. After all, the Howards are more to us than the Hannibals, the Elizabeth Frys than the Queen Elizabeths and the Washingtons and Lincolns than the Alexanders and Napoleons. Devotion arouses devotion; love responds to love. "As in water face answereth to face, so the heart of man to man," says the Hebrew proverb. They who give their lives to their fellow-men are at last held in grateful remembrance. They who love humanity are finally loved by humanity in return.

It should be remembered that the glory of service is not so much in the greatness of the act as in the spirit in which it is rendered. The deed is blessed in proportion to the love which prompts it. In his "Vision of Sir Launfaul," Lowell tells us of the knight who went forth in search of the Holy Grail. As he passed through the castle gate he scornfully tossed a piece of gold to a leper who stood there asking alms. Many years after, the knight, broken down with age and disappointment, returned from his fruitless search, to find the leper still at his gate. This time he had no gold to give but he shared his solitary crust with his suffering fellow and gave him drink from his wooden bowl. And, lo! in an instant the beggar was transformed into the Son of Man;

> "And the voice that was calmer than silence said,
> '*Lo! it is I, be not afraid!*
> Thou hast spent thy life for the Holy Grail;
> Behold, it is here,—the cup which thou
> Did'st fill at the streamlet for me but now.' "

Many earnest disciples of Jesus make the same mistake that Sir Launfal made,—they are so anxious to perform some great deed that they overlook or despise small opportunities of service. This is all wrong. In the home, the store or the office, on the street, or wherever he is, one may find many ways of helping others. There is no one, old or young, strong or weak, to whom is denied the blessed privilege of being serviceable to those who need and will appreciate his kindly ministrations. In Olive Schreiner's latest book, Christ is represented as laying upon Trooper Peter Halket this task: "In that small spot where alone on earth your will rules, bring there into being the kingdom to-day." This is what is asked, and all that is asked, of you or me. And this is enough; for, however narrow the boundaries of that little sphere in which we live, if we but look for them carefully and earnestly, we shall find plenty of opportunities of being kind and generous and helpful.

Service is glorious. Let us glorify it and it will glorify us.

WANTED! MORE NEWS!

Within the past few weeks letters have been received from interested Unioners asking why ONWARD doesn't print more news, particularly from the South and West. The only reason is that our Unioners, particularly from the South and West, have not sent us the news to print. We are, of course, dependent on local correspondents for news items; they cannot be manufactured to order. Judging from the dearth of news notes received at this office since Lynn '99, we are beginning to suspect that the good resolutions made by many of the delegates with regard to keeping ONWARD informed of the work of their respective unions, were of the New Year variety—made to be broken. Certainly the resolutions referred to have never been put into effect.

Now this state of affairs is all wrong. All active earnest Unioners want to know what their fellow-workers elsewhere are doing. They like to feel that they are not solitary workers in the vineyard, and every suggestion or word of encouragement from their brethren in other fields is an inspiration to them in the faithful performance of their own duties. There is nothing so eloquent and inspiring as reports of good work actually performed. There is nothing which will do so much to solidify our young people and encourage the development of a genuine and desirable union *esprit de corps*, as keeping them informed of the progress of the work in all sections, and ONWARD offers a means of readily and easily disseminating this information. Has your Union done some good deed of charity, entered upon some new missionary enterprise, engaged in philanthropic or reform work? Has it recently had a large accession of new members, or discovered a way of interesting backward members in the work, or adopted some new plan of increasing attendance at and activity in the devotional meetings? Have your young people recently united with the young people of other churches in holding meetings or in Christian service? Has your State president taken unto himself a wife, or your State secretary taken unto herself a husband, (or *vice versa*. We haven't forgotten that not all State presidents are men or all State secretaries women). Has any member of your Union been especially honored in any way? All such items are of general interest; why not send them to ONWARD? If you are not official correspondent then enroll yourself as a volunteer contributor and we will gladly make you a member of our staff. Make your items brief, pointed and newsy, and remember always that social entertainments and money-making are the least important forms of Union work. Our readers are most anxious (or should be) to know about your charitable, reform, missionary and especially your devotional work.

Again we say, send on your news notes! Or, better still, have your Union appoint an ONWARD correspondent who will attend to the duties of the position. Four items a year from each society would give us forty items for each issue of the paper. Surely your Union does something worth reporting as often as once in three months. If it doesn't, why, then just report that it is in a state of innocuous desuetude, as, under such circumstances, it certainly must be. Only report *something!*

THE POPULAR esteem in which Admiral Dewey was held before his return home has been increased largely by the modest way in which he bears the many honors that are being heaped upon him. We saw him the other day in New York city as he passed between dense masses of enthusiastic, cheering people, and his face betrayed no sign of pride or haughtiness. In honoring Admiral Dewey the American people are evidently honoring a modest Christian gentleman as well as an heroic officer.

* * *

ONE OF the remarkable features of the recent great Dewey celebration in New York city was the continual ovation which Rear Admiral Schley received all along the route of the procession. Although he rode in one of the last carriages in the parade, every one seemed to recognize him the instant he came in sight and the ovation he received was hardly less enthusiastic and noisy than that accorded Admiral Dewey himself. Whatever may be the opinion of the naval experts at Washington, the people evidently consider him the Hero of Santiago.

* * *

THE REPORT of the Decennial Jubilee Convention, a pamphlet of some seventy pages, containing a carefully written and interesting sketch of the Union, by Miss Clara B. Adams, of Lynn, Mass., as well as the Minutes of the Convention, has been received from the publishers. The Report has been carefully compiled by Secretary Cardall and constitutes an exact and authentic record of the business proceedings of the most significant and inspiring Convention the Central Union has ever held. The historical sketch alone is worth much more than the price (twenty-five cents) asked for the pamphlet. No one is better qualified to prepare such a sketch than is Miss Adams, who was associated from the first with Rev. A. C. Grier and Secretary Cardall in the work. If we were inclined to criticise at all, our criticism would be that Miss Adams' modesty is so great that she has failed to give herself the credit which is historically due her. Every Unioner should at once order a copy of the Report from Headquarters.

THE SPIRIT OF THE JUBILEE CONVENTION AND WHAT IT PROMISES[*]

BY REV. HERBERT E. BENTON

If we were required to name a people who above all others manifested the spirit of patriotism, the choice would fall upon the Jews. Their devotion to their country and their national ideas even in the most trying circumstances is almost proverbial, and I suppose that the one great source of this intense zeal was their yearly pilgrimage to Jerusalem to celebrate the Passover Feast.

To the time of festivity and renewal of inner grace they looked forward eagerly for many weeks, and as the appointed days drew nigh the highways were crowded with pedestrians and with riders in all sorts of vehicles for all sorts of animals, going up to the yearly feast, and it was this coming together of the dwellers in far-separated districts to this common shrine for a common purpose that fanned the flame that may have been smouldering, till again it broke forth into a consuming fire.

Similarly I believe that our faith, our interest, in our Union, our Church, and our devotion to their work, are strengthened by our general conventions as this end can be achieved by no other means.

The Genius of the Convention

It is not our purpose to describe our great Decennial Jubilee Convention, but simply to try to catch its spirit and draw the picture of the future that that spirit seems to foretell.

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[*] Address given at the Vermont Young People's Christian Union Convention, August 29, 1899.

It is not easy to find any one word that shall be comprehensive enough to embody that spirit which showed itself in so many different ways; but it seems to me that the one, great dominating idea of the convention, which idea was transformed into a spirit that moved upon the waters, was the comprehension of the genius of the Union, its meaning, its purpose, its power, that seemed to take possession of each mind and heart. Those who were present at that memorable convention seemed first of all to appreciate the fundamental things upon which our Union rests, and from which it cannot be moved without disaster. There is danger sometimes that we shall elevate the practical work so high that it will overshadow the idea of which it is the expression. But in our conventions we have our sight restored and we see anew the foundation stone of our dwelling; we see that it is the Rock of Ages, that we are founded upon, the principles that were centralized and personified in the Christ.

It was very evident that we are fast getting away from the merely literary societies and social clubs, and coming together on a common supremely religious basis. In the sunrise meetings especially did the spiritual side of our work manifest itself most plainly. There was an endeavor to get hold of the great central truths—the pillars—the buttresses—of our organization. One of the signs of the times was emphasized by President Fowler when he said that more young people were taking part in the devotional meetings of our local Unions, making original remarks and prayers, than in previous years. I believe that this thing more than any other perhaps promises safety for our Unions in the future. As long as we remember that our motto is "For Christ and His Church," as long as we realize that we are firmly bound to the Christ who is our Head—our Leader—we cannot fail, our energy will not lag, nor our hand be withheld.

It is well that we shall be organized on a business basis, but that is not enough; it is well that we shall be crusaders doing battle with the avowed enemies of our faith, it is well that we shall work for temperance reform and Christian citizenship, and social justice and elevation, but let no one of these things be considered to be an end in itself. Nay, let us not say that we are working for our church alone, but let us remember that we believe in and work for all these things because we believe in the great principle of righteousness and godliness as it was revealed in the Master that lies behind them.

The Glory of Our Faith

With our hands firmly grasping the good things of the past, we then looked forward unto the glories that are before. We realized the purpose of our organization. Never, I think, so much as then have our young people been impressed with the grandeur of our faith and convinced of the great work of the Church which embodies that faith has to do. There seemed to be a buoyant spirit of elation, of genuine pride in all that our church has done.

Especially was this manifested by the great audience that listened to Dr. Gunnison's lecture on the History of our Church Wave after wave of applause swept over the assemblage as some noble deed was chronicled and some revered face was thrown on the screen. At that moment our young people were receiving something of the spiritual education; for not simply were they learning facts of history, but the spirit of conviction of the glory of their faith was being strengthened within them. Unconsciously perhaps they were saying within themselves, "We do believe in our church and we will labor for her." And even as the willing horse plunges forward and strains against the breastplate in his eagerness to pull the heavy load, so their hearts swelled within them and their souls were fired with a desire to be up and doing. They felt that after all our Church is not small and poor; it is powerful and full of great possibilities which they saw they were being urged to come and fulfil.

It is said that when Abraham Lincoln became convinced of the justice of the case which he was called upon to plead, that then he was bound to win, because he became so filled with the spirit of the thing that "his words were like a hammer and a fire." So our young people are beginning to feel as never before that *they* are to plead the cause of the Universalist Church. And as at Lynn the justice and the worth of that cause more and more took possession of their hearts, they became as giants in the faith, whose efforts will be resistless.

The Arrow and the Mark

"Life is an arrow, therefore you must know
What mark to aim at, how to use the bow
Then draw it to the head, and let it go."

These lines from Henry Van Dyke's pen seem to sum up in a nutshell the purpose of our unions as realized at the Convention. Its life, its power, are as an arrow; the mark, increased efficiency for the Church, was then aimed at, the arrow was drawn to the head and amid the singing of songs, the rounds of applause, and the quiet soul communion, was let go with an irresistible force and an accuracy that will surely imbed it in the mark.

The same spirit, the power of a great idea, that burned in the heart of Frances Willard, of Dr. Clark, and Clara Barton, shone with no uncertain light, and warmed with no feeble ray the hearts of those young people, and unless the spirit grows faint a result is to be achieved that will rank worthily with the Woman's Christian Union, the Christian Endeavor and the Red Cross.

The same moving idea that is animating our whole Church is felt no less powerfully by our young people; and with a long pull, a strong pull, and a pull altogether, they are to achieve results not recorded yet in prose or rhyme.

The first evening of the Convention, Dr. Pullman sounded the tocsin when he said: "We have the grandest idea the world ever had spoken to it. We must build a Church large enough to hold that idea or resign our mission to some other Church."

Nor was this realization of our mission as a Union simply intellectual: that would promise but little. It was heartfelt as well, and in the heart are the springs of power. Love speedily arouses consecration, devotion, a profound enthusiasm for the cause, which must and will lead to an earnestness, a determination, and an unflinching steadfastness, from which great achievements must come. Enthusiasm is often evanescent. People will be carried away on the wings of this wild, passing spirit until they seem transformed; but it is like an electric shock,—when one's hands are removed from the battery the sensation soon passes away. But I believe the Lynn enthusiasm was more rational, deeper and more lasting, than that.

An electric current passed through a bar of soft iron makes it a magnet so long as the current lasts. But steel will retain this magnetic power when once it is acquired. Our young people are true as steel. Some of them are doubtless of the soft iron variety, but I believe that most of those at Lynn are strong enough to retain the spirit of power that enthused them.

Up to the Colors

"Bring back the colors," shouted a captain at Alma when an ensign maintained his ground in front although the men were retreating. "No," cried the ensign, "bring the men up to the colors." Far in advance did our young people gathered in that Convention place their standard; and I have faith to believe that though the indifferent and the laggards may fall back when the seasons of hard work and depression and discouragement come on, and though some of the local leaders may say, "Bring back the colors," 'Do not attempt so much," these faithful ones will bravely and joyously exclaim, "No, bring the Unioners up to the standard." Says someone, "To think a thing impossible is to make it so"; but a purpose determined is a cause half won. So those who felt the true Jubilee spirit will know no such word as fail; like General Grant they will be unable to find the word "can't" in their dictionaries.

So more and more will they be stirred by the divine impatience that will not let them be satisfied, but will keep them continually crying, "Excelsior! Excelsior!"

At Lynn the voice was heard ringing through the Convention, "Friend, come up higher"; and with Mallierou, those who felt that they had before them the promise of infinitude could by no means rest content with the finite.

The Promise of Enthusiasm

If our young people in times past have been open to one charge more than another, it is that they have been too passive in the Union work. It is not that they have not been interested, that they have not felt a regard for the Union, but neither the interest nor the regard have been strong enough to keep them actively at work.

At Lynn it was different. There was a rampant, aggressive spirit manifest. Sometimes it got almost beyond control when the lamp of enthusiasm burned high, but its promise is great. It promises a church at Atlanta next year. It promises a thousand new members within a twelvemonth. It promises more devotional meetings. It promises a renewed consecration of all to the cause of Christ and His church.

It was a veritable mount of transfiguration that serene Sunday afternoon when the pledges of fealty were made by our different representatives.

And in the evening, when we sang the parting song, it was as if He who said, "Behold, I make all things new," had touched our hearts, and the old apathy and indifference dropped away, and we stood forth new men and women, transformed by the spirit into the likelihood of the Master himself.

So was this Convention not simply a shout of triumph and a pæan of victory; it was also a trumpet call to arms. A call to look forward, and not backward; to look up, and not down; and to lend a hand. And though the path to victory will not be smooth, though there will be the same obstacles and trials to meet that have confronted and oft discouraged us in the past, the same hundred headed dragon of indifference and sloth to throttle and destroy, the same weariness of the flesh and sinking of the heart; yet, as Dr. Shinn said, "The Union that had a member present at that first six o'clock meeting simply cannot die;" and those who have the Lynn spirit will courageously, yes, gladly, grapple with all these difficulties, feeling that thus they may prove their discipleship, and may be of service in the cause.

You have all doubtless heard what Garibaldi said to the men of Piedmont when he was fighting to make Italy free. He asked them to follow him; and they, after hesitating a moment, said, "What will you give us?" And he answered, "I will give you marches. I will give you battles. I will give you hunger and thirst. I will give you wounds. I will give you victory." And they followed him.

So now, although our Union holds out to us the promise of hardship, and labor, and sacrifice, of discouragements and setbacks, and irritating indifference to overcome, yet in the distance it reveals the glory of ultimate victory that will come to those who, having put their hands to the plow, do not turn back.

And what do we answer? And what though some of us do not succeed as we would like? Shall the fear of that failure deter us from all striving? God forbid.

Says some one, "Not every vessel that sails from Tarshish will bring back the gold of Ophir." But shall it therefore rot in the harbor? No! Give its sails to the wind. Rest assured that thy faithfulness will win some victories that, though small, will none the less be worthy.

Attention to Practical Things

Nor was this Convention occupied entirely with building castles in Spain. It gave its attention to very practical things as well. It was shown that never in the ten years of its history has the Union, both in the Central Office and in the various States, been on such a sound business basis as now, and that augurs well for the future. To use Van Dyke's expression, we are learning how to use most effectively the bow that has been placed in our hands. The payment of dues promptly by the local Unions and the States, the meeting of all financial obligations, responsible parties in the official positions—all these things were given their due importance. The necessity of a more thorough and effective organization was felt. We must concentrate our forces so that our energy will not be wasted, but may have a great reservoir of reserve power. This movement reminds me of one of our drills in the High School; 'Cadet's Guard Mount," it was called. We formed by squads in different parts of the hall, and then all marched to a common point, where we wheeled into line and reported as ready for duty.

So now our Unions all over the country are massing their forces for a great forward movement. To what? Let the young people answer. They bear in their hands the blessing that we need. God grant they may bestow it upon the Church.

Derby Line, Vt.

IN MEMORIAM

WHEREAS, Our late pastor and beloved brother, the Rev. Harry L. Veazey, has been removed from the scenes of this present life by a premature and accidental death, therefore, be it

Resolved, That we, the Young People's Christian Union of Harriman, express our deep sorrow at this sad event, feeling that in the death of the deceased, humanity has lost a fervent friend; the Universalist Church an able and earnest advocate; his family a loving son and brother, and his friends a cheerful companion and noble spirit; and be it further

Resolved, That these expressions of our sorrow and esteem be spread upon the minutes of our local Union, and forwarded for publication to the organ of the Young People's Christian Union, and that a copy of them be sent by us to the bereaved family of the deceased.

WITH OUR WORKERS

THE CHICAGO DISTRICT UNION held the first business and social meeting of the season in Ryder Memorial Church, Woodlawn Park, Thursday evening, Sept. 21. The different unions were well represented and work for the coming year planned. The secretary having resigned, Miss Laura Mary Winkleman of the Church of the Redeemer, was elected to that office. The matter of undertaking the responsibility of seeing Miss Tame Imai, of Japan, through the kindergarten course at Armour Institute was presented and fully discussed—after which a committee of seven, with Dr. R. F. Johonnot as chairman, was appointed to take it in charge. Power was given them to proceed at once if the way seems clear after thorough discussion and investigation.

BRIMFIELD, O. Our Union is in a very prosperous condition. We have given but two festivals during the summer, but both were financial successes. A reception was given Rev. F. L. Carrier, Thursday evening, Sept. 14. About one hundred people were present. A program of music and recitations were rendered, and the speakers of the evening were Prof. A. M. Douthitt, of Brimfield, and H. M. Fowler, of Cleveland. The Union united with the Epworth League last Sunday evening, Sept. 17 The children of the two churches gave a very interesting program.

MEDFORD HILLSIDE, MASS.—A Junior Union was organized Friday, Sept. 15.

HINGHAM, MASS —Sunday, Sept. 17, was observed as "Aged People's Day" at the Universalist Church. Rev. Merrill C. Ward, pastor of the Hingham church and National Christian Citizenship Superintendent, was the author of the platform adopted by the Massachusetts Prohibitionists at their recent State convention.

TAUNTON, MASS.—The secretary writes: "Twice within a few months death has entered our Union ranks, first taking from the Juniors a sweet little girl, and now removing from our midst one of our most active and best-loved Senior Unioners. Henry Shaw Ross, son of our pastor, Rev. A. Arnold Ross, died Friday, Sept. 15, from the effects of an injury received while playing football but a few hours before. While playing a practice game with the High School team he fell, and one of the player's knees struck him in the back of the head. The blow did not at first seem a serious one, but a cerebral hemorrhage soon set in, and nothing that the physicians could do availed to save his life. Mr. Ross was somewhat over twenty years of age, and was one of the most active workers in the local Union. His heart and hands were ever ready to assist in whatever work there was to do, and his loss will not only be felt in the Union, but in the Sunday school and throughout the whole parish as well. In place of the regular service Sunday, Sept. 17, a service in his memory was held. We mourn the loss of a loyal Christian Unioner, and of a friend who had endeared himself to all who knew him."

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

OCT. 29. CHARITY AND JUSTICE. Ps. 82: 3, 4; I. Cor. 16: 14.

SCRIPTURE LESSON. I. Cor. 13.

PRAYER:—

Our Father in Heaven; Graciously incline thine ear and listen to our humble prayer. Dear Lord, wilt Thou create in us the new heart that gives to every life a loving and devoted purpose. Wilt Thou come into our lives with new power. Wilt Thou help us to be truer sons and daughters of the light. We thank Thee that in Thy laws, if we read aright, we can see the Divine justice which directs and controls the whole universe. We thank Thee that so long as the rain and the sunshine falls alike on the just and the unjust, we shall know and own the power of that far-reaching divine charity which is so great a factor in Thine own government and character. Dear Father, may we love justice for its own sake as well as for the beneficence of its workings, and may we pray for that mantle of charity which glorifies the human heart that gladly covers the faults and mistakes of humanity. May the stern justice of our heads be ever modified by the charity of our hearts. Amen.

SUGGESTIONS.

I. Can a person who has no charity be truly just?

II. What was the ancient Jewish conception of Jehovah? Find passages in the Old Testament illustrating their belief.

III. How did Christ's conception of God differ from that of the Jews?

IV. Quote parables and sayings from the New Testament showing the Christian conception of God.

V. What word is synonymous with charity as used in the New Testament?

VI. Is God a mere "judge" or a "good Father?"

VII. Does the belief in the justice of God keep us from cherishing faith in His love and mercy?

VIII. On what teachings in our own religious belief must we place the emphasis?

IX. What is the great saving power of the Gospel?

DAILY SCRIPTURE READINGS

MONDAY. Rom. 1: 17.
TUESDAY. I. Tim. 1: 5.
WEDNESDAY. I. Cor. 8: 8.
THURSDAY. Rom. 2: 13.
FRIDAY. I. Peter 4: 8.
SATURDAY. I. Thes. 3: 6.
SUNDAY. John 5: 30.

QUOTATIONS

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—*Spurgeon.*

The quality of mercy is not strained,
It droppeth, as the gentle rain from heaven,
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes,
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.

Shakespeare.

He who decides in any case, without hearing the other side of the question, though he may determine justly, is not therefore just.—*Seneca.*

"Use charity with all; be ever generous in thought and deed; help others along life's thorny path."

It is impossible to be just if one is not generous.—*Joseph Roux.*

In other men we faults can spy,
And blame the note that dims their eye,
Each little speck and blemish find,
To our own stronger errors blind.

Gay.

I stand to declare that justice is worth more than the cornfields of the continent.—*Beecher.*

"The purest people are the most charitable."

True justice has regard not merely to selfish ends, and to literal right, but to the good of others and the great law of love.—*Chapin*

What I do not wish men to do to me, I also wish not to do to them.—*Confucius.*

Never let your zeal outrun your charity. The former is but human, the latter is divine.—*Hosea Ballou.*

If charity denies its birth and parentage, if it turns infidel to the great doctrines of the Christian religion, if it turns unbeliever, it is no longer charity.—*Daniel Webster.*

The greatest attribute of Heaven is Mercy;
And 'tis the crown of Justice and the glory,
Where it may kill with right to save with pity.

Beaumont and Fletcher.

"How would you be
If He, who is the top of judgment, should
But judge you as you are?"

The man who can be most charitable is not the man who is himself most lax. Deep knowledge of human nature tells us it is exactly the reverse. He who shows the rough and thorny road to heaven is he who treads the firm rose path himself.—*Robertson.*

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CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

OCT. 29. BE RELIABLE. Prov. 20: 7; Prov. 20: 11; Prov. 4: 26; Prov. 12: 21, 22: Prov. 13: 17; Prov. 25: 13; Prov. 10: 26; Prov. 8: 6, 7.

So many people make promises only to break them. They say they will do certain things and we depend on them only to be disappointed. We find this to be the case often in church work. Some will promise to help in entertainments but when the time comes, they do not appear. Boys and girls promise to recite on children's Sunday and at the very last moment when no one else can be gotten, they disappoint.

It is not honorable to break a promise without sufficient excuse. When one is compelled by circumstances to do so, the person to whom the promise was made should be at once notified and the proper excuses made. When our boys and girls say that they will do any thing, they must do it. When we are unreliable in little things very often, the habit gets fixed and our characters are injured.

What would we do if some morning the sun should fail to shine. How true and faithful it is; but some one may say, it can't help shining; that is just the way it should be with us. We must always be so reliable that we can't be anything else. It is related of Sir Henry Lawrence that, while commanding the British army in India, one night after a severe engagement, he went with his staff to succor the wounded lying on the battlefield. A deep groan arrested him. It came from a dying Hindu subahdar, or inferior officer of a native regiment fighting for the English.

"I thirst," he groaned.

Sir Henry raised him gently, and held a vessel full of water to his parched lips. The dying man feebly waved it away. To take food or drink from the hand of a European is, according to the Hindu religion, to lose "caste," and commit a deadly sin.

"My poor fellow," said Sir Henry, "drink; not a soul will see you." "But God sees," murmured the Hindu. Is there not a lesson here for us?

QUESTIONS.

Does God change his mind?
What do we mean by reliable?
What do we mean by unreliable?
Why should a promise be kept?
What does the Bible say about a liar?
How is character formed?
What do we mean by habit?
Isn't it hard to break up bad habits?
Why should we not form bad habits?

QUOTATIONS

THE BOY WHO PROMISED MOTHER

The school was out, and down the street
A noisy crowd came thronging;
The hue of health and gladness sweet
To every face belonging.

Among them strode a little lad,
Who listened to another
And mildly said, half grave, half sad,
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He camly told the other;
"But I shall keep my word, boys, still;
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain and loss
Could faith like his be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bears all taunts and laughter ill,
Because he promised mother.

DAILY HELPS FOR JUNIORS

SUNDAY. Life grows better every day,
If we live in deed and truth.
MONDAY. Never from this rule depart
Always speak the truth.
Grave it deeply on your heart
Always speak the truth.
TUESDAY. All obedience worth the name
Must be prompt and ready.
WEDNESDAY. If you're told to do a thing
And mean to do it really;
Never let it be by halves;
Do it fully, freely.
THURSDAY. Gaining victory from defeat
That's the test that tries you!
FRIDAY. Better slow than sorry.
SATURDAY. Whosoever will take one step to please God, will soon want to take another.

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 21 Euclid Ave., Cleveland, O. Sec'y REV. A. J. CARDALL, 30 West St., Boston. Treas., MR. LOUIS ANNIN AMES, New York City. Members of the Executive Board, MR. GEO. F. SEARS, 34 Sacramento Ave., Chicago, Ill. MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER, Victor, N. Y. MR. J. C. BOND, Atlanta, Ga

Department Superintendents

Christian Citizenship, REV. MERRILL C. WARD, of Hingham Mass.
Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

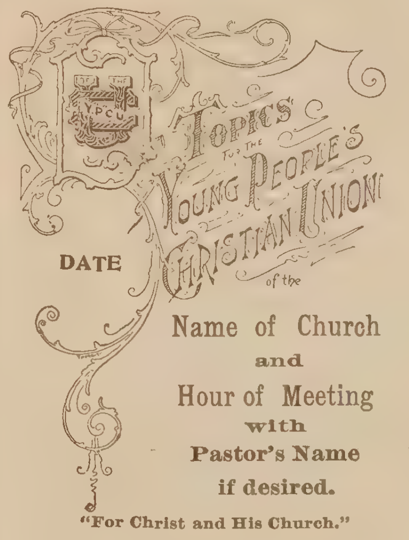
Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Sept. 25 to 30, 1899

General Fund.	State Assessments	65	
	Post Office Mission		
	Junior Dues		
	Supplies & Miscellaneous	$10 38	$11 03
Mission Fund.	Two-Cents-a-Week	$27 28	
	Aunty Brown		
	Atlanta Building		$27 28
			$38 31

NEW SIX-MONTH TOPIC CARD



Y.P.C.U.
Topics for the Young People's Christian Union of the
DATE
Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.
"For Christ and His Church."

Full size of the new 3 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x24

PLEDGE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1 2 cents each, or per hundred $1.50.

ADDITIONAL MEMBERS

I am pleased to report that since the annual returns of the New York State Y.P.C.U. were sent in, 275 additional members have been reported by the Executive Board to Headquarters, changing the total membership of that State from 878 reported to 1,153. We heartily commend this loyal effort and hope that other States may be able to follow up this good work, thus helping to gain for the Central Union its true status.

ALFRED J. CARDALL,
General Secretary.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

Contributed

IN THE SILENCE

BY LIZZIE A. L. TIBBETTS

O Heart of Love, O Heart Divine,
Toward whom all loving hearts incline,
When unto Thee my soul would speak
Its deepest feelings, words are weak;
But Oh, I thank Thee, Heart of Love,
That Thou not only art above,
But that Thou dwellest everywhere
And knowest every voiceless prayer.

O Heart of Love, O Heart Divine,
All languages alike are Thine!
And so it brings my soul relief
In hours of deepest joy or grief,
When words are powerless to express
The sorrow or the happiness,
To trust that Thou art with me there,
Receiving all my wordless prayer.

◆

Contributed

GOLDENROD

BY MRS. F. S. LOVEJOY

Beautiful flower with golden plume,
Coming to cheer us through autumn's gloom,
Breathing your sweetness through the air,
Blooming so brightly everywhere,
Lifting your heads in silent praise
To Him whose blessings crown our days.
Gracefully in the breeze you nod,—
We love you, beautiful Goldenrod.

Bringing gladness into the heart
When the dreams of summer depart;
When the early flowers are dead
And the busy birds are fled;
When the brooklets no longer sing
Of the budding, blooming spring,
Then you blossom all over the sod
To cheer us, beautiful Goldenrod.

You crown the fields with golden light;
The starry asters are more bright,
And sumacs gain a deeper hue
From growing up so close to you;
The blue fringed gentians open their eyes
To greet you with a glad surprise;
What happy brightness you shed abroad.
We love you, beautiful Goldenrod.

You cast a halo o'er changing leaves,
And tinge the grey which autumn weaves
With brightest colors of shining gold,
What joy within yourselves to hold
The power to call sunshine out of rain,
And tinge faded flowers with brightness again
Where e'er your sweetness is shed abroad;
We love you, beautiful Goldenrod.

You are God's messengers, holy and true,
And this is the lesson he sends through you:
Fill up, with kind deeds, each passing day;
Scatter sunshine along the way;
Give to the sorrowing words of cheer;
Help weary shoulders their burdens to bear,—
Work for humanity, work for God.
This is your lesson, sweet Goldenrod.

◆

Contributed

THE TRIALS OF YOUNG SWALLOW

BY HOPE MASON

Mr. and Mrs. C. Swallow had their summer home in a large aristocratic old chimney. It was a well-built, firmly-founded chimney, unlike the loosely-put-together new ones of the time, but Mr. and Mrs. Swallow being of the conservative nature of the high-born, had no desire for new things, and looked with scorn upon those who preferred to build in the hitherto unsought places. Here in this large old chimney, Mr. and Mrs. Swallow had brought up a fine and numerous family. These all followed in the footsteps of their parents, remembered the loftiness of their birth, and were properly refined and elegant.

The worthy couple had never had any trouble with their children, for there had not been one among them who would not walk in the way in which he should go and the happy pair had settled down to the enjoyment of a peaceful old age, when alas! they found that one of their grandsons, on account of the loss of his father and mother was given over to their charge.

Now, since his earliest youth, this young Swallow had been inclined to let his footsteps wander in the paths of unrighteousness. His disobedience was a well-known fact, and his unwillingness to learn or to work, scarcely less so. In his first season, these traits of his character did not force themselves into offensive prominence, but when he returned from the South in his second season, they were only too noticeable. He had spent the winter away from his grandparents, and not being under their strict vigilance, had, I regret to say, given loose rein to his failings, which had increased in proportion. His disrespectful manner was really shocking, and his laziness was a matter of grief to all his interested relatives.

Now if there was one matter in which old Mr. and Mrs. Swallow were unusually strict, it was in their observance of that old and well-worn maxim "Early to bed and early to rise makes a bird healthy, wealthy and wise." When the sun began to peep over the hills and the dawn was still gray, as though Queen Night with her train was reluctant to make way for the coming of King Day in his splendor, then did Mr. and Mrs. Swallow call forth their numerous progeny and ascend from the chimney into the cool morning air.

The first morning after young Swallow's arrival from the South, while it was yet pitch dark in the chimney, old Mr. Swallow espied a streak of light through one of the cracks in the mortar, and with a warning chirp set about awakening the rest of the family. Being used to his way, they were soon assembled and ready to soar forth to the day's work; but, just as they were about to start, it was discovered that the gay young Swallow of our tale, had not yet arisen.

"Tut, tut, this won't do," said old Swallow and with an angry chirp, he called the young bird.

"Time to get up," said he.

"You don't know what you are talking about," sleepily answered his disrespectful grandson. "It's nowhere near morning yet."

Then followed a series of angry chirps and calls from the rest, and finally old Swallow in a terrible rage resolved to start off without the disobedient bird.

So they flew out into the clear sky, where the sun was reddening the clouds in the east. It promised to be a glorious day. The flowers were just awakening and shaking the dew-drops from their petals, the waters of the lake rippled gently in the morning breeze and everything seemed to say to our Swallows as they emerged from their resting place, "A joyous morning to you, friends." The fresh beauty of the world soon allayed old Swallow's wrath and he joined with the rest in giving happy greeting to the new day, forgetful of his lazy charge.

Four to five hours later, young Swallow was awakened by the sun blazing hotly into his resting-place.

"This isn't at all pleasant," thought he, "I must get out and cool off. Wonder where the rest of the birds are," and he flew out into the sunlight, chirping vigorously, but no one answered him. All the birds and animals and flowers, were attending to their own work, and there was no one to mind young Swallow.

However, after a long, hot search, he discovered a fat worm upon which he breakfasted, and then decided to fly across the lake and explore the opposite shore, a feat, the accomplishment of which had been hitherto denied him, on account of his extreme youth and well-known recklessness of character. He started out bravely and for a while, the joy of flying through the air, with the white clouds over him and the blue water beneath, was enough to keep his spirits from flagging, but the sun grew hotter and hotter and the breeze gradually died down. His wings, which had not been tried over so long a stretch of water before, began to lose power, and, when he looked down and saw the great expanse of the lake under him, sparkling in the sunlight, he grew suddenly dizzy. Finally, by the greatest effort, he managed to reach the opposite shore, the latter part of the journey having been decidedly unpleasant. It was long past noon, and he was so wearied with his exertions that it was pleasant to sit quietly in the cool of the woods and listen to the voices of the other birds and to the soft lapping of the waves as they came up on the shore.

He sat resting for so long that it began to grow late, and he realized that he would be forced to go home without any explorations. However, he had done what he wanted to, and disobeyed his elders, and was nicely rested, so he started for home with a happy heart, not noticing that the wind was rising a little and that the clouds were just a shade darker than they had been.

He was so very young and knew so very much, that he couldn't see any of these signs. If he did see them he poohpoohed them as mere foolishness. Of course it couldn't storm before he got home.

When he was about half way across the lake, the wind rose higher and higher and the clouds grew darker, the sun went down without his usual glory, and the night began to come on apace. The winds blew the little bird hither and thither, the rain came down and drenched him through and through. From afar off, he saw his relations all circling around the chimney and dropping one by one into its black depths out of reach of the storm. Oh, that he were only there.

At last buffeted and tossed about with a realizing sense of his own smallness and ignorance, he reached the shore, and speeding as swiftly as his wearied wings could carry him, he dropped silently into the old black chimney a sadder and a wiser bird.

The winds blew outside and the rain came down in torrents, but inside the chimney, slept the Swallows, a united and peaceful community.

Philadelphia.

THE COWARDICE OF A MOMENT

It was evening; the Commandant was seated in the little hut which now served him as a lodging-place. There was a knock, and a man entered. He was a new arrival, and had been sent to take the place of a Captain who had had an arm torn from his shoulder by a shell. His face was pale and convulsed with suffering.

"My Commandant," he exclaimed passionately, "I am a dishonored man! There is nothing left for me but to die."

"De L——, my friend, what is it?"

"It is—oh, shameful to tell! During an attack upon the bastion, fear seized me—the firing took me by surprise—I was afraid! There! I have never known war—only once, in Mexico, and that was nothing serious. Under this hailstorm of shot, after two or three assaults, I lost my head and became confused. I saluted a howitzer shell—and the men saw me! I heard them laugh. Since then—all is at an end! There is something between my men and me—something impalpable, yet not to be mistaken. A song is going about; it is sung to the tune of "Barbanchu"; you doubtless have heard the words. Wherever I go I hear this song, or imagine I hear it. Oh, my God! Night and day it rings in my head."

He put his cap before his face and sobbed like a child. Outside could be heard the roar of cannon, like the pounding of the sea.

"De L——, my friend, you are crazy; you are certainly crazy. Come here!"

And he made him sit beside him on the narrow iron bedside, the only seat the room afforded. He put his hand affectionately on the young man's shoulder, and said all that he could to console that stricken soul. He told him that only friends were around him, and at Montrouge they did not love cowards. Why, then, talk of cowardice? And was there any one who had not ducked at a howitzer shell? There was a first time for everything. He had not been at the fort long enough to become acclimated, and he was nervous—a weakness to which any one was liable.

"You hear me—any one? Our soldiers, who to-day are heroes, who live in fire like salamanders, who play football with lighted bombs,—if you could have seen them two months ago! They did not find themselves too large when it was necesssary to leave by the embrasures of the casements. Do you know that Admiral Pothuau came twice a week and walked about the ramparts under full fire in order to give our men a lesson in courage? Torment yourself no more. You are an excellent officer; we like you, we esteem you. Hold up your head! One can die but once, and one ought to die fighting."

"I will remember. Thank you, my dear Commandant!"

And he went away. Witnesses have testified how, during the last day of the siege, de L—— eagerly sought death upon the ramparts of the bastion, in the thickest of the fight. But death is a coquette, one cannot depend upon her!

On the night of the twenty-sixth of January the forts, the redoubts, the *secteurs*, after a last formidable volley that enveloped the city in a cloud of fire and smoke, suddenly ceased firing. Paris was taken! Three days afterward, the morning of the evacuation of the forts, the whole detachment of troops stood waiting the signal for departure. Captain de L——, in full uniform, wearing his cross, stood in front of his men and addressed them:

"My men, I wish to say good-by to you." His voice trembled a little, but he went bravely on. "I have sworn that while I live no Prussian shall set foot here. The moment has come to keep my word. When the last man passes through the postern your Captain will no longer be among the living. He lost your esteem. He hopes to regain it, assured now that he is no coward. A pleasant journey, *mes enfants!*"

As the last one filed out, two shots were heard from the officers' quarters, echoing through the deserted fort. They found him lying across his bed, the smoking pistol near him. The story of his death has been woven into a beautiful legend of Beaurepaire, but it is absolutely true in every particular.—*The International Magazine. From the French of Alphonse Daudet.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

For Christ
And His Church.

The Journal of the Universalist Young People.

Vol. VI. BOSTON & CHICAGO, FRIDAY, OCTOBER 20, 1899. No. 42.

Rev. Edward G. Mason, Editor

A FAITHFUL JUNIOR

A postal card received from Miss Hosley, General Superintendent of the Junior Department, tells a story of faithfulness on the part of one of the Juniors which is worthy of special notice. Miss Hosley writes: "Will you please add to the list of names for the Honor Roll in my Junior Letter, that of Roy Peck of Springfield, Vt., for *ten months'* attendance. He is the first Junior to win this reward."

We congratulate our young friend on his record of faithfulness. Now let all our other Juniors go and do likewise. Master Roy has the proud distinction of being the first to win the reward. May his achievement be an incentive to many others to follow his example.

THOUGH NATURALLY tender hearted and gentle, the late Dr. Miner was, when circumstances justified the use of harsh words, a master of sarcasm and invective. As an illustration of this the following incident is sometimes told. In one of his famous Monday lectures, given in Tremont Temple some years ago, Joseph Cook made what seemed to be a very telling point in favor of the doctrine of the everlasting persistence of evil and its reluctant misery. Then, after a moment's pause, Mr. Cook added: "It is so, and I am glad of it," and, strangely enough, the remark was loudly applauded by the men in the audience clapping their hands and the women waving their handkerchiefs. To Dr. Miner the brutality of Cook's words and the applause which followed, seemed rankest blasphemy, and in his sermon the following Sunday evening he lashed the Tremont Temple speaker and his applauding hearers without mercy. Anyone who ever saw and heard Dr. Miner can readily picture his towering form, indignant countenance, flashing eagle eyes and the withering scorn of his voice as he exclaimed: "There is joy in heaven over one sinner that repenteth. There is applause in Tremont Temple over every supposed proof that millions of sinners never will repent." The sarcasm was sharp and bitter, but it was very effective and entirely justified.

* * *

If a Universalist sins he sins in the light, knowing what the consequences must be. No one is deluded by Universalist teachings into the dangerous theory that by a belated repentance he may escape just retribution for previous wrong-doing. With Paul the Universalist Church teaches the stern doctrine, "Whatsoever a man soweth that shall he also reap." A consistent Universalist believer will never be found squandering his divine heritage in vicious living and then at the last moment clamoring for an unjust immunity from the punishment justly due because of his transgressions. He will step forth into a future undeceived, knowing that any unpaid debt to the Almighty must be paid, that he must reap the harvest he has sown, whether it be wheat or tares, but knowing that he is in the care of a loving and beneficent Father who chastens, here or hereafter, only for the good of his children, and in order that they may be fitted to enjoy that final glorious destiny which he has ordained for all.

* * *

IN A RECENT advertisement in Harper's Weekly, "The Journal of Civilization," the brewers of "the beer that made Milwaukee famous" (poor Milwaukee!) declare grandiloquently, that "wherever civilization has gone S—— beer has followed." They further declare that two hundred and nineteen carloads, making in all a mile and a half of trains, have been shipped to Manila since the Americans have occupied that unfortunate city. It is to the eternal shame of this government that since the American troops entered Manila, the number of saloons in that unfortunate city has been increased from one or two to more than four hundred and thirty. The "civilization" we are so anxious to bestow upon the Filipinos seems to have some unfortunate drawbacks.

* * *

WHEN MOST of our readers receive this issue of ONWARD the great (the adjective "great" is used advisedly) Convention in Boston will be in session. If an attractive program, an interesting place of meeting and plenty of painstaking, hard labor in preparing for it count for anything, the Boston Convention will be one of the most significant and important gatherings of the kind ever held by the Universalist Church. May the blessing of God be upon it, and may wisdom from above attend all its deliberations.

* * *

IT GIVES us peculiar gratification to be able to publish this week the interesting and instructive letter from Reykjavik, Iceland, which appears elsewhere. Miss Johannsdottir's well-worded, though sometimes quaint, descriptions of Icelandic scenery and life will be, we are sure, entertaining to all our readers, young and old alike. As one would readily infer from her letter, Miss Johannsdottir is a highly cultured lady. In her own country she is prominent in temperance work, being the National President of the Woman's Christian Temperance Union. She has promised another letter for ONWARD, dealing especially with social and religious conditions in Iceland. It will be noticed that her letter is dated April 12. We received it some time last August, or about four months after it was written. Sometimes, however, a letter requires no more than three or four weeks to reach this country.

* * *

THE UNIVERSALIST CHURCH teaches many truths. There is none upon which it lays greater stress than that of the absolute certainty of just retribution for sin. The stand of Universalists on the momentous question of sin and punishment has been very generally misunderstood. The adoption of the proposed new Declaration of Belief, containing in the Fourth Article an explicit affirmation on the subject, will do much to dispel popular error and prejudice.

* * *

AN illustration of an immense train of cars, all loaded with a certain "famous" brand of beer and bound for the Phillipines, forms the marginal decoration often seen nowadays in the advertising pages of periodicals and magazines. The train is made to represent a huge snake the tail of which encircles the globe. Evidently the artist who drew that picture had a keen sense of the fitness of things.

* * *

THERE IS no virtue in minimizing grief, in slurring it over, or in rudely repressing it. It is only when it is made a means of developing a greater nobility of character, a larger sympathy and deeper tenderness for one's fellow-sufferers, a quickened apprehension of spiritual things, that it becomes, through the gracious providence of a loving Heavenly Father, a fountain of holy inspiration and grace.

* * *

EVERY DAY is a judgment day. Every day must we stand before the throne of the Heavenly Judge to give an account of our stewardship. Every day is sentence passed upon us by Him from whom not even the most secret sinful thought can be hid.

* * *

Dr. Gunnison's illustrated lecture, "The Pictorial History of the Universalist Church," is in great demand. Any one wishing to secure the use of it for any date within the next few months should write Secretary Cardall to that effect at once.

* * *

THE PHILADELPHIA Public Ledger now has a Christian Endeavor department in its Saturday edition, in which the topic for the following day is very fully and ably treated.

* * *

REMEMBER the General Convention to be held in Columbus Avenue Church, Boston, Oct. 19 to 20. Our young people should be well represented. It will be a great occasion.

* * *

KEEP your thoughts clean, your heart pure and your hands active in good works. Whoever observes this rule is not far from the kingdom of heaven.

* * *

MANY clergymen work harder to lure people from other churches into their own than they do to convert sinners.

THE YOUNG people will not be jealous if Boston '99 does leave Lynn '99 in the rear. They will simply go to work to win the record again.

* * *

THE PAIN of parting from loved ones is but one of many phases of sorrow, and it is not the hardest to bear. Degradatian and sin are surely more to be dreaded, either for ourselves or for others, than the quiet peacefulness of the grave.

* * *

THE TOPIC sermon for Oct. 29 was received too late for publication last week. It will be found elsewhere in this issue.

* * *

DO NOT overlook President Fowler's letter in the Official Column.

ILLINOIS STATE UNION CONVENTION

The Decennial Convention of the Young People's Christian Union of Illinois was held in Elgin, on the afternoon of Sept. 27, with forty-one delegates and many visitors in attendance. The "Quiet Hour" service in charge of Miss Margaret Rogers at 6 A. M., proved very helpful.

Just preceding the business of the Convention, a short devotional meeting was held at 1:30 P. M., lead by Mr. M. E. Bourne of Chicago, the topic being, "Faithfulness." At 2:15 P. M., the President called the Tenth Annual Convention to order, and after prayer by the State Missionary, Rev. John S. Cook, the roll was called and reports of officers and superintendents heard.

Twenty-nine Senior and four Junior Unions were reported with a total membership of 828, one new Union having been organized during the year, with a prospect of two more organizations to be made Oct. 8. All were pleased to learn of the great advance made in the devotional side of the work.

For the first time in our history, delegates were present from the Junior Union. Rev. Drs. I. M. Atwood and Q. H. Shinn were present and addressed the Convention.

The following recommendations were adopted:

1st. For the purpose of deepening the true devotional spirit among Unioners, we recommend that at least one meeting each month be set apart as a consecration meeting, at which time each member shall be expected to respond to his or her name by offering a sentence prayer.

2nd. Believing that our State Union has cause to feel encouraged in regard to the Post Office Mission work, we therefore recommend that the Local Unions take a deeper interest in furthering this important work by co-operating with the Superintendent in the distribution of books, papers, etc.

3rd. That the Local Unions be encouraged to push with renewed vigor the work of the Two-Cents-a-Week for missions plan.

4th. That, whereas, the banquet held during the May meeting of the Universalist Woman's Association last spring, under the auspices of the State Executive Board, was a success in promoting social intercourse among members of the Union, we recommend that these banquets be held annually at a reasonable cost.

5th. That each Local Union appoint one of its members as a committee, to introduce Union pins and badges; and that a supply of the different styles of such pins and badges, be on sale at subsequent State Conventions.

6th. That a committee be appointed by this body to formulate and submit to the executive board, a service to be used by the State and Local Unions for the installation of their officers, and that all Unions be urged to use this service.

7th. That hereafter the Junior Union be invited to send delegates to the State Convention.

8th. That to insure the object of these recommendations, such of them as may be adopted, be printed for distribution among the Local Unions.

The report of the resolutions committee contained the following:—

I. "It is with sorrow that this Convention has learned of the sad ending of the useful life of our beloved member and officer Ellen F. Calhoun, and while we mourn her absence and miss her words of cheer and encouragement, we bow in submission to the will of Him, who directs our thoughts and ways, believing that though few in years, she had accomplished by her faithful and true life, the mission prepared for her, and that members of the Young People's Christian Union everywhere, should take courage and fresh zeal from her life's example.

Believing that this life is but the stepping stone to another and better, we ask those nearest in ties of family and friendship to our beloved one, not to unduly mourn her absence, but to cherish her memory and reflect the beauty of her character in their lives, so that the influence of her life may be insured and made more potent for her beloved Lord and Master.

II. The sad casualty which links the name of Miss

Ellen F. Calhoun with that of Harry L. Veazey in what is, from our human point of view, a common misfortune, makes it appropriate that their names be united in the memorial spread upon the records of this body.

We would therefore join with all similar bodies in an expression of our appreciation of the character and capacity for service which made Mr. Veazey a conspicuous figure in the army of Christian Unioners of the Universalist Church. He has suddenly been removed, in the midst of his usefulness, and at a period of high promise. While we lament his loss, we would interpret it as a call to increased devotion to the great cause to which he consecrated his young life.

The officers elected to carry on the work for the ensuing year:—

President, Mr. Daniel P. Wild, of Sycamore; vice-president, Mr. Marion E. Bourne, of Chicago (1st); recording secretary, Miss Adelaide R. Dolling, of Chicago (4th); corresponding secretary, Miss Amanda Claussen, of Chicago, (2nd); Treasurer, Mr. Arthur J. Kendall, of Oak Park; Junior Superintendent, Miss Florence Honeywell, of Hoopeston; superintendent of Two-Cents-aWeek for mission work, Miss Emily Roche, of Blue Island; Post Office superintendent, Mr. Louis P. Buckley, of Chicago (1st)

The Union was represented at the platform meeting in the evening by Mr. W. Clyde Jones, of Chicago, whose general subject was "Cooperation." On account of the inclemency of the weather, the trolley ride and picnic planned for Thursday afternoon. had to be dispensed with.

Adelaide R. Dolling,
Recording Secretary.

BISHOP POTTER'S UNIQUE SUGGESTION

Masonry for Boys

The Right Rev. Henry C. Potter, Bishop of New York, addressed the students of St. Paul's school, Concord, N. H., one day last June, and also delivered the oration at the centennial celebration of Blazing Star Lodge, F. and A. M. The latter address contained the following unique proposition:—

"May I close with one practical suggestion, which you will accept, of course, only for what, in your better judgment, you may think it to be worth? To our present orders of Masonry, fellowcraft, entered apprentice and master mason, I wish there might be added one other, to stand for the nurture of youths and to meet them at its threshold. Such an order (to be designated as "neophyte" or "postulant" or "candidate for Masonry") might include no vows save of the simplest kind and no ritual but of the most elementary character. But it might be made to stand first for brotherhood and then for citizenship. In the former it might train our youths to mutual help; in the latter for civic loyalty.

"And, in connection with this latter, why might we not have a solemn and impressive service and ritual by means of which, on every Fourth of July, let us say, every youth who was a member of the order and who was looking forward to the several degrees of historic Masonry should, if since the previous Fourth of July he had reached the age of 21 years, openly recognize and publicly take upon him as a man of full age the sacred obligation of citizenship? What, now, have we ordinarily done to fit a youth for so grave a responsibility, what to educate him for its discharge, what, above all, to soberly prepare him for its august burden? Our great national holiday, which ought to be our great national holy day, how do we use it to impress upon those young men who are coming forward to take upon themselves these various burdens which we, their seniors, will have ere long to lay down—how do we use that day, I say, to make our youth sensible of the vastness and sacredness of their great trust?

"I confess that in this connection our national prodigalities for firecrackers, peanuts, and small beer do not seem to me, harmless though they are, to have any considerable educative value. For, O my brothers, here is a great opportunity, and we who are Masons might, if we would, institute some such observance of this day, marking it with serious counsel and impressive reminders and solemn vows to God and our dear land, all accompanied by simple and beautiful ceremonial, as would make a really great use of it."—*New York Sun.*

CHARITY AND JUSTICE

BY CHARLES FORREST SWETT

Topic, Oct. 29. Psalms 82:3, 4; I. Cor. 16:14.

Wherever human beings live together in communities or have dealings of any kind with each other the importance of charity and justice is made manifest. The exercise of such qualities is a necessary outgrowth of human experience. People cannot be so primitive as not to have a sense of justice, be it ever so crude. The savage who resents a wrong and seeks to avenge it in blood has a sense of justice. French generals hold justice so dear as to be jealous of it and to employ its name and forms for the defense of their honor at any cost. It requires no promptings of conscience to lead people to invoke justice in behalf of self. They even learn to extend it to their fellow beings long before they come to be philanthropists. Many a church-goer will give deep attention to a sermon because its precepts apply so well to some wandering brother, and there are multitudes of men, and women, too, who would like to sit upon justice's fair throne just long enough to give to some of their acquaintances what they seem to be worthy of.

Charity is commonly regarded as being less stern than justice, but it, too, can be administered without an overwhelming wealth of benevolence. The child of luxury who throws a coin to a beggar may throw it as if it were the stone of mockery. In the strife of the fashionable there are many who seek with relentless zeal to outshine each other in deeds of charity, while the light of love seldom beams within their hearts. There are many masters and mistresses of all the arts of politeness whose conduct sometimes, when they have cornered a supposed inferior and self-interest is nowhere in view, is such as would not be expected from the most uncouth and uncultivated. This is charity in its infantile form, and toward such charity the humblest may be charitable.

Whether we read Shakespere or not, we may learn that when the qualities of justice and charity are rightly exercised they are not strained. The experience of each life is sufficient to test these qualities within us and to prove whether we have attained the true or only the counterfeit. When we are really just and charitable we realize that we can afford to give justice and charity to all without regard to outer show, to glory or to gain These need not be boasted virtues to be painfully paraded when profitable, and as painfully forgotten when convenient. It is enough if they are attributes of a well balancd life. The demands of justice cannot be fulfilled by punishing the faults of those whom you chance to dislike. Justice is not complete unless it is prepared to give the greatest possible recognition to virtue wherever it may exist. We all know how grateful we are when anyone is willing to recognize our best motives, and thus we may see in what esteem our efforts will be held by all toward whom we are brave enough to extend justice in its largest sense. Perfect justice goes hand in hand with perfect charity. The faint heart is ever worried by the shortcomings of humanity and consequently dwells upon the brink of discord. People are not glad to meet those who are ever ready to take offence at their weaknesses, and they are apt to revolt against the charity that is thrown down at them from chilly heights of affected superiority. There is another kind of charity, however, and it is such that no one can long resist it. It is the charity of the cheerful life that refuses to be entangled with faults and failings so intent is it on sending out its light to warm and awaken the better feelings of its associates.

The strong life that is filled with the glow of bright thoughts and joyous conversations, with the pleasures of existence and the genius of success, seeks ever to smooth its pathway and increase its power by extending these blessings to others. Holding its head serenely above the meanness of faltering fellow beings, it insists on meeting them upon the highest ground that they are capable of treading. The most malignant of foes will shrink into insignificance before such treatment as this, and most of them will think twice before risking such humiliation. We can better afford to treat people with the largest consideration, and have them prove themselves unable to receive it than to offer them a hollow patronage and see our weak pretence fall flat. We can better afford to act too largely than too meanly.

REPORT OF TREASURER

September 1, 1899, to October 1, 1899

GENERAL FUND

Sept. 1, To Balance on Hand	$41 45	
" 8, To Cash, A. J. Cardall, Sec'y	5 00	
" 15, To Cash, A. J. Cardall, Sec'y	11 64	
" 25, To Cash, A. J. Cardall, Sec'y	19 41	
		$77 50
Sept. 11 By Salary Acct., Miss M. E. Greene, for month of August	50 00	
" 30 By Expense Acct., Universalist Publishing House, 800 Clasp Envelopes	6 60	
" 30 By Expense Acct., Irons & Russell, Junior Pins	6 42	
" " By Expense Acct., Smith Premier Typewriter Co., Repairing Typewriter	75	
" 30 By Expense Acct., Barr Press, Topic Cards	7 60	
" 30, By Cash on Hand	6 13	
		$77 50

MISSION FUND

Sept. 1, To Balance on Hand	$465 06	
" 15, To Cash, A. J. Cardall	20 94	
" 25, To Cash, A. J. Cardall	9 76	
		$495 76
Sept. 11, By Salary Acct., Rev. Dr. W. H. McGlauflin, Month of Aug., 99	$83 33	
" 30, By Cash on Hand	412 43	
		$495 76

ATLANTA BUILDING FUND

Sept. 1, To Balance on Hand	$3120 70
" 30, By Cash on Hand	$3120 70

AUNTY BROWN FUND

Sept. 1, To Balance on Hand	$50 40
Sept. 30, By Cash on Hand	$50 40

Respectfully submitted,
Louis Annin Ames, *General Treasurer.*

A LETTER FROM THE PRESIDENT

This Year's Work

The vacation season is over. I trust that all have had a pleasant and restful vacation, and are now ready to return to the work of the Union and the Church.

What are we going to do this year as a Union? I have divided the work which I hope we shall accomplish into four parts:

1st. Increase our devotional spirit.

2nd. Increase of our Two Cents-a-Week for missions list very largely, so as to pay for the church at Atlanta.

3rd. Increase our numbers by new Unions and adding new members to all the unions we now have.

4th. A more general teaching of our members that membership in the Union shall be a guarantee not only of our moral life, but also of our business integrity. I shall take up each one of these separately in other articles which will appear in Onward from week to week.

Your Executive Board have been steadily at work since the Lynn Convention and the minutes of the Lynn Convention have been published and are now in the hands of the Unioners.

We have not yet succeeded in settling a pastor at Harriman, but within a few weeks a pastor will be settled in Harriman to work in the Tennessee field.

Work Accomplished

The Atlanta Church lot has been paid for in full from the Atlanta Building Fund. The architects are now at work on the plans of the church. Five hundred dollars has been paid from the Mission Fund, that being the amount of money in excess of the demands on the Mission Fund at the present time. The Church at Atlanta will be finished and dedicated at the time we hold our next convention. Whether we will build as fine a church, or as large a church as we would wish, will depend upon the work you do in increasing the number of subscribers to Two-Cents-a-Week for missions.

The topic cards for both the Senior and the Junior Unions for 1900 are now in the hands of the printer and will soon be ready for circulation.

Each week during the remainder of the year, I shall endeavor to have a short letter in Onward by one of the members of the Executive Board regarding our work. I shall be pleased to hear from any and all that have any questions to ask or suggestions to make regarding our work at any time. Yours to serve,

H. M. Fowler,
General President.

MURRAY DISTRICT CONFERENCE

The annual meeting of the Murray District Conference will be held in the Church of the Restoration, Philadelphia, December 1, 2, 3. All of our friends, whether members of the Conference or not, who will be in Philadelphia on these dates are requested to meet with us. Further notice of this meeting will be given.

H. H. Wilkinson.

ATTENTION PENNSYLVANIA

The Executive Board desires to call the attention of each Union to the fact that the work of both the State and Central would be greatly facilitated by the prompt payment of the per capita assessment. Cannot we pay the full amount before Jan. 1? Of course we can. Please remember that the last State Convention fixed the rate at thirty cents for this year. Twenty for the Central, ten for the State. Some of our Unions have already paid in full. Now, who will be the next on the list?

H. H. Wilkinson, *Pres.*

"GUIDE TO METROPOLITAN BOSTON," UNDER THE HUB" AND "DERRAH'S STREET RAILWAY GUIDE"

It is expected that there will be a large number of Universalists in Boston in October, and to see Boston, its suburbs and Eastern Massachusetts in good shape, guide books will be needed. Send 25 cents to the Publishing House, and they will send you a "Guide to Metropolitan Boston," a pamphlet of 135 pages, containing 44 illustrations, two maps and very valuable information about Boston and vicinity, very instructive to strangers. Also send ten cents for "Under the Hub," a Subway Souvenir, a little book giving much information and many illustrations of Boston's famous Subway.

Also 20 cents for a copy of "Derrah's Street Railway Guide," a pamphlet of over 200 pages, with a list of Trolly Car Trips, in Eastern Massachusetts and Rhode Island, and also descriptions of many places of interest finely illustrated. Order copies and lay out the Trolly Trips that you want to take.

PLEDGE CARDS

Active, per dozen,	10 cents
Associate, per dozen,	10 "
Junior, per dozen,	10 "

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

NOV. 5. ALL SOULS' DAY. MODERN APOSTLES. 2. Tim. 4: 7.

SCRIPTURE LESSON. Psalm 1.

PRAYER:—

We come to Thee, dear Father to bear glad testimony to Thy loving kindness and tender mercy which have been round about us from our earliest days until now. We thank Thee for the autumn rich in the material testimony of that love and tenderness which sends the rain and the sunshine to earth.

We thank Thee for the life, the character, the work of all Thy followers from the humblest to the greatest. May their mantle fall on the shoulders of those who are most worthy to take up and continue the work they have begun so well. May we strive to catch the spirit of our Divine Master knowing that if his sweet and self-sacrificing spirit enters into our lives we truly become his disciples in the best and highest sense. We pary for faith, for fervency, for fidelity. Amen.

SUGGESTIONS.

I. What was the significance of the word apostle in the time of Christ?

II. Describe the characters and life work of Peter, Paul, John and Luke.

III. What one sentence in the Bible describes their mission?

IV. Does the modern conception of the word apostle differ from that of the ancients?

V. Describe the life-work of the true modern apostle.

VI. Tell something about the work of these apostles: Frederick W. Robertson, Father Damien, Phillips Brooks, Henry Drummond, W. E. Channing, Hosea Ballou, Thomas J. Sawyer.

VII. What is the test of our apostleship?

DAILY SCRIPTURE READINGS

MONDAY. Matt. 10: 25.
TUESDAY. Acts 9: 36.
WEDNESDAY. Isa. 56: 1, 2.
THURSDAY. Rom. 10: 15.
FRIDAY. Prov. 20: 7.
SATURDAY. 2. Tim. 2: 1.
SUNDAY. Eph. 2: 19, 22.

QUOTATIONS

Life's glory like the bow in heaven
Still springeth from the cloud;
And soul ne'er soared the starry seven,
But pain's fire-chariot rode.
They've battled best, who've boldest borne.
The kingliest kings are crowned with thorn.
Gerald Massey.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Garlyle.*

Men who are willing to stand up for the truth against all comers; men that never equivocate, men that are full of truth, these are the men that the soul elects to be its heroes.—*Beecher.*

In God's own might
We gird us for the coming fight,—
And strong in him whose cause is ours
In conflict with unholy powers—
We grasp the weapons he has given
The light, the worth, the love of Heaven.
Whittier.

I am my best, not simply for myself but for the world. —*Phillips Brooks.*

What a man does for others, not what they do for him, gives him immortality.—*Daniel Webster.*

So when a great man dies
For years beyond our ken
The light he leaves behind him lies
Upon the hearts of men.
Longfellow.

The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green.—*Carlyle.*

That man is great and he alone,
Who serves a greatness not his own
For neither praise nor pelf,
Content to know and be unknown
Whole in himself.
—Meredith.

Self-trust is the essence of heroism.—*Emerson.*

Great truths are portions of the soul of man.
Great souls are portions of Eternity.
Lowell.

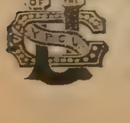
And ye shall succor men;
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve.
Emerson.

No life
Can be pure in its purpose, and strong in its strife,
And all life not be purer and stronger thereby.
Meredith.

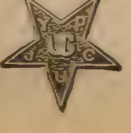
In joys, in grief, in triumphs, in retreat,
Great always without aiming to be great.
Roscommon.

◆

WEAR A PIN AND SHOW YOUR COLORS



Senior Y.P.C.U. Pin Solid Gold $1.00
Senior Y.P.C.U. Pin Gold Plated .50
Junior Y.P.C.U. Pin Sterling Silver .15



The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

NOV. 5. (ALL SOULS' DAY). GOD'S UNIVERSAL FATHERHOOD. Eze. 18: 4; Jas. 1: 27; I. Tim. 5: 22; Matt. 25: 13; I. Pet. 3: 5; Heb. 2: 18; Prov. 16: 18; 2. Cor. 5: 18, 19.

"And down the changing years of time
Unchanging comes this faith sublime."

The calendar of the English Church has what it calls, Red Letter Days and Black Letter Days. There are special prayers to be used on the Red Letter Days, but none for the Black Letter Days. The prayers of Red Letter Days refer to some incident in the life of Jesus, to Mary, the mother of Jesus, or the Holy Apostles. On the Black Letter Days are commemorated the lives of good and holy men and women who lived in the early ages of the Christian Church, who because of the teachings of Jesus, suffered martyrdom. I find that there are about ninety saints mentioned in the English Book of Prayer, but November 1, is All Saints' Day. I quote here what is said in a little book about the Saints.

"All Saints' Day is a very holy one. On each other Saints' day in the year, we think of the saint whose death we are commemorating; but on this day we remember all the blessed saints who have gone to their rest—the martyrs whose names are not written in the calendars of the church, but in the book of life—the bishops and priests and virgins and little children who loved and served God on earth, but who, like St. John were not called to lay down their lives for the truth. . . . . The prayers of these faithful ones are always rising for us before the throne of God, and especially on All Saints' Day, we should pray for them that they may have more of the light and peace and refreshment which the presence of Christ gives to his own paradise of light."

In our own Church, Nov. 1, is called All Souls' Day and we are to remember not only the great and good of earth but the humble and even the sinful as well for all are His children. His love reaches out to all, and our loving thought and prayer should be given to all of God's children for all are brothers and sisters. As we think of the holy ones who have lived, let us strengthen our characters; as we remember the needs, let us seek to help them so that together we may grow into his likeness.

QUESTIONS.

What is All Souls' Day?
What is All Saints' Day.
Name some of the saints of the Church.
Why do we remember every body on All Souls' Day?
Who needs our prayers the most?
Who needs our loving service the most?
How does the Universalist Church think of all men and women?
What should be our prayer on All Souls' Day.

QUOTATIONS

LITTLE THINGS

What sings the little stream flowing along?
Stop now a minute and hear its sweet song:
"I'm going on toward the wide and deep sea;
I will not always this babbling brook be!"

What says the tiny seed blown by the wind?
Listen, some truth it will teach you to find:
"Down in the warm earth so snugly I'll lie;
Then I'll come up in a plant by and by!"

What can the sunbeams tell, dancing about?
Come, little rays of light, come, tell it out:
"We are a part of the glorious sun;
We bring his warmth down to bless every one!"

What say our little ones, merry and gay,
Spending their waking hours busy at play?
We all belong to the Father above;
We are a part of the Son of His love!"
F. G. BURROUGHS.

DAILY HELPS FOR JUNIORS

SUNDAY. Kind words are a sort of music,
And smiles a sort of sun,
And they brighten the very darkest day
That ever was in storm begun.

MONDAY. To hate another is to hurt self.

TUESDAY. It is worth something to be one of the world's "dependables," a person who can be depended on in every emergency.

WEDNESDAY. March along together ever firm and true.

THURSDAY. Kindly deeds and thoughts and words
Bless the world like songs of birds.

FRIDAY. Falsehood is cowardice,—truth is courage.

SATURDAY. They serve God best who do their simple duties well.

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FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

◆

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.
Above prices include postage.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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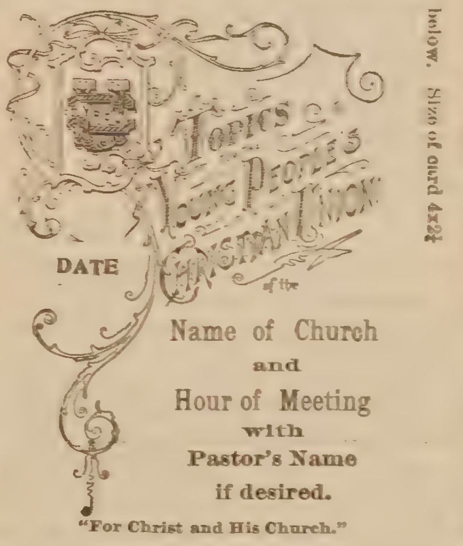
Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Oct. 2 to 7, 1899

General Fund.	State Assessments		
	Post Office Mission	3 50	
	Junior Dues		
	Supplies & Miscellaneous	$6 29	$9 79
Mission Fund.	Two Cents-a-Week	$24 24	
	Aunty Brown		
	Atlanta Building		$24 24
			$34 03

NEW SIX-MONTH TOPIC CARD



TOPICS Young People's Christian Union of the

DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

Full size of the new 8 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1-2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

Contributed

A PROBLEM

BY H. S. B.

What is it up in the huge tall trees,
Mid the emerald leaves where no one sees,
Forming and growing for you and me.

First, is a blossom so very small,
I doubt if 'twas ever seen at all
In the grand old trees so straight and tall.

Then the fruit begins to form
Growing there in the sunshine warm,
And often too in wind and storm.

The pretty saucer holds it tight,
The shell is brown, the meat is white,
You have guessed it? No—not quite!

By and by, in an autumn night,
Old Jack Frost—(the roguish wight)
Will kiss the trees with his lips so white.

When the sunshine on the tree tops fall,
Down comes the ripened fruit for all,
Whether it is great or small.

What fun have the country children had,
Filling their pretty baskets red—
With the fruit, as it fell from the trees o'erhead.

Ah! you have guessed it! I thought 'twould be so;
For the old time saying you very well know:
"Tall trees from the little acorns grow."

PILGRIMAGE

I count not life by length of years—
  A harping drone of weary notes—
But by this rosary of tears
  And glowing hours and greater thoughts,
And crystal truths in silence sought
  By alchemy of common things.
And in this rosary inwrought,
  Which at my pilgrim girdle swings
By every gentle air that blows
  With music from some tender string,
As pioneering Fancy goes
  Through lonely lands adventuring,
For these the highest God I praise,
  As living hours and unalloyed,
Content that all my other days
  May pass to time's abysmal void.

Thomas Kydd.

THE YOUNG PEOPLE OF ICELAND

An Interesting Letter to ONWARD Readers

REYKJAVIK, ICELAND, APRIL 12, 1899.

Dear Young Friends:

ONWARD, all the way to Iceland with its icy mountains touching the northern polar circle, your organ for Christianity and uplifting of mankind, has found its way. And as I was reading it this morning I wished that our young people could understand it and profit from it. Wherever on the earth we live, we want to come into living correspondence and spiritual contact with each other, and even by the written word this is in some way to be obtained.

Can I be allowed to present to you some pen pictures of young people in Iceland? I want you to know something of the young kinsmen of Leif Ericsson, likely the first European discoverer of your fair country, and I trust that your good heart and lively imagination will put them in the most favorable light as to help my imperfect means of representation.

One of the most important factors of our environment consists in the conditions of the country in which we are born and bred. And the geographical and historical conditions of Iceland make it very much unlike most of the civilized world. On an area of forty thousand miles there exist no railways at all, and in the whole country there is scarcely a wagon to be found. In the last decennium there have been built bridges over the largest rivers and some good roads laid, but still there are numbers of wild rivers in the country which, unsailed and unbridged, many times make it dangerous or quite impossible for the traveler to keep his time-table. The Atlantic Ocean having carved the shore with almost hundreds of fiords and bays has done its best for our communications, and in old times the Icelanders were great sailors who went on small ships without steam or compass, to visit far away countries and become rich and famous. But as the nation lost its independence it likely lost its courage and activity, too, and from century to century became more and more isolated. The latest years, our communications have reached the degree of getting regular mails from foreign countries once a month, except in the darkest winter time when we have to wait two months for hearing from our friends what as happened on the great world's area.

Isolation then is one of our chief characteristics, and this makes education in many directions very difficult. Schools in many places are quite impossible. The people have to remain at their homes for learning, and as most of the population is rather poor the parents often have to be their children's teachers.

Ten years ago the question was asked in a prominent magazine, where in the world proportionately most people could read and write. People guessed England and France and Germany and all the rest of the highly civilized countries. The answer to them was wrong; it was Iceland. This fact may be changed soon, but at present this is so.

The control of education in Iceland lies in the hands of the Church. The Protestant Church in Iceland is a State institution, and to obtain citizenship one has to be confirmed. The age of confirmation is fourteen to sixteen years, generally fourteen years. It is required that the confirmant can read and write and has a certain knowledge of religion; then usually they have to some extent learned arithmetic, geography, history and the Danish language. In the towns there are schools for children where the parents pay fees for the teaching. In the fishing places along the shore and up in the country where the location makes it possible there are also schools for the children, and then somewheres the people engage a teacher who dwells for a while on a farm, thence moving to another. The more wealthy families engage a governess for their children. There are two normal schools in the country, one Latin school, one theological and one medical institution, three agricultural institutions, and then three schools for confirmed girls where theoretical teaching from the children's school is continued, and besides this some handiwork and housekeeping is taught. This is our educational state at present. The tendency of the nation and her lawmakers has been and is to increase the means of education, and that line will undoubtedly be continued.

These are the dry statistical outlines, but behind them lies the inner life with its endless formations. In winter time when the days are so short that one cannot see to dress oneself till nine o'clock without lighting the lamp, and at five o'clock the twilight is deepening, the children living up in the country in small houses will stand by their mother's or grandmother's knee learning to read, or sit on a chair trying to make some letters. And in the twilight, if the weather is fair they go out skating, or speeding down steep hills on sleds their father has made them; or else they are playing blind-man's-buff and all the other sorts of children's play. Is the weather bad they play indoors, dancing and singing and having good times; but the best they know is to sit around their grandmothers or some other good old people, listening to fairy tales and stories of the old Icelandic heroes and the northern Vikings of old days. These stories, or "sagas" as we call them, have warmed the hearts of the generations, keeping alive a sense of heroism through poverty and humiliation.

When spring comes, the young people will leave their books and studies and live outdoors all day long with the calves and cattle. Many of them get a little lamb of their own, and it is quite an accident if it should happen to die. Often, also, they are given a little foal, and as a pony is very dear to the little Icelanders, the foal's growth is followed with deep interest by the young owner.

In summer time the young people go on horseback to the churches, and they will try to make the way as long as possible. In the towns the best time for young people, and their elders too, is riding on horseback out of the towns and having picnics in the farmhouses or in nature's splendid hall decorated with curtains and carpets never seen in any silk-factory. And when they have crept in their small beds, perhaps standing under an old low roof, all they saw and conceived of beauty and happiness through the day will lead their souls farther and farther into the fairest and brightest of all lands where the soul goes its own ways into nature's secret region where all are alike wise and learned.

THE TOPIC SERMON

BY REV. HENRY R. ROSE

Topic, Nov. 5. 1st Tim. 4: 8. "I have fought the good fight, I have finished the course, I have kept the faith."

ALL SOULS DAY—MODERN APOSTLES

These glowing words of Paul have echoed down the centuries, and have become an ideal and inspiration to countless souls. Call the roll of the martyrs as they ascend to heaven from the burning faggots or the bloody arena or the rack of Inquisition or any of the awful tortures their persecutors devised, we hear them singing this victor's song of old. Stand by the bedsides of the innumerable host of devoted men and women who in every land have found their supreme bliss in going about doing good or in living day by day lives of simple fidelity to the duties lying nearest and their last thought and chant is the same as Paul's.

The early apostles did not die without leaving seed. The fighters of the good fight were not all killed in the long ago. They have been like grass. Trample it under foot if you will; it springs up again. They have been like the light; never content until its rays have penetrated every clime.

On College Hill there stands a monument to a modern apostle of the Lord Jesus. It is a beautiful chapel. To its eternal stones the ivy clings but not more beautifully and lovingly than the sweet spirit of Mary T. Goddard clung to her fellow-men and women.

She made a sacrifice of love
To God above.
And when he reads the open scroll
Of her sweet soul
He will find nothing written there
But hymn and prayer.

Her thoughts were like the lights divine
Before a shrine;
And she was like a patient nun
Who kept each one
About the altars always bright
Both day and night.

The world made beautiful with dreams
A temple seems
In which she worshiped—like a saint
Some one should paint
With quiet face and happy eyes
In Paradise.

It was seriously suggested that Trinity Church in Boston, the shrine where the multitudes worshiped with the glorious Phillips Brooks, should place on its facade the sculptured faces not of saints of early or mediæval times but of such modern followers of Christ as Livingstone, Washington, Dorothea Dix, Florence Nightingale, Damian, Beecher, Phillips, Lincoln and Brooks himself. Why not? Why only canonize the long departed? And why seek for true apostles only among the religious? Saint Washington and Saint Lincoln sound strange to our ears but in all the calendar of the saints are there two who did more for true Christian progress?

Yes, why confine our thought simply to the famous? Are the modern apostles only those whose names have world-wide currency? Or may we discover the worthy disciples of the Master here among the middle classes and even there among the lowliest class of all? Sam Walter Foss lives among the people and he recollects what you and I are apt to forget. In his quaint way he says:

Not all the saints are canonized:
  There's lots of 'em close by:
There's some of 'em in my own ward,
  Some in my family:
They're thick here in my neighborhood,
  They throng here in my street;
My sidewalk has been badly worn
  By their promiscuous feet.

Not all the heroes of the world
  Are apotheosized;
Their names make our directories
  Of very ample size,
And almost every family
  Whose number is complete,
Has one or more about the board
  When they sit down to eat.

Not all the martyrs of the world
  Are in the Martyrology;
Not all their tribe became extinct
  In some remote chronology.
Three live ones talked with me to-day,
  Five passed me with a bow,
I met a dozen at the store,—
  There goes a couple now!

The ichthyosaurus is extinct,
  The great auk is no more;
But heroes, martyrs, saints are thick
  As in the days of yore.
Not like the auk and mastodon
  Whose bones alone are found,
These are the types that still persist
  And evermore abound.

Why weep for saints long dead and gone?
  There's plenty still to meet;
Put on your wraps and call upon
  The saints upon your street,
O, Plutarch's heroes were strong souls
  And men of parts and pith.—
But there's McPeters and O'Brien,
  Stubbs, Anderson, and Smith.

And Fox's martyrs were strong souls,
  But still their likes remain:
There's good old Mother Haggerty,
  And there is sweet Aunt Jane.
You know them just as well as I,
  Since there're a numerous brood,
For they are with you all, and live
  In every neighborhood.

It is also worth our while to remember that all souls are alive whether they walk this earth or have passed through the door called Death into the world beyond. True, very true, they are in all stages of development beyond as they are here. But that is the joy of it all! There is something still for every apostle to do; something still for every soul to achieve. Forever and forever are we to pass on and up toward the prize of the high calling of God—perfection! Forever and forever there is opportunity for each soul and hope for all.

Nothing walks with aimless feet,
  Not one soul shall be destroyed
  Or cast as rubbish to the void
When God has made his pile complete.

Behold! we know this precious thing,
  Since God is love,—that good will fall,
  At last—far off—at last to all
And every winter change to spring.

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for Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

NOT IN VAIN

We cannot but wonder if the tragedies in the lives of many of those poets and writers whom the world most loves did not sweeten the sources of their inspiration, chasten their feelings and suggest their most beautiful sentiments. Would Lowell have been quite as tender had there been no "little mound in the churchyard," of which he could never speak without tears? And gentle Charles Lamb whom everybody loves,—how much greater does he seem when we remember the awful sorrow which ever brooded over his home yet never embittered him and the heroic self-sacrifice with which he devoted himself to his insane sister, in order that she might enjoy her periods of sanity outside an asylum. Never complaining, always cheerful, ready ever to comfort others whose griefs were pale beside the blackness of his own, he will always be deemed by his admirers one of God's greatest heroes—made heroic by suffering.

And there was America's first great writer, Washington Irving. After his death his friends found in his notebook these pathetically beautiful words: "She died in the beauty of her youth, and in my memory she will always be young and beautiful." Among his effects were the picture of a beautiful young woman, a locket enclosing a tress of hair, a Bible and a prayer book. These articles he had carried with him from early manhood during all his long and honored life. Those who are familiar with Irving's early life will know at once to whom the words in the notebook referred and to whom the mementos once belonged. It was the lovely Matilda Hoffman, his affianced, who died just as the future looked brightest and most promising for them both. To what extent Irving's great sorrow changed the current of his thought and life none can know, but we cannot but believe that the "sweetness and light" of his nature were the fruit, in a measure, at least, of his sad experience.

So is it often that the heart is softened by personal grief. It is not in vain that

> —"the ploughshare of deeper passion
> Tears down to our primitive rock."

Only in this way perhaps may the soul, hitherto unproductive of sympathy and love, be made to put forth its rich growth of noble emotions. It seems cruel to stir the quiet repose of a happy and peaceful life, just as it seems cruel to break the velvety surface of the greensward. Yet it is thus that they are made richer and more fruitful.

LET THE GOOD WORK CONTINUE

Our readers will notice with pleasure the increase in the number of news notes in the "With Our Workers" column this week. Nearly every one of them was accompanied by an explanatory note saying the writer had read the editorial in a recent ONWARD, headed "Wanted! More News!" and had heeded the appeal. But there should have been many more responses to the request for news matter, and we trust that local secretaries and correspondents will follow the example of those from whom we have already had replies. Tell your fellow Unioners what your union is doing and what it is planning to do. They all want to know. All things considered, the response to our appeal thus far has been very gratifying. Now let the good work continue until we have had a report from every union in our fellowship.

NOT THE warriors but the reformers and the prophets, whose contemporary influence seemed to be slight, who were often obscure and railed at, sooner or later become the world's heroes. Not Alexander of Macedonia, the world-conqueror, but Zoroaster of Persia, left the more indelible impress upon the life of his fellowmen. Not Hannibal of Carthage but Guatama of the deserts of Hindoostan holds sway to-day over a vast army of people. Not Julius Cæsar but the Nazarene peasant, Jesus, is now the world's greatest ruler. Persecuted and despised in life, the leaders in thought and reform, the teachers of religion and morality, the saviors of men from sin, after hundreds of years have passed, number their disciples by the tens of thousands. But no man calls Alexander nor Hannibal nor Cæsar "Master."

THIS IS the season of Conventions. Many have already been heard from through the columns, and we recall at this moment at least four more from which we are awaiting reports: Massachusetts, New York and New Jersey. The editor attended the latter, the spirit of which was inspiring and hopeful though the attendance was not large. A personal letter from Maine speaks of that gathering as a largely-attended and enthusiastic meeting. But we hope to tell you all about them next week.

⁂

BORROWING a unique and pleasing idea from The Watchword (the official organ of the Young People's Christian Union of the United Brethren Church), our ONWARD editorials next week will be from other editorial pens (excuse the Hibernianism) than our own. In other words, we shall borrow them from the editorial columns of the papers devoted to the interests of our sister young people's religious societies. We acknowledge that we take advantage of the suggestion partially because it will largely relieve us from editorial duties while in attendance at the General Convention. But our readers will enjoy it none the less on that account.

⁂

"UNIVERSALISTS DO not believe that all men will be saved *anyhow;* they believe that all men will be saved *somehow,*" declared the Rev. Henry R. Rose in his Occasional Sermon before the New Jersey State Convention. That's a distinction with a difference.

⁂

IT IS the great mission of Universalism to emphasize love as the central principle in all things—love of God to man, love of man to God, love of man to man.

⁂

MUST ONE subscribe to the Winchester Profession or the Chicago Declaration in order to be a good Universalist these days?

HARRY LAWRENCE VEAZEY

BY WM. H. MCGLAUFLIN, D.D.

The sudden departure of this efficient Christian worker to the land beyond has been to me a personal bereavement. To the many good words which have already been spoken of him I must add my own.

How well I knew him! Our lives blended from the beginning of my ministry in Harriman, in affection and a confidence which was never broken. He was among the first I received into church membership. He helped to organize the Sunday school, the Young People's Christian Union, was an officer in each organization, served on various committees and was one of the active personalities in the early days of our first mission in the South.

His father was the contractor for building a part of the church edifice, and Harry, being himself at that time by trade a mason, helped to rear with his own hands the structure which stands as a witness of his worth.

The evening that he first told his desire to devote his life to the Universalist ministry is pictured vividly on the canvas of memory. He first spoke to Mrs. McGlauflin of the great longing, and then I was called into the council. For him we planned together, and looked from every side with him and for him, to the possible fulfilment of his deep heart wish.

All who were at Harriman, Tennessee, at the Convention in 1894, will remember that in his words of welcome to the delegates he spoke of his fully matured purpose to devote his life to the Christian ministry, words which produced a profound impression and were prophetic of the noble work which he afterward accomplished.

Three years later, after his course of study at Canton, and an experience of several months as a preacher, within the same walls where he had announced his determination to be an advocate of our great faith, he was formally ordained to its ministry. It was my privilege to preach the sermon on that occasion and to confer the Ministerial Fellowship for the church. When asked the question if he would devote his life to the work which he was undertaking, no matter what difficulties or discouragements might arise, in words never to be forgotten he answered, that all might hear: "My Master never faltered in the face of the most determined opposition, nor when deserted by friends, nor when the furtherance of his principles seemed most doubtful. Taking him for my example, I shall be true to the trust imposed." And he was true. Few realize the difficulties of his two years' pastorate at Harriman and Knoxville, but many know of his earnest endeavors, of his great ability as a sermonizer, of his cheerful disposition, and of the good name and growing fame which the passing days made more manifest.

It was a well deserved compliment to this tireless worker, whose optimism was so contagious, that at the Lynn Convention, Vermont was spoken of as "Harry Veazey's State," though his ministry there had been scarcely twelve months.

Harry Veazey had the genius of accomplishment. He seemed to find plenty of time for every new duty. How he could bring so much to pass was the marvel of those who knew him best. It was explained in part, perhaps, because he could work while most men in his profession must needs be asleep. In this respect he was a veritable Napoleon. Five hours out of the twenty-four, I have repeatedly heard him say, were sufficient to keep him in excellent vigor. Then he was pre-eminently a thinker. His mind was clear, orderly and fearless in its operations. He was a rapid reader. His eye ranged over all fields of literature, and he had the ability to appropriate that which was needed in his own chosen calling. He was a writer of pleasing style, his sentences having rare beauty in form and finish.

His collection of sermons has come under my observation since his death. They are all so tidy, so rich in historic, economic, moral and social citations, they evince such qualities of the scholar, the humanitarian and the earnest Christian, that many of them should appear in the columns of our Universalist papers, as no doubt they will.

His ideals were the highest. He wanted to do the work in the Universalist Zion. He wished to stand abreast with the living forces of the hour in producing the greater church for which so many of us long, that through it the Kingdom of God might be extended among men. His was the true missionary spirit. There was such need of him, he had such an abounding life, it is difficult to realize that he has left us. Nor need we try to do so; for in numberless ways does he not abide with us? His character so strong, so pure, so noble, still touches all our lives.

We shall not forget his spirit of heroism on many an occasion. It is a circumstance worthy of note that during his summer vacation he was heard to remark that if he was to choose his made of exit out of this life, it would be in the endeavor to save anothers. And if Caspian Lake should voice the secret which it now holds in silence, it would no doubt tell us that he sacrificed his life in the endeavor to save his companion, the lamented and widely esteemed Miss Calhoun. "Greater love hath no man than this, that a man lay down his life for a friend."

Ever more for many of us there will be a new meaning in the Mispah benediction, which with him we so often voiced "The Lord watch between me and thee while we are absent one from the other."

The following is the order of the service which was held in Harriman, in his honor. It will be seen that the various prominent men of the city participated and it was altogether a most tender and beautiful tribute to the beloved dead.

> "But now thus saith the Lord . . . when thou passest
> Through the waters I will be with thee."—Is. xliii 2.

MEMORIAL SERVICE

Rev. Harry Lawrence Veazey, Haverhill, Mass., July 25th, 1870—*Greensboro, Vt., Aug. 16th,* 1899

GRACE UNIVERSALIST CHURCH

Harriman, Tenn., Sept. 17th, 1899, *4 o'clock, P. M., Mr. M. L. Dame, presiding.*

1. Hymn—No. 9: "Thou Grace Divine."
2. Scripture—Selected, Rev. Arthur Roberts.
3. Prayer.
4. Hymn—No. 88: "Nearer my God to Thee.
Tributes—
5. "Thinker and Scholar,"—Prof. R. B. Taggart, of the University.
6. "Pastor and Preacher,"—Rev. H. A. Scomp, D.D., pastor Independent Methodist Church.
8. Solo: "One Sweetly Solemn Thought," Miss Gillespie.
8., "To Be—Not to Seem."—Rev. Spencer Tunnell, pastor Baptist Church.

9. "Reformer and Leader"—Rev. H. C. Horton, pastor M. E. Church, South.

10. "Traits of Character,"—Dr. McGlauflin.

11. Hymn—"God be with you till We Meet Again."

12. Benediction.

"We will not think of him as dead
Who walks with us no more.
Along the path of life we tread,
He has but gone before.

"And still his silent ministry
Within our hearts hath place
As when on earth he walked with us
And met us face to face.

"His life is made forever ours;
What he to us has been,
Hath left, henceforth, its seal and sign
Engraven deep within."

Atlanta, *Oct.* 2, 1899.

NEW HAMPSHIRE STATE UNION CONVENTION

BY MRS. ALICE L. BARKER, STATE SECRETARY.

The ninth annual Convention of the New Hampshire State Union was held in Portsmouth, Oct. 3d and 4th.

The Convention was opened at 6.30 o'clock, Tuesday evening, with a praise service, led by Miss Alice Sides, of Portsmouth. At 7.50 o'clock, President Carrier took the chair and appointed the usual committees, after which he gave his annual address. He had nothing but praise to give the Union for the excellent work they had done during the year, along devotional and financial lines particularly. An address was then given by Rev. A. Eugene Bartlett, of Manchester, on "What are We Accomplishing." His address was forcible and eloquent, and was listened to with pleasure. He emphasized the need of a more actual individual society, one in closer touch with the church, learning to work together, "Remember our Motto." He thought we might honor Rev. H. L. Veazey by honoring the Tenth Legion.

Mr. Bartlett was followed by Rev. Dr. Perin, of the Every Day Church, Boston, who spoke on "Universalism for All the World." He presented the thought of a cure for all forms of sin, belief in a victorious God, and the need of a spirit of action and aggression in the Universalist Church and Union. The New Hampshire Unioners consider themselves fortunate in being privileged to have Dr. Perin with them on this occasion. The singing of the church choir was of a high order and very impressive. The session closed with the singing of our State Song, and the Mizpeh.

The Wednesday forenoon session opened with a conference meeting at 8 o'clock, led by Miss Florence Huntley, of Claremont, who had a most excellent paper on the subject, "Loyalty to Ourselves as a Union." At 8.30 o'clock President Carrier took the chair, and the business of the session commenced.

The Secretary's report showed the State Union to be composed of fourteen active Unions, representing a membership of six hundred and twenty. Fifty-two new members joined the Union this year. There are two hundred and two church members, fourteen having joined this year. One hundred and thirty-six sets of Mission Envelopes are taken, and one hundred and five subscriptions to Onward. Five hundred and twenty-eight devotional meetings have been held and eight thousand pages of literature sent out. About $1,750 have been raised. Before the Convention opened, the Union at Keene was admitted into the State Union.

The Treasurer's report showed a balance on hand of $34.05; raised during the year, $190.20; expended, $213.70. There has been sent to Secretary Cardall for Atlanta Fund, $57, and $25 to our Church Convention. Our State dues were paid in full. Every local Union has paid its tax and pledge. Two Junior Unions were reported: Claremont, with a membership of twenty-five, and East Jaffrey with twenty four. There were forty-eight delegates to Lynn.

The following recommendations were adopted.

1. Recognizing the success of our financial policy we recommend the continuance of the same. 2. That the local Unions use the record book now in preparation by the Central Union, by use of which the work of the local secretaries will be made easier. 3. That an expression of our desire to help on the work of our church, we pledge (sum left to the discretion of the Executive Board) to the Twentieth Century Fund. 4. That the local Unions as a special work in the Post Office Mission department, make use of tracts published by Rev. Chas. Conklin, of Lynn, Mass. 5. That the Two-Cents-a-Week plan be pushed with vigor during the coming year. 6. That the course of denominational reading laid out by the Central committee be taken up by the local Unions. 7. That, if possible, arrangements be made with the trustees of the church convention to have our minutes published with theirs in the annual report. 8. That we place the sum of —— [amount left to the discretion of Executive Board] at the disposal of the Executive Board of the State, subject to the approval of the officers of this convention.

After resolutions thanking the Portsmouth parish for its hospitality and the officers for their faithful work, a touchingly beautiful tribute of love and respect to the late Rev. Harry L. Veazey was adopted.

Two other important resolutions which were presented to the convention and adopted, were these:

Resolved, that as a State Union we pledge loyalty to the work of the Central Union by the paying of all obligations to said Union.

Resolved, that we recognize the duty resting upon the Young People's Christian Union to aid in making our Zion a growing church, and that we hope for a larger enthusiasm in our work in this and other fields.

The following officers were elected for the ensuing year: Pres., Rev. A. Eugene Bartlett, of Manchester; Vice-Pres., Rev. G. L. Thompson, of Keene; Sec'y, Mrs. Alice L. Barker, of Woodsville; Treas., Mr. Frank E. Homer, of Concord; Executive Board, Miss J. Grace Alexander, Rev. F. L. Carrier, Rev. Geo. E. Leighton.

On taking the chair, the new president gave a short address outlining somewhat a few plans for the new year, after which the Union Convention was merged into the church convention, thus ending a very interesting and business like session.

Woodsville, N. H.

MAINE STATE UNION CONVENTION

This Convention was called to order at 2 P.M. Wednesday, Oct. 11, by the president, W. H. Lowe, of Lewiston.

A cordial address of welcome was made by Mrs. Cora Winship. The Maine State Song was sung. President Lowe responded and proceeded to give his annual address, full of good ideas well expressed.

The annual reports of the secretary, treasurer, superintendents of Junior department and Post Office Mission were read, and referred to the Committee on Reports.

Senior Union Congress

This was conducted by Rev. H. L. Canfield, of Dover. The hour was spent very profitably, and was one of the most interesting of the two days.

Junior Song and Praise Service

A half hour was occupied by the Lewiston Junior Union in a song and praise service under the direction of Mrs. Cora Winship, and the leadership of a little miss of ten years, Hazel Howard. An original paper, "Why We should Love and Praise God," was read by Master Walter B. Emerson. Mrs. M. G. Canfield, of Dover, addressed the meeting briefly but forcibly, on the Junior Union work and its exceeding importance.

Wednesday Evening

Prof. O. H. Perry, President of Westbrook Seminary, was introduced. He spoke enthusiastically of the Seminary's outfit, and of its prospects.

Address by Rev. C. A. Hayden

was given on the subject "The Builders."

Reception in the Vestry

The evening services closed at 9.30. The large congregation then repaired to the vestry where a reception was held on the part of the Lewiston Union and Sunday school.

Thursday, October 12

Two most helpful devotional meetings were held at 6 30 and 8 30 A.M. The leaders were Mrs. Olive M. Kimball, of Turner Center, and Mrs. Marjory B. Kelley, of Lewiston.

At 9.30 President Lowe took the chair and business was resumed.

The Finance Committee reported that the Treasurer's report had been carefully examined and found correct.

Committee on Credentials reported.

Report of Committee on Reports and Recommendations was read by its chairman, Rev. S. G. Davis, in which it was shown that all departments of the work had been efficiently cared for the past year and that progress had been made in each. The officials have been alert and faithful and the local Unions have generally done good work.

The place of meeting of the two Conventions next year will probably be Deering.

Resolutions

1. Thanks for hospitality and to local press and railroads. 2. Pledging support to Atlanta Church. 3. Protesting against gambling and drunkenness and the official blindness that permits their establishment, and encouraging organizations that labor for their extinction.

Officers Elected

President—W. H. Lowe.
Vice President—Carroll Douglass.
Secretary—Miss Abbie Trefethen.
Treasurer—Fred S. Rand.
Executive Committee—Miss Mary Beal, Miss Clara Varney Miss Mary Briggs.

Communion Service

The Convention closed with the communion, helpfully conducted by Rev. Messrs. A. M. Bradley and S. G. Davis.

WITH OUR WORKERS

Towanda, Pa.—The annual business meeting of the Young People's Christian Union of the Church of the Messiah was held Wednesday evening, Oct. 4, and the following officers elected: President, Miss Louise Powell; vice president, Miss Lillian Lyman; recording secretary, Robert Rutly; corresponding secretary, Miss Fannie Long; treasurer, Henry E. Taylor. The reports of the retiring officers were very gratifying. The society has raised $144.12 during the past year, out of which they have paid the salary of one singer in the church choir, and also given $30 to the Ladies' Aid Society. Eight members have joined the Union, and it is also growing spiritually as well. A Missionary Committee was chosen, whose duty it will be to look after outsiders who are poor spiritually as well as otherwise. With the leadership of Rev. Mr. Tillinghast, the Union looks forward to a year of much greater usefulness.

Lewiston, Me.—Our devotional meetings this fall are well attended, and all departments of our Union seem to be thoroughly organized for our winter's work. During the summer and early fall a committee of five have been hard at work on an "Auld Acquaintance Calendar" for 1900. It is now complete, and over one hundred copies have already been sold, at twenty-five cents each. Since September 1 our Union has been actively engaged in making preparations for entertaining our State Sunday School and Young People's Christian Union Conventions, which met here Oct. 10, 11 and 12. The Conventions were largely attended, and were characterized by unity of spirit and enthusiasm for the work. One evening our Union gave a reception to the delegates and friends. An orchestra furnished music, and dainty refreshments were served. Our Juniors held a meeting before the Convention which, it is justice to say, was one of the best things on the program. With Union flags, about thirty children marched in singing their marching song.

Santa Paula, Cal.—The secretary writes: The Church at Santa Paula has been without a pastor for nearly two years, but the Union held devotional meetings all the time except three evenings. Sermons have been read in the morning by members of the Union and others nearly every Sabbath of the time excepting when we had a visiting minister. Dr. Shinn, Dr. Atwood, Rev. L. M. Andrews, Rev. E. C. Andrus, of Riverside, and Rev. Mr. Scott, of Pomona, have all been here and preached for us. On September 1, Dr. E. E. Conger came here for the rest of the year, and great interest is being manifested. The Union has done good work, and will continue to do so. Beside paying its dues, State and Central, it has paid over one hundred dollars for expenses this last year, and now pays one dollar a Sunday on minister's salary. We have *not* done any missionary work this year, but the prospect for the future looks brighter. September 8 the semi-annual election of officers was held and the following were elected: President, Mrs. Desmond; vice president, Mr. Horatio Mahon; treasurer, Miss Lena Brown; secretary, Miss M. F. Stowell. Our last president and one of our faithful workers, B. C. Ruggles, has left us to attend the school at Canton, New York. To say that we miss him will be putting it very mildly.

Danvers, Mass.—On Sunday evening, Oct. 8, all the Young People's societies in town joined in considering the topic, "How Can I Best Apply the Golden Rule?" at the Unitarian church. One representative from each society spoke upon some division of the topic. Miss Jennie Gordon responded for our Union and told how best to apply the Golden Rule in society.

Medford, Mass—A very impressive and inspiring service was held Sunday evening, Oct. 8, when the officers of the Young People's Christian Union for the ensuing year were installed. At the suggestion of the pastor, Rev. C. L. Eaton, some variations in the prescribed order of service for such occasions was tried, with the pleasing results of novelty and added impressiveness. The candidates for the several offices were presented in turn, by the retiring officers, to Mr. Frazier, the District Superintendent, in a few well chosen words, and were then installed by him in his usual happy manner. Then a charge was given to each individual committee and the society as a whole by the pastor. His words of earnest advice and encouragement were followed by the service of consecration, in which all joined. Prof. Woodbridge, in a "Look at the Past," and Mr. Fischer, pastor of the Hillside church, in a "Look at the Future," encouraged and inspired the Union to the greater work before it. The unexpected presence and cordial words of Mr. Cardall added greatly to the pleasure of the evening. About one hundred and thirty people were present, and all were agreed in feeling that good to individuals and the union could but result from the uplifting service.

Monson, Mass.—The annual meeting of our Christian Union was held Monday evening, Oct. 9. This union is in good condition and the interest continues and even grows in the Sunday evening devotional services. Officers were elected for the ensuing year. A music committee was appointed for the year, to have the musical part of the services under its special supervision. Two young people are to be appointed from month to month to act as "Willing Helpers" in distributing and gathering books, etc.

Manchester, N. H.—The regular business meeting, held Sept. 14 was made a "Convention Aftermath" and a welcome to our new pastor, Rev. A. Eugene Bartlett. The vestry was tastefully decorated with the Union colors, flags and flowers. A very interesting report of the Lynn Convention was read by the delegates, and the rally and State songs were sung, closing with "In 1900, Atlanta." Oct. 13, a reception was tendered our pastor and his wife in the vestry of the church. We have begun our winter's work with very encouraging prospects. Eleven new members have joined our union since the first of September. Our devotional meetings are more largely attended this fall, we having more than doubled our average attendance.

Reading, Pa.—On Sunday evening, Oct. 1, the Senior and Junior Unions of the local parish united and held a grand rally in the church parlor, the Juniors having charge of the service. Promptly at 6.30 the organist of the Juniors, Miss Coleman, started to play the Junior's Welcome Song, which was heartily sung by about thirty-two clear voiced little ones as they marched to their seats headed by the president, James Rogers. and the superintendent, Miss East. The Scriptures were then read by the superintendent, after which the little ones joined in sentence prayer, which was lesson number one for the Seniors. This was followed by singing and an address by the superintendent, then more singing, after which the little ones recited Scripture verses and texts upon which our dearly beloved Church stands, in such a skillful way as to teach the Seniors lesson number two. After an address by Rev. Dr. Rogers, on the "Importance of the Junior Work," and of the splendid and self denying superintendent and assistant and the good work they are doing for the church in forming the children into such a well trained class, which will prove its usefulness in the future of our cause, the meeting closed with a repetition of the Welcome Song. Altogether the meeting was so helpful to all that it was at once suggested that a meeting be held in the church and the Juniors have full charge. Hoping that you will find space in the Onward for these few lines and that they may be taken as our humble way of helping the cause of the Juniors and thereby strengthening our cause in the future.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

Nov. 12. The Five Talent Man. Matt. 25: 14–30.

Scripture Lesson. Luke 12: 41–48.

Prayer:—

Dear Father: We humbly pray that we may realize that much has been given to us. As we look about us on all sides seeing so many evidences of comfort and plenty may we be truly thankful for Thy manifold blessings. And with this sense of thankfulness, may there come to us the realization that we are but the stewards of Thy blessings and bounty and as Thou hast given us much, Thou wilt require much of us in return. May we wish to grow wise that we may impart our wisdom to others. If riches have been given to us may we give gladly as God hath prospered us. May we strive to grow in grace and goodness, not only for ourselves, but that we may help and influence thy other children on the earth.

May our spiritual natures be strengthened and uplifted by the influences of this hour and may we go forth to the cares and responsibilities of another week with a resolve to do better, to live nobler than we have done before. We offer all our prayers in the name of Christ. Amen.

SUGGESTIONS.

I. What did Jesus mean to teach by the parable of the talents?

II. What does God expect of every human child?

III. Is more expected of us than was expected of our fathers! Why?

IV. How does the home, the school, the church, help us to develop our latent possibilities?

V. When and how do we give an account of our stewardship?

VI. Our five talents: Youth, Enthusiasm, Zeal, A Reasonable Religion, Concentration; What use can we make of each talent?

DAILY SCRIPTURE READINGS

Monday. Heb. 3: 5.
Tuesday. 1. Chron. 29: (last clause) 5.
Wednesday. Eph. 6: 6–8.
Thursday. 2. Tim. 2: 24.
Friday. Matt. 4: 10.
Saturday. Luke 12: 37, 38.
Sunday. 1. Tim. 6: 11, 12.

QUOTATIONS

"Serve God and be cheerful." Live nobly,
Do right and do good, make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.
Newell.

"Sure they of many blessings
Should scatter blessings 'round
As the laden trees in Autumn
Cast their ripe fruit to the ground."

"God only gives His very best to those who are ready in their turn to give it to His other children."

There was a man and some did count him mad
The more he gave away the more he had.
Bunyan.

A man is born to expend every particle of strength that God has give to him in doing the work he finds he is fit for, to stand up to it to his last breath of life and to do his best.—*Carlyle.*

"God has ordained that only more riches come to him or her who shares generously with a neighbor."

He's true to God whose true to man.—*Lowell.*

Eighty years hence it will matter little whether we were a peasant or a peer, but it will matter much whether we did our duty as one or the other.—*Stopford Brooke.*

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainments, without undergoing a certain gracious transformation of which the highest powers must be aware, and men can hardly miss.—*John White Chadwick.*

God's holy image—God sent—only stands
Within the bosom of the wise and good.
Matthew Arnold.

The highest state of a religious life is when a man sacrifices every personal and worldly advantage, encounters every annoyance and peril, if need be, rather than be the least untrue to what his soul believes the commandment of God.—*J. Stows Smith.*

"In the soul God reveals himself to man. It is the door into the infinite presence, once opened never shut. Deep questions must be answered by deep thought, As we live from the spirit so flows the spirit upon us; and the soul becomes the everlasting son, the continual recipient of God."

Words ought to have the same meaning and the same force in the religious life as in the secular life. Thus "serving" Christ means serving him personally, just the same as "serving" is applied to a fellow creature. No one presumes to serve another by keeping at a distance and vaguely thinking nice thoughts about him. Yet that is what a good deal of so-called Christianity, or Christian service virtually comes to. Serving Christ means to go right in with nerve and muscle, with voice and hands and feet. That's what it means to be a Christian. And one who does that faithfully will have no time left to be anything but a Christian.—*S. S. Times.*

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Nov. 12.

Clement Fall LeFevre was born in Berkhamstead, England, in November, 1797. It is interesting to note that the poet, William Cowper, lived in the same county, and was a friend of Mr. LeFevre, senior, who was a clergyman and a graduate of Oxford University. When Clement was seventeen years old he entered the navy as second lieutenant and was appointed to a frigate which sailed for Halifax. But after the close of the war in 1815, he was retired on half pay.

He joined a class of young men that his father was educating for the Universities, and, after being ordained, was sent to minister to a church in Quebec. When thirty-two years old his studies led him to reject the doctrines of the Trinity and Endless Punishment, and he withdrew from the Church of England.

He removed to New York, making his home at Hempstead, Long Island. He preached frequently in different places near Hempstead, and soon entered the fellowship of the Universalist Church.

His pastorates included Troy, New York City and Hudson, N. Y. His last parish was at Milwaukee, Wisconsin.

With increasing years he gradually resigned his pastoral charge, but as long as he lived maintained an active and loyal interest in the affairs of the Universalist Church. His mental ability was above the average, his wit and humor were keen and kindly, and his personal sympathy earnest and sincere. He died at an advanced age, honored, respected and beloved.

Our lesson from this life, as from the lives of others in our ministry, is that to do one's very best, to be good and to do good is to make others happy, and to grow nearer like our loving Saviour, who always gave himself in cheerful, ready, willing service to God and to those about him.

QUESTIONS.

Who is a leader?
What does it mean to be faithful?
Who is *the* leader of men?
Why is Jesus the leader of men?
Why do we honor the name of Lincoln?
What is the most important thing in life?
How can we all be leaders?

QUOTATIONS

DROP A WORD

Drop a word:
One little seed becomes a tree,
One drop will help to fill the sea,
One ray of light bids darkness flee.

Drop a word:
One little spark oft lights the fire,
One little book excites desire,
One little spot betrays the mire.

Drop a word:
One little star lights up the night,
One little speck will spoil the sight,
One little blow makes thousands fight,

Drop a word:
One little beam will show the sun,
One little word life's race how won,
And pearly gates when life is done.

DAILY HELPS FOR JUNIORS

Sunday. A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home.

Monday. A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary day.

Tuesday.
Whatever you're doing,
Bear this always in mind,
In all little things
Be both thoughtful and kind.

Wednesday.
If a task is once begun
Never leave it till its done ;
Be the labor great or small
Do it well or not at all.

Thursday. Let thy day be to thy night a letter of good tidings.

Friday. No one is useless in the world who lightens the burden of it for another.

Saturday. Write it in your heart that every day is the best in the year.

A HISTORICAL SKETCH OF THE Y.P.C.U.

The Report of the proceedings of the Decennial Jubilee Convention can be had of Rev. Alfred J. Cardall, 30 West St., Boston, Mass.

This Report, which includes the minutes of the Convention, with reports in full of the Southern Missionary, the National Superintendents of the Christian Citizenship and Junior Union departments, is prefaced by "An Historical Sketch" of the Y.P.C.U., by Miss Clara B. Adams. See editorial in last week's Onward.

The pamphlet is substantially bound. Price 25 cents, postage prepaid.

This report should be owned by every member of the Christian Union.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

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Junior Work, Miss Lillian Hosley, Friendship, N. Y.

Southern Missionary

William H. McGlauflin, D.D.

Receipts at Headquarters Oct. 9 to 14, 1899

General Fund.	State Assessments		
	Post Office Mission	1 36	
	Junior Dues		
	Supplies & Miscellaneous	94	$2 30
Mission Fund.	Two-Cents-a-Week	$21 33	
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	Atlanta Building	1 00	$22 33
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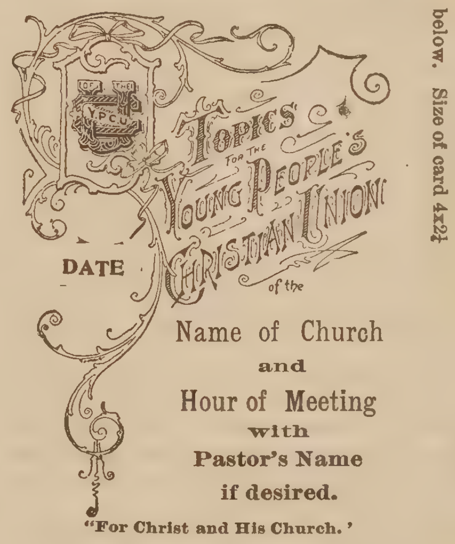
NEW SIX-MONTH TOPIC CARD


Topics for the Young People's Christian Union of the
DATE
Name of Church
and
Hour of Meeting
with
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if desired.
"For Christ and His Church."

Full size of the new 3 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—ontaining topics for the entire year, 1 1 2 cents each, or per hundred $1.50.

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

Remember, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

Rev. Alfred J. Cardall, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

TO A LITTLE CHILD

A winsome little baby form,
A tiny man just three years old
Whose very smile is dearer far,
I know than mines of richest gold.

O little man, with face so fair,
And eyes so brown and true,
I wonder what this busy world,
Can hold in store for you.

Those chubby hands that mamma loves,
Those blessed little feet—
That run with eager hurrying steps
Your papa dear to meet.

Oh, may you ever be, as now,
A blessing and a joy—
And this world of ours be better,
For your coming, little boy.

—*Nellie B. Kinnicolt, in Home Finder.*

◆

Contributed

HALLOWE'EN

SOME OF ITS ANCIENT AND MODERN CEREMONIES

BY ARABELLA WARD

"Upon that night, when fairies light
On Cassilis Downan's* dance,
Or owre the lays, in splendid blaze,
On sprightly coursers prance;
Or for Colean* the route is ta'en,
Beneath the moon's pale beams;
There up the cove* to stray an' rove
Among the rocks and streams
To sport that night
Some merry, friendly countra folks,
Together did convene,
To burn the nits, an' pore their stock,
An' haud their hallowe'en
Fu' blythe that night."

*A noted cavern near Colean-house, called the cave Colean; which as Cassilis Downans, is famed in country story for being a favorite haunt of fairies.

Hallowe'en! Already the elves and the pixies are making their plans; the days dawn foggy, rainy; the nights are wrapped in mist, and from the gloom comes the hoot of the owl, plaintive, lingering, or the sound of a skurrying bat. Everything is dark, mysterious. We look for the bat, it is flown; we seek the owl, and cannot find it. The elves are at work, and the fays, and the hobgoblins. The fairies too, for on Hallowe'en, these little people hold their grandest fête.

Watch, if the night be clear, and see what a shimmer the moon has thrown! See the beams that stretch like silver garlands from the dark arms of the pine trees, within whose depths the fairies work and sing. See the net, that, magic-woven, lies on the velvet lawn and on each distant field.

Fearful mortal, beware! Ye dare not tread it! This is the fairies night. But if ye are bold to walk by its silvery edge, stoop down, look close, and in silence. Beneath the glistening mesh, among the grass blades, what see ye? Fairies? Thousands and still thousands, hurrying, skurrying, whispering, laughing, pausing only to hear the orders of their queen, who, wand in hand, rests lightly on the scented couch of the last red rose.

See the vine that clambers, trembling, touched by the breeze. Within the honeysuckle cups the elves play on pipe and lute. Far off a night bird twitters, a frog answers hoarsely. A cloud obscures the moon; the breeze blows colder. Mortal, beware! It is the elf-fays night! Hear ye a long, low laugh? Ye shiver! Hence! To your home! Light ye your lamp, bring extra logs, draw close the shutters; stop up your ears and read, and read! And while ye read, the cloud has passed. Again the moonbeams shine; the pixies play, and witches work their spells. But read; turn to your Burns, who is authority, and learn how the Scotch lads and lassies, foremost in Hallowe'en charms, test ther loves and "sport that night,"

"Among the bonnie winding banks
Where Doon rins wrinpling clear."

Regarding the Hallowe'en ceremonies in Scotland he says:

"Then first and foremost thro' the kail,
Their stocks maun a' be sought ance."

For the "kaling," two young people (in some parts of the country it must be two of one sex, in others, each pair must be lad and lass) go hand in hand, blindfolded, out into the kale or cabbage yard, and there pull the first stalks they meet with, returning at once to the fireside, where they are unbandaged, and then left to read their matrimonial fortunes as foretold in the kale stalks. In the notes to his poem, Burns explains the method of prediction. According as the stalk is "straight or crooked," big or little, so shall be the future wife or husband of the party by whom it is pulled; the quantity of *yird* (earth) sticking to the root denotes the amount of *tocher* (fortune or dowry), and the taste of the pith or *custoe* indicates the dispositions. Finally, the *runts* (stalks) are placed one after another over the door, and the Christian names of the persons whom thereafter chance brings into the house, are held in the same succession to indicate those of the individuals whom the parties are to marry.

Another practice is that of *stalks of corn*. After this is tried.

"The auld guid wife's well-hoarded nits
Are round an' round divided,
An' monie lads' an' lassies' fates
Are there that night decided;
Some kindle, couthie, side by side,
And burn thegither trimly,
Some start awa' wi' saucie pride
An' jump out owre the chimlie
Fu' high that night."

Each nut is given a name, and is then laid on the fire. According as it burns quietly or starts away from the other, so will be the course and issue of the courtship.

The success of the "kiln trial" which follows, Burns says, depends wholly on its being carried out to the letter, a lad or lass, *all alone*, must steal out to the kiln pot, and, darkling, throw into the pot a clew of blue yarn, wind it in a new clew off the old one, and toward the latter end something will hold the thread. Demand, "Wha hauds?" (who holds?) An answer will come from the kiln pot, naming the Christian and the surname of the future spouse.

To perform the "looking glass rite" a maiden must go alone to a looking glass, before which she must eat an apple, and, some traditions say, comb her hair the while. The face of her future husband will be seen looking over her shoulder.

The "sowing the hempseed" the same imaginary performance must be gone through as in the preceding case; one must steal out alone, unperceived, and sow a handful of hemp seed, harrowing it with anything that can conveniently be drawn after one. On repeating now and then, "Hemp seed, I sow thee; hemp seed, I sow thee, an' her (or him) that is to be my true love, come after me and draw thee," and on looking over the left shoulder, the apparition of the one thus called will be seen pulling hemp. Some traditions, instead of *draw thee, say shaw thee*, (show thyself) in which case it simply appears. Others omit the harrowing, and say "come after me and harrow thee."

"To win three wechts o' naething," the ceremony must also be performed alone. Unperceived, the experimentalist must go to the barn, open both doors, and if possible, take them off the hinges; for there is danger that the being about to appear, may shut the doors and do some mischief. The next thing is to take the *wecht* (flail) and "go through all the attitudes of letting down corn against the wind." This must be repeated three times. "The third time an apparition will pass through the barn, in at the windy door and out at the other," "having the figure and features and walks of the station in life of the seer's future partner."

The "bean stack" ceremony is perhaps the most trying of all Halloween rites, you must go unnoticed and alone to a bean stack which must be "fadom'd thrice." The last time you will catch in your arms the apparition of your future husband or wife."

The "Sark Sleeve" is another weird ceremony. One must go out after dark to where "three lairds meet at a burn" (spring or streamlet), and dip into the water his left shirt sleeve. On returning to the house he must go to bed in sight of a fire, having first hung his shirt before it to dry. "Lie awake, and sometime near midnight an apparition, having the exact figure of the desired object will come and turn the wet sleeve as if to dry the other side of it."

The last, and by far the most social experiment described by Burns is that of the "three luggies" or dishes.

"In order, on the clean hearthstone,
The luggies three are ranged."

In one is placed clean water, in another foul water; the third is empty. Blindfolded, the person about to try his or her fortune is led up to the hearth. If he dips his hand—it must be the left one—into the clean water, his future spouse will come to the altar unmarried; if in the foul water, she will be a widow; if into the *toom*, or empty dish, he will never marry at all. The ceremony must be repeated three times, and as to the dishes:

"Ev'ry time great care is ta'en
To see them duly changed."

The "cheap and cheery" sports were brought to a close with "buter'd sowers" (oatmeal with butter on it, instead of the more ordinary milk). "Wi' fragrant lunt (smoke) and, finally, wi' a social glass o' strunt, they parted "aff careerin (cheerfully) fu' blythe that night."

. . . . . .

But see, your log burns low, the lamp grows dim. What is that ye hear? The wind without? A leaf flutters against the window. You start up suddenly. Your book drops to the floor. From the silent house comes back the echo of its fall, and you cry out, affrighted. A low laugh answers you.

O Mortal, timid Mortal, turn up your light; urge on your fire. The hour is early yet. The fairies dance all night, all night the witches roam. Read on, I pray you, read. Leave Burns his Scottish pranks. Turn to other countries, other peoples. In Iceland, as in Scotland and Scandinavia, which latter country is the birthplace of superstition, Hallowe'en observances are still carried on, chief among them being the "Making of the Dumbcake." To do this, each of several maidens, between eleven o'clock and midnight, takes a handful of wheaten flour to which are added water and salt. From this mixture a dough is made, which the girls knead with their left thumbs, the company remaining absolutely silent the while. If any one, intentionally or accidentally, utters a single word, the charm is broken. Each maiden then rolls up her cake and spreads it thin and broad, marking on it with a large, new pin, the initials of her name. The cakes are then set before the fire, and each maker sits quietly in a chair, as far away as possible. Before midnight each one must turn her cake once, and a few minutes after midnight the husband of the one who is to be married will appear and will lay his hand on the initials of the girl's name.

The occupation of the future husband is shown by carefully pouring some molten lead through a brass key into cold water. The shape that the metal assumes in the water indicates the husband's trade or profession. His occupation may also be determined by grating together a walnut, a hazelnut and a nutmeg, mixing them with butter and sugar, and making them into small pills. Nine of these pills—no more, no less—must be taken before going to bed. If a maiden dreams of riches, her husband will be wealthy; of white linen, he will be a clergyman; of darkness, a lawyer; of odd noises and tumults, a tradesman; of thunder and lightning, a soldier or a sailor; and of rain, a servant.

The number of years which will elapse before the wedding day may be determined by holding a wedding ring, by means of a slender thread, over a glass or cup. Steady the arm by the elbow only. As many times as the ring touches the glass, so many will be the years.

Besides these, there are some dozen or so ceremonies, more or less, too long to be inserted here. Some of the most important of them are: "The snap apple;" "ducking for apples;" "peeling an apple;" "quartering an apple;" "filling the mouth with water;" "the alphabet test;" "two cambric needles;" "nine peas in a pod;" and several ring and candle omens.

Long before Christianity was known to the early peoples of ancient Britain, the Druids held special rites on Hallowmas Eve. Fires were lit in the forests, on hill and plain. Mystic rites were performed. The help of the true God was implored to avert the influence of the evil ones. It was universally believed that on this night the Powers of Darkness gather together; that all supernatural beings are abroad, and that therefore great precaution must be taken by man, for any sin committed by him may bring him under the baneful influence of some evil spirit, which influence he can not shake off for a whole year. Any child born in Scotland on the eve of October 31 is, even in the present age, supposed to have supernatural power, and insight into the supernatural world.

When, with time, Hallowe'en became a Christian observance, the ancient customs, instead of passing away, became more firmly rooted. In some parts of the world, on Hallowe'en, the old Druid fires are still lighted, although those taking part in the ceremony are ignorant of the fact that the custom is a relic of paganism. In this country, although we celebrate the night in a very mild degree, there is scarcely one of us blessed with the smallest amount of imaginations, who does not share the feeling of mystery that seems to pervade the very air of Halloween.

But Mortal, you attend not. You are weary. Your head droops. You sleep. Grey morning dawns at length. Outside the elves have vanished. A hungry sparrow chirps at your window. Hallowe'en is past. The witches are no more.

South Orange, N. J.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

AS OTHERS SEE THINGS

TRUTH IN A NUT-SHELL

A disappointment is often an opportunity.

God is on our side even when he afflicts us.

Little kindnesses are the staple deeds of a great life.

The soul which loves heaven most, also loves the earth best.

Heaven is not far from the man who has learned to be unselfish.

Most of our strength is wasted in fighting the troubles that never come.

Lay the proper share of blame on yourself for every mishap befalling you.

God will stamp sin out of His universe; He only is omnipotent, He only eternal.

Falsehood goes by telegraph, but the truth comes the next day by the mail coach.

Silence concerning the things you do not approve may often better serve to correct them than your expressed condemnation.

An old colored preacher is quoted as saying that some members of his church gave according to their means and some according to their meanness.

The days of petty theological controversies are passing. Contentions about "baptisms and the laying on of hands" and the decrees and traditions of the elders are out of vogue. Let Heaven be thanked!—*Epworth League (of the M. E. Church South.)*

MAKE IT SPIRITUAL

In many churches the young people attend no other class-meeting outside the devotional meeting of the Epworth League. That meeting should, therefore, be definitely and earnestly spiritual. It is not enough to sing and pray, read the scripture lesson, and make comments thereon. It is not enough to discuss the theme assigned for the evening, and give illustrations to enforce its teachings. Our devotional meetings should deal with personal experience, and should promote the spiritual life. It is all right for our young people to have clear views of the great moral and religious themes presented, but unless they are led to give personal testimony to the power of Christ to save from the guilt and dominion of sin and save now, the meeting fails in its fundamental design.

Methodism has been from the first a testifying church. There are signs of a decline in this characteristic. That sign is a danger signal. It should be heeded. We cannot too quickly get back into this "old path." Our fathers knew they had passed from death unto life, and were able, with radiant face and joyful voice, to tell the good news to others. We must hold on to the spirit of testimony. When our young people speak in the devotional meeting it is not enough to quote some beautiful sentiment which they have read, or to recite an appropriate stanza from a poem or a hymn. They should be encouraged to tell what God has done for their souls, and to declare candidly what progress they are making in the spiritual life.

The busy autumn and winter season is at hand. The devotional meetings are filling up. New and large opportunities are before us. Make that devotional meeting count. Make it count tremendously in the revival of a definite, glowing spiritual life among those who have enlisted in His service. Make it count also in the salvation of the last unconverted young person in the chapter and congregation.

That devotional meeting. Make it spiritual! Make it spiritual!—*The Epworth Herald (Epworth League of M. E. Church.)*

DOING YOUR BEST

Your best. Not some other person's best.

If you have five talents of ability and opportunity they must be so employed as to produce five-talent results. If you have but one talent, do with that talent one-fifth as well as the faithful five-talent friend whom you long to imitate. Many young people grow impatient because they cannot do as well as other persons who have opportunities far beyond them. Because they cannot, with one talent, show five-talent results they settle down in discouragement, and do what the man in the parable was foolish enough to do—dig in the earth and hide their Lord's money.

It is too bad for anyone to do less than his best. In the ordinary routine of life we should strive to excel. A moment's conversation is a small matter, but our words should be selected with care and our sentences framed as faultlessly in grammar and rhetoric as possible. The writing of a letter is a little thing, yet our penmanship should be plain and our language as choice as a carefully selected vocabulary can furnish. We have no right to present a slovenly appearance when a little extra attention to linen, shoes, and hands would make us neat and attractive. The same spirit should actuate us in our relations with others. The minister, the farmer, the clerk, the teacher, the stenographer, the housekeeper, should all determine to be the best minister, farmer, clerk, teacher, stenographer, housekeeper. Not the best in the land, perhaps, but the *best possible to them.*

A pagan artist took special pains with the back of the figures he was chiseling. Inasmuch as they would go against the wall, and thus remain ever out of sight, he was asked why he was so careful about that part of the work. "The gods will see them," he replied. Are we not always toiling under God's eye? Does he not watch the working of brain and hands? Does he not expect us to do our best?

Then remember this: Our best will be better to-morrow. It will be better the day after than to-morrow. Capacity is enlarged by effort. Opportunities multiply when we use the ones we have. The one talent will become two. The two will become four. The four will become eight. The eight will become sixteen. How almost startling the ratio of increase becomes! Lowell expresses the thought beautifully in his lines, "For an Autograph," when he says:

> " Life is a leaf of paper white,
> Whereon each one of us may write
> His word or two, and then comes night.
>
> " 'Lo, time and space enough,' we cry,
> 'To write an epic!' so we try
> Our nibs upon the edge, and die.
>
> " Muse not which way the pen to hold,
> Luck hates the slow and loves the bold,
> Soon comes the darkness and the cold.
>
> " Greatly begin! though thou have time
> But for a line, be that sublime;
> Not failure, but low aim, is crime.
>
> " Ah! with what lofty hope we came!
> But we forget it, dream of fame,
> And scrawl, as I do here, a name."

—*The Epworth Herald, (Epworth League, M. E.)*

"BE A DOVE AND NOT A BUZZARD"

Henry Ward Beecher once said, in his striking way: "When doves fly in the heavens, and go swinging round in their flight, we know what they see—the grassy field, the luxuriant grain, or the inviting perch where they may rest; but when buzzards fly through the air they see no green fields, no pleasant gardens, but carrion, if there be any in sight; and if there is none to be seen, there is discontent in the buzzard heart." There are people who have a keen relish for unsavory and unlovely things. A scandal is a delight to them. They devour the details of it with avidity. They sniff every disagreeable odor as though it were sweeter to them than the perfumes of Araby. They see no gas-pipe open that they do not make haste to inspect. That their number is legion is evident from the immense circulation of papers which cater to this depraved taste, and fatten upon the profits derived from it. There are many more who have this taste in its incipient form. The discovery of evil seems to be a pleasure to them. They roll gossip under the tongue as a sweet morsel. They are quick to credit evil reports and to give them wider currency. If an act, or a course of conduct, is capable of an ungenerous construction, they will frame it. They belong to the buzzard family. "Be a dove and not a buzzard." —*The Baptist Union.*

THE LOOKOUT COMMITTEE'S OPPORTUNITY

The lookout committee has a rare opportunity. The conditions of society reveal opportunities, and opportunity is duty.

The members of the lookout committee must be persons of Christian purpose. To influence others there must be Christian character. Consecration and devotion must be the characteristics of the members of the committee.

"Opportunity never pauses by the wayside." So every committeeman must be active, using every opportunity as it comes.

The committee must be faithful in instructing members as they come into the society. Numbers is too often the object in soliciting members. You should seek Christians, not members. Too many come into the society very carelessly, thinking very little of the sacred obligations they take upon themselves in joining a society, and the result is a long "dead list."

Let the committeemen get their hearts aflame at the altar of prayer. Purpose, a love-inspired and Spirit-directed purpose, does far more toward making the committee effective than great talents.—*The Watchword* (Y.P.C.U. of United Brethren Church).

BUSINESS TEMPERANCE MEN

The strongest prohibition forces in the world to-day are railroad managers, bank directors, corporation governors, athletic trainers, and military commanders. Sobriety has always been a condition of success, and it is coming to be a condition necessary to securing employment. If we have been somewhat impatient of a conspicuous failure to adopt or to enforce prohibitory laws, we are none the less gratified at this temperance movement from a quarter least expected. It is generally known that a large business which employs a great many men in responsible positions keeps detectives constantly employed to report upon the conduct and habits of these men. Visiting the races, keeping late hours and frequenting saloons are evidences of unfitness to fill such places of trust, and men who engage in these habits must very soon give place to those who can be trusted.—*Central Baptist.*

"HE KNOWS ABOUT LEATHER"

Among those who attended the ministry in Glasgow of the gifted but erratic Edward Irving was a poor woman, the wife of a shoemaker who was a pronounced infidel. Irving visited him, talked with him, and sought to lead him to faith, but all in vain. The effort seemed only to confirm the man in obstinacy of unbelief. One day Irving, as he sat beside him, began to talk with him about his handicraft, and about the grade and quality of the materials used. The man became interested. He was surprised to find that Irving knew more about these things than he himself did. The sense of a common interest was awakened. Leather furnished the bond. On the following Sunday the shoemaker was one of Irving's hearers. He went again and again, and was finally converted. Some of his former associates taunted him for weakly yielding to superstition and folly. He replied: "Mr. Irving is no fool; he knows a great deal about leather." The incident has its lesson for the Christian worker. There is some way of approach to the heart of every man. It is necessary that some common standing ground be reached, from which further advance may be made. A man's daily pursuit is quite likely to furnish this. Find out what specially interests him. You may find in this the way of approach for highest ministry.—*The Baptist Union.*

INVISIBLE HEROISM

The most truly heroic thing may be the refusal to appear as a hero. To resist temptation to make a display of energy, courage, or whatever is likely to show itself conspicuously in that which is visible heroism to the world, sometimes calls for the invisible employment of those very forces. It takes courage to be silent, and "strength to sit still." Restraint and self-control are in reality forms of high energy, physical and moral. At their best, they constitute a heroism as noble as it is secret and invisible.—*Sunday School Times.*

CHRISTIAN CITIZENSHIP DEPARTMENT

From the Superintendent

Greetings to the Unioners:

The foremost place among the splendid young people's religious organizations of this country is an enviable position. Why need the Young People's Christian Union repine over any apparent minority of numbers when it can exert an influence in our country,—a terribly needed, Christian, patriotic influence,—acknowledged larger than that now wielded by any other similar organization. The Union attained first rank two years ago in the line of national activity in the Christian Citizenship department. Is not the place worth holding? Other organizations are waking up to the need of this work. Let us lead them on in this glorious movement. To do this there must be a very positive activity in every one of our local Unions, large and small alike. Activity in the Christian Citizenship department, and growth in the Union will go together. This work is virile, practical, and has a superior fascination for young men. It is a vigorous and manly application of Christian ideals to our country's needs. Humanity's welfare depends much upon it. It is Christianity practical. It appeals to the most fundamental qualities of determined working disposition among our young people. It educates them to appreciate the church and cultivates the best patriotism. Giving a true value, both of the Church and of native land, it stimulates the desire to work for both. It has the fascination of being novel. Unfortunately it is much too novel, and our Unions should at once begin more vigorously to rear citizens fit for the earth. Otherwise it is doubtful if we are building lives practically fitted for citizens of any heaven. While Christian Citizenship work is still somewhat new and strange to many of our Unions, it is work easily and inexpensively begun; and when started is readily sustained, for a little judicious effort in fanning the flame of interest, will generate power to keep itself in motion.

We trust every Unioner in the States is reading these words, enthusiastically determined that his local Union shall not be weighed and found wanting in this special activity from this time on, so here are a few facts by way of directing and generating energy.

The first need is reliable information on burning topics that may brighten the times. Both in and out of the church, there is much real Christian Citizenship disposition which recognizing evils to be conquered, stands with ready arm upraised but hesitates in uncertainty where to strike. Power is idly going to waste, which could and would work greatly to benefit both church and country, and which only waits trustworthy guidance. Lacking this, many commendable efforts for better citizenship have met humiliating defeat and strengthened the false notion that the Christianity of the church is not practical The church is duty bound to furnish this education, but is negligent.

The best conservative and reliable information on all aggressive Christian reforms, which are practicable for Unions, is accessible through the National Reform Bureau. It's aim is: first, action on reforms on which churches agree, and, second, impartial education on those on which sincere Christians are divided. Its superintendent, Rev. W. F. Crafts, Ph. D., has drawn up bills for most of the needed Christian Reform measures before Congress, the past four years, and has secured much reform legislation. It should be our pride to support his efforts. He is an aggressive educator, bombarding public opinion with facts, and thus taking congress by storm. His advice is invaluable too, in local reforms. He is Christian. He is reliable. He is practical. He is just what our Unions need for a guide. It was after his address before the "Detroit, '97" convention that our Union came to the front in this work. One dollar a year will make your Union a member of the Bureau for one year and keep you supplied with funds of up-to-date facts on reform movements, that will give an invaluable insight in all such matters.

Every union should meet monthly for reform study. The meeting may be held in connection with a devotional meeting, or in connection with a home social if desired, but is best when an entire evening is devoted to it. Four cents sent to your superintendent will secure you a copy of "Patriotic Studies" (new name for Reform Bureau's "Topic a Month") giving outlines, facts, authorities and arguments, for a year of monthly study meetings. The topics are such as "Immigration," "Gambling," "The Family," "Temperance," "Crimnology," etc. Each Union should have from one to a dozen copies of this.

No License campaigns are now at hand in many cities. Every Union deserving the name should hold at least one No License rally, which may be one of its regular devotional meetings, if that is the best time. Advertise your meeting well, and if possible get other local societies to join in a union meeting. There is need. The Labor Bureau, acting under the direction of the Massachusetts Legislature, ascertained from official statistics of the State that alcohol "directly induced" over 84 per cent. of all the crime in Massachusetts. Would we be Christ's disciples? Christ came to save from sin. Here is the one cause of 84 per cent. of crime. Where is the union now putting 84 per cent. of its efforts against the one cause of that amount of crime? For each union to hold at least one rousing No-License or Prohibition rally a year is very little, but it is doing something.

No union can afford to be without a Christian Citizenship Committee. Your Superintendent fears he will be able to secure but small results, unless you have *one whose business it is* to note the recommendations in Onward and bring them promptly before the union for action. There should be such a committee to observe local needs and direct efforts and to conduct the monthly study meetings. Especially do we request every union not to delay, but at once appoint such a committee as will be needed to facilitate the immediate action of your union on the recommendations which will appear in Onward next month.

Summing up:—See that your union:

1. Appoints a Christian Citizenship Committee at once.
2. Orders copies of "Patriotic Studies" at four cents each, of the Superintendent.
3. Holds a rousing No License rally during the local campaign.
4. Sends the first available dollar in the treasury for membership in the National Reform Bureau, 210 Delaware Ave., N. E., Washington, D. C.

Let us take up the work in a live manner.

Fraternally yours,
Merrill C. Ward.

West Hingham, Mass.

MASSACHUSETTS STATE UNION CONVENTION

Thursday evening, September 28, a mass meeting of the young people was held in the Franklin church. Rev. Dr. Hodge, the pastor, extended a most cordial welcome, which was responded to by President C. Neal Barney, in a delightful manner. Rev. Frank L. Masseck then gave an address on "The World Owes Me a Living," in which he made the point that, just as it is true that the man who has this for his motto makes a failure of life, so it is true, that as long as the young people looked to the church as an institution that was to do something for them they had little love for it and got little out of it. It was only when the young people turned about and said we owe the church something, that they began to appreciate it. Rev. J. F. Albion spoke on "Power," which, he said, was universally sought after. The real source of power is God, and we should more earnestly seek to get into touch with God, and so secure the only real, true and eternal power.

At 8.30, Friday morning, Mr. W. C. Litchfield, of Southbridge, led a very helpful devotional meeting. At 9.30, Dr. F. A. Bisbee conducted the Communion service.

At 10, the Convention was called to order by President Barney. Mr. W. C. Litchfield was appointed temporary recording secretary. The sessional committees were appointed. The president then gave his annual address, which was followed by the annual reports. The corresponding secretary reported as follows:

The report of the corresponding secretary, Miss A. Grace Davidson, of Melrose, shows 77 Unions in the State organization. Eight have been discontinued during the year, and 5 have been added: Essex, Brewster, Springfield, II., North Dana and Methuen. The total membership is 2,792, of which 1,888 are active members. Over $3,200 has been expended during the past year. Thirty-seven Unions use a pledge, and 20 Unions report "only active members." There are but 821 church members, and we can report but 31 Junior Unions. Nine of the twelve districts have very efficient superintendents. Subscribers to Onward and The Universalist Leader number 420, while 733 sets of 2-Cents a-Week Envelopes are used. Massachusetts was represented at the National Convention at Lynn by 184 delegates, and seven of the eight members of the State Executive Board were present during part or all of these sessions.

The treasurer reported:

The report of the treasurer, Mr. Harry C. Robinson, of Malden, showed a deficit Oct. 1. 1898, of $53.24. During the year the expenditures included $635.60 to meet the assessment of the National Union and for Junior Union work, $50 to the Second Universalist Society of Springfield, $12 to the Bethany Union, and $25 to the "Perin Fund" of the Every-Day Church. The report showed a balance of $141.31 in the treasury.

The report of the Recording Secretary told of the work accomplished by the State Board.

The report of the Christian Citizenship Superintendent, Rev. Merrill C. Ward, was a strong plea for more work by the Union along this line. Mrs. Barney's report as Junior Superintendent gave many encouraging results:

At 11, Miss Emma R. Ross, secretary of the Unitarian Young People's Religious Union, gave a delightful paper on "Truth and Truths," which was full of inspiration. She was followed by our Central Union secretary, Rev. A. J. Cardall, who poured light upon the relations of the National, State and Local Unions.

The committee on credentials reported 116 delegates present from 46 Unions. An invitation to hold the next Convention with All Soul's Union, Springfield, was accepted. Reports were presented by several of the district superintendents.

At 2 o'clock the committee on resolutions and recommendations was presented. 1. The reports of officers were accepted. 2. Abstracts of reports were ordered printed and sent to all local Unions. 3. Approved the action of the Board in reporting the membership in the State exactly as it was reported from the local Unions. 4. Approved the proposed new record book. 5. Requiring verbal or written reports from the superintendents at each Convention. 6. Recommended having a Junior rally at each district meeting. 7. Contributed $100 to 20th Century Fund. 8. Urging Unions to pay more attention to Christian Citizenship work. 9. Authorizing the Board to appoint two delegates to the Massachusetts Temperance Council. 10. Recommending greater use of Onward for official communications. 11. Urging the appointment of local reports for Onward. 12. Urging the attendance of Unioners upon the General Convention. 13. Recommending the continuance of joint Rallies of the Young People's Christian Union and the Young People's Religious Union. 14. We note with deep regret that eight of our Unions have discontinued services and surrendered their fellowship during the past year. We therefore most earnestly urge, on the part of our young people, a deeper consecration and a more hopeful courage; and especially do we urge the pastors of our churches to attend the meetings of our Unions and do all in their power to help our young people in their good work. 15. Emphasized the supreme purpose of the Union as the promotion of church membership, and urged greater attention to the important work. 16. Urged all Unions to purchase reports of the Lynn Convention. 17. Appreciative of Dr. Sawyer. 18. Deplored the loss of Mrs. Goddard. 19. Memorial of Rev. H. L. Veazey and Miss Ellen F. Calhoun. 20. Extended thanks to the people of Franklin for hospitality.

For the coming year it was decided to ask each Union to pay 35 cents per capita to the State, of which 20 cents is for the Central Union. Thanks were extended to the retiring Board. The constitution was amended so as to commence the Convention on Thursday evening.

The following officers were elected: Pres. Barney declined a re-election; Prof. A. W. Peirce refused to accept the office after an enthusiastic election; Rev. Frank L. Masseck was then elected President; Mrs. Nellie C. Wadleigh, Vice President; Mr. W. J. Litchfield, Recording Secretary; Miss A. Grace Davidson unanimously re-elected Corresponding Secretary; Mr. Allston P. Joyce, Treasurer; Members at Large, Miss Florence N. Hobart, Miss Edith L. Taylor, Rev. T. A. Fischer.

The new president closed the Convention with brief remarks. Frank L. Masseck.

North Attleboro, Mass.

WITH OUR WORKERS

Lowell, Mass.—The Union of the First Universalist Church, held a rally in the vestry Thursday evening, Oct. 12, to celebrate their tenth anniversary. The meeting was opened with singing, followed by a prayer by Rev. F. A. Gray, of Nashua, N. H. The address of the evening was by Mr. C. Neal Barney, of Lynn, and was enjoyed by all present. After a few words by Mr. Gray and the pronouncing of the benediction, the meeting was turned into a social. Light refreshments were served during the evening.

Camp Hill, Ala.—Our Union is on a boom now. Since the opening of our Southern Industrial College here, we have a number of splendid young people who have joined and add greatly to the interest and instructiveness of our devotional meetings. We hold devotional meetings every Sabbath afternoon with good attendance, and hope to do more good work this winter than ever before.

Stamford, Conn.—We have just had our semi-annual election of officers, and our special Installation Committee is preparing to install the officers elect. We have called out our reserves and our seven regular Committees—Welcoming, Devotional, Entertainment, Fruit and Floral, Social, Lookout and Visiting—are hard at work getting ready for the continuous and busy winter campaign. Devotional meeting attendance increased during September. Visiting Committee made fifty-one calls upon parish people and Unioners. Fruit and Flower Committee supplied flowers for church every Sunday, and distributed them to sick of parish and Union afterwards. Lookout Committee has its telescope out looking for new members in all directions, microscope for Unioners at short range. Two Cents-a-Week Envelope collector collecting as fast as he can, always ready for additional subscribers with some extra sets of Envelopes on hand. We have a Christian Citizenship Committee hard at work arranging for public lectures upon appropriate subjects. We expect to have the State Visitor for this district with us when we install our officers, and, possibly, representatives from nearby Unions. Our Union Meeting Committee is at work making preparations for some meetings with other Unions later in the season.

The State Secretary of Connecticut writes; "Connecticut has reason to feel encouraged over her prospects for the coming year."

At the General Convention last week, Rev. Edward G. Mason, editor of Onward, Louis A. Ames, president of New York State Union, and our Southern Missionary, Dr. McGlauflin, were appointed members of the Permanent Committee on Temperance, the first-named being chairman. The other members of the Committee are Rev. F. W. Betts and Hon. Sidney Perham.

Fitchburg, Mass.—The Union observed Prison Sunday, Oct. 22. A very interesting program was arranged with special singing, several very fine solos being given. Papers were read on "The Prison Association," "Massachusetts Prison System," "Work among Discharged Prisoners," "Sherborn Prison," and other subjects connected with prison reform.

Argentine, Mich.—Meletia's Union observed Post Office Mission Sunday, Oct. 15. Collection thirty-five cents, which has been sent to Central Union. At our business meeting the following Wednesday evening, one of our Unioners, Miss Ruth Collins, presented the Union with a Confession of Duty, for which she was tendered a vote of thanks.

Peru, Ind.—A correspondent writes: "Our church (Salem) organized a union in July, '99, and it is taking hold of the work with a will. We think it will prove to be a good thing for our young people and church. At the request of some of our people I send an article (see elsewhere in this issue) which our union had published in our county papers at the close of a street fair held in Peru this fall, thus showing their attitude toward vice and immorality. We hope to keep pressing Onward!"

Susquehanna (Penn.) Convention.—The young people of the Susquehanna Association held a very successful Convention at Kingsley, Oct. 7 and 8. Officers were elected for the year. Encouraging reports were received from five unions and plans were made for co-operating with the Missionary Board of the Association in some work in dormant parishes. The work of the Post Office Mission and Christian Citizenship Departments were emphasized by papers and resolutions. On Sunday four services were held between 10.30 A.M and 4 P.M.—two sermons, Sunday school and a devotional meeting. All were well attended and inspiring. The next meeting will be in February at Hopbottom.

◆

A GOOD IDEA

In Onward of October 14 I read the article from the Editor's pen (presumably) entitled "More News," and as I have a little bit of news to communicate I thought that I would send it along.

In the Young People's Christian Union of the Church of the Messiah, in Providence, R. I., the Unioners have a custom of sending a delegation of two or three members of this Union, which is the largest in the State, to attend the meetings of the other Unions in the small churches and thus help on the good work.

So it came to pass that on last Sunday evening two young ladies and the writer were deputized to visit the Union connected with the Universalist church in Valley Falls, a manufacturing village about six miles from Providence. At about six o'clock we started for our destination, the meeting being held at 6.45 o'clock. We arrived at the pretty church, and Mr. Arnold, the superintendent of the Sunday school, welcomed us. He was the leader for the evening. A very good congregation of the young people was assembled, and the lady at the piano gave us good music and led the singing with vigor.

The subject for the evening was "Religion in the Market." Mr. Arnold made some remarks in opening the meeting and then called upon the visitors from Providence to respond. They gave their views of the subject,—that the Golden Rule should govern in the market and in the business world as in other places, and that the buyer should not transgress the law. Some of the young men and maidens of the village church made timely remarks and several children repeated verses of Scripture or of poetry, which was a pleasant feature of the meeting.

October 15, several other Unioners from the Church of the Mediator went to Cumberland, where there is a church gathered and sustained by the heroic labors of one lady, Mrs. S. C. Carpenter, assisted by her daughter in the Sunday school. They have a Union, and we trust that the visitors carried words of hope and encouragement to that wayside chapel. A. M. B.

Providence, R. I.

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THE STREET FAIR CONDEMNED

[The following earnest protest was published in the local papers of Salem, Indiana, over the signatures of twenty eight Unioners of the Salem church.—Editor.]

The street fair has done the community great harm from a moral point of view. This is the opinion of all who are interested in the formation of good character and morals among the young people of our beautiful city and country.

As a factor in the moral and religious life of the world we, The Young People's Christian Union of the Salem Univeralist Church, desire through the medium of your paper to express our disapproval of some of the methods practised, and the character of the attractions (so called) that were to be found on almost every street from the old Erie Canal to the Wabash Railroad. Gambling devices of every description were to be seen on every hand, and that the more lewd and licentious displays on the platforms of some of the so-called shows were a shame and a disgrace to the community is conceded by all lovers of virtue and morality.

As our banners float out on the breezes with the motto "For Christ and His Church" we desire that our voices be heard in condemnation of the action of those who were responsible for this state of affairs. That some one has been interested in having that class of characters to come here, and in paying them money besides, cannot be disputed and by their example and influence they have done more to corrupt the morals of this community during the past week than all the churches will be able to counteract in the next six months.

When we lose sight of the worth of the moral life of the people of this country and by our silence sanction or excuse the presence of vice and immorality, it is high time that we awake to a realization of our moral condition.

Fathers, mothers, teachers, and all Christtian workers, let us plead with you! Look well to the spiritual virtues and moral life of the young, and by so doing speed the day when vice and immorality will hide their deformed faces and virtue and peace will reign supreme.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

(Note: Of course all our ministers and lay workers have been too busy attending the sessions of the Great Convention to write topic sermons for Onward, and so they have been omitted in the last two issues. Next week they will be continued as usual.

Nov. 19. The Average Man. 1. Cor. 1: 26–31; Eccl. 9: 11–3.

Scripture Lesson. Acts 9: 19–26.

Prayer:

Dear Lord and Father of us all. We come to Thee as children turn in affection to the well loved earthly parent. Sometimes it is hard for us to realize that we are Thy children.

We forget too easily how great is the debt we owe to Thee. In the rush and hurry of our lives we do not seek Thee as we should in the silence of our closet. We rob our lives of half their sweetness when we forget to hold communion with Thy spirit. Dear Father, we confess to Thee that we do not hold near enough to our hearts the great truth that we should love Thee because Thou didst first love us.

We crave Thy love and pity for us all not because we are saints but because we are sinful human beings. Our sins of omission and commission are legion, but with all our shortcomings we feel that Thou cans't trace the shining strand of our divine origin, which unites our lives with Thy great life above.

Help us Oh Lord to rise in the scale of moral and spiritual attainment toward the stature and the manhood of our Elder Brother, Jesus Christ. Amen.

SUGGESTIONS.

I. What are the characteristics of the average man?

II. Should we seek to be different from our kind?

III. When does individualism become injurious to society?

IV. How does society raise the level of its averages?

V. Is the average church made up of average men and women?

VI. From what class of people did the early followers of Christ come?

VII. In what way has the standard of the average man been raised by the influence of Christianity?

VIII. What apostle especially represented the average man in impulsiveness, in warm-heartedness, in weakness, in strength?

DAILY SCRIPTURE READINGS

Monday. Mark 12: 37 (last clause).
Tuesday. 2. Cor.4: 7.
Wednesday. 2. Tim. 2: 15.
Thursday. Gal. 3: 26.
Friday. Psalm 94: 11, 12.
Saturday. Prov. 22: 1, 2.
Sunday. Psalm 10: 17.

QUOTATIONS

"God does not work alone with marble and with stone. Quite as often he molds and patterns from the common clay."

"The purpose of God is grand, all things work for the glory and perfection of common humanity."

Thyself, O man,
Thou art the miracle. Ay, thou thyself,
Being in the world, and of the world, thyself,
Hast breathed in breath from Him, that made the world.
Jean Ingelow.

"The average man or woman represents the raw material out of which God can manufacture the saints of earth and the angels of heaven."

Average humanity is impulsive and follows the first strong impulse. It is this which on the spur of great occasions prompted by noble thoughts, incited by noble aspirations, leads to the doing of great and noble deeds.

"The average man stands in a certain humility and dignity in the presence of his Maker. However unworthy he is still God's chosen instrument to redeem and purify the world. He can count his moral defeats as easily as he can name his victories. He certainly is not great in what he has accomplished, or become; his greatness and his glory rest alone on what he is capable of doing and capable of becoming."

"The great beating heart of common humanity is in the right place and ready to welcome any message which brings the world more light and more liberty."

Not from the palaces of kings and princes, but from the bulrushes and the manger have come forth the benefactors and saviors of mankind.—*Horace Greeley.*

Humanity is in neither a state of decay nor of stagnation. It is moving and moving for the better. Continents of time and mountains of difficulty may stretch between us and the glad era, but a serene light streams down from heaven upon the destinies of the race, and an auroral promise tints the horizon of the future.—*Chapin.*

"Every average man is easily capable of becoming a good citizen of earth and a fit subject for a better and higher kingdom. However small he may be in actual attainment the possibilities before him are limitless."

When Dr. Charles H. Fowler (now bishop) left the pastorate to accept the presidency of Northwestern University a gentleman said to him: "Well, I hear you are to stop teaching men, and are going to teach boys!" The doctor paused a moment, and asked: "If you wanted to write your name on a brick so it would stay, would you write it when the clay was plastic and impressible, or after it had been burned?" The gentleman saw the point, and replied: "Why, on the brick before it was burned, of course." Dr. Fowler did not apply the illustration. That was unnecessary.—*Epworth Herald.*

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., **H. M. Fowler**, 21 Euclid Ave., Cleveland, O., Sec'y **Rev. A. J. Cardall**, 30 West St., Boston. Treas., **Mr. Louis Annin Ames**, New York City. Members of the Executive Board, **Mr. Geo. F. Sears**, 34 Sacramento Ave., Chicago, Ill. **Miss Annie H. Stevens**, Lewiston, Me. **Miss Cora A. Wilder** Victor, N. Y. **Mr. J. C. Bond**, Atlanta, Ga.

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Junior Work, **Miss Lillian Hosley**, Friendship, N. Y.

Southern Missionary

William H. McGlauflin, D.D.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Nov. 19. Being Kind. Eph. 4: 32; Luke 6: 31–35; Luke 6: 35–39; Rom. 12: 9, 10; Matt. 5: 7; 2. Sam. 9: 1, 3; Matt. 6: 11, 12.

The Juniors will know a great deal about kindness, the Superintendent's task, then, will consist largely in getting the little people to tell what constitutes kindness and when and how it should be especially exercised. Care should be taken to point out the objects that lay special claim to our kindness—as the unfortunate and aged. Kindness to animals may well be spoken of and encouraged. It would be a good plan the Sunday before to ask the Juniors to be on the lookout for kind deeds during the week that each may report at the meeting when this topic is to be used.

THE INFLUENCE OF A KIND ACT

A number of years ago, a new warden took charge of the Massachusetts States Prison. On Thanksgiving Day the warden decided to give the prisoners all an extra dinner. He was told that there was one man in the dark cell that they could do nothing with. He was a terror to every one with whom he came in contact. The warden ordered this man to have a good dinner like the rest. He was then called to the city, and on his return was told that the prisoner desired to see him. He went to his cell and found him in tears. He informed the warden that his kindness had overpowered him. He could stand any amount of flogging, or severe punishment but he could not withstand kindness. He promised obedience to the rules of the prison, and ever after he was one of the best of the inmates of the prison.

QUESTIONS.

What is it to be kind?

Are there ever times when it is not our duty to be kind?

Is it possible to do a kind act in such a way that really it is not a kindness?

Does the spirit in which a thing is done determine the character of the deed?

In what ways can we show our kindness to the people that we meet every day?

In what ways may we be kind to our playmates, to brothers and sisters, to parents, to old people?

How can we be kind to animals?

Is our kindness likely to make others kind?

QUOTATIONS

SPEAK KINDLY

If anything unkind you hear
About some one you know, my dear,
Do not, I pray you, it repeat
When you that some one chance to meet;
For such news has a leaden way
Of clouding o'er a sunny day.

But if you something pleasant hear
About some one you know, my dear,
Make haste—to make *great* haste 'twere well—
To her or him the same to tell;
For such news has a golden way
Of lighting up a cloudy day.

DAILY HELPS FOR JUNIORS

Sunday. An effort made for the happiness of others lifts us above ourselves.

Monday. Love, courage and kindness will conquer evil.

Tuesday. Fear not, falter not.

Wednesday. He that would be well spoken of must not speak ill of others.

Thursday. Beloved it is well
God's ways are always right;
And love is o'er them all,
Though far above our sight.

Friday. Do a kindness, never fret;
No good deed has been lost yet.

Saturday. We honor the flag by honorable lives.

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MURRAY DISTRICT CONFERENCE

The annual session of the Murray District Conference will be held in the Universalist Church of the Restoration, Master Street, above Sixteenth, Philadelphia, on Friday, Saturday and Sunday, Dec. 1–3, 1899.

The Conference is composed of the Young People's Christian Unions of the Universalist Churches at Philadelphia and Reading, Pa.; Waretown, Forked-River, Good-Luck and Hammonton, N. J.; Baltimore, Md., and Washington, D. C.

Each Union within the Conference limits is entitled to as many representatives as it may see fit to send.

John O. Gakeler, *Secretary.*

Our Young Folks

Contributed

SILVER LINED CLOUDS

BY MARTHA S. LIPPINCOTT

Although dark clouds in life appear,
Hope on and do whate'er is right;
The Father's love is ever near,
And will shine out in darkest night.

For when the shower thickest falls,
'Twill often soonest clear away,
For then the Father's strong voice calls,
And summons forth a brighter day.

Moorestown, N. J.

THE POET OF THE WASH-TUBS

Yes, it is pleasant thus to weave the rhyme,
As the fit takes us, leaning idly back
In cushions soft, forgetting tide and time,
And all that they are leaving in their track.
This workday world, with its continual din,
Its strife of tongues and homes of endless care,
Is not so happy as the world within,
With its blue skies, sweet flowers and valleys fair,
And the soft breathing of its summer air.

—*By "Clementine," in* 1868. *Dolce Far Niente.*

The author of the lines quoted above composed many of her poems while she made cane seats for chairs and was at work at the wash-tub. For many years her muse has been nearly silent, and were it not for the fact that Mrs. Grover Cleveland, wife of the former President, a woman who occupies a warm place in the hearts of all Americans, paid her a visit a few days ago, "Clementine" would not be brought to public attention at the present time.

"Clementine" is Mrs Ellen Clementine Howarth, who lives in a small frame cottage in Wall Street, Trenton, N. J. It is a more pretentious dwelling than that occupied by Walt Whitman during the final years of his life. There is a small grass plot in front, with a few planted flowers. Inside the house there is a perfect picture of neatness. The furnishings are very plain, but the home has a charming atmosphere of peace and rest.

Mrs. Howarth has been a remarkable woman in her day. During the limited time that she wrote her lyrics she attracted much attention in the literary world of this country. But paralysis came in the zenith of her career and practically cut off the spirit of poesy. For the last thirty years her lyre has been laid aside, and only upon a few occasions has she taken it up. Even then the poetical inspiration came to her and she wrote some of her most beautiful verses.

Mrs. Cleveland's visit to Mrs. Howarth was totally unexpected. Not very long ago, the poet celebrated her seventy-second birthday anniversary. Mr. Richard Watson Gilder, her friend for many years, wrote that he would visit her on that day. He drove over from Princeton to Trenton with Mrs. Gilder, his daughter Dorothy and Mrs. Cleveland.

Mrs. Howarth had often longed to see the good lady who had honored the White House for two Presidential terms. When the good lady appeared at her house in the morning, "Clementine" was happier than she had been for many years. She told of her old days, when the muse was strong within her. Mrs. Cleveland chatted with her for nearly an hour. Before Mrs. Cleveland left the house she had with her a volume of Mrs. Howarth's poems entitled "Wind Harp and Other Poems." It was the last book of that title in the Howarth home, and belonged to one of the poet's daughters. The daughter parted with the volume, great a treasure as it was.

"I shall read it without delay," said Mrs. Cleveland, as she entered the carriage.

Mrs. Howarth's life has an interest for all sympathetic hearts. Without any advantages in the way of birth, wealth and education, she developed her native ability amid great trials, hardships and sorrows. She was born in Cooperstown, N. Y., on May 17, 1827. She was the daughter of a calico printer named Doran. When she was seven years old she began her career of toil in a factory. All the education she received was the ability to read.

"Among the recollections of her childhood," says a biographer, "none is more vivid than that of a little garret—with its strings of dried apples hanging from the rafters, amid its packages of seeds and fragrant herbs—whose rubbish of papers, pamphlets and yellow leaved books, left by a former occupant of the house, were her greatest earthly treasures and delight. Here she would hide alone, and, as she sat by the small low window, poring over some precious volume, the hours flew by unheeded, until the mother's chiding voice recalled the young dreamer to her neglected work."

When she was eighteen years old she married an Englishman named Joseph Howarth, who was a calico printer. The couple went to Trenton to live. After modern inventions had supplanted the old methods of calico printing Mr. Howarth found himself out of employment. He turned to the machine shops for work. The young wife, to obtain sustenance for the family, which by this time contained several children, learned the trade of chair caning. Then followed the death of five of her children in infancy, and the practical blindness of her husband. Mrs. Howarth thus was forced to be the bread-winner of the family.

It was then that the young wife called into power her latent gifts of poesy. She wrote by inspiration, and her Muse touched the foundations of human nature with its simplicity and tenderness.

"When I can write," said she, "which is not always, I write very rapidly, and never revise. When the spirit moves me to write on any particular subject everything that I have heard, seen or read connected with that subject comes freshly to my memory. So you see I have the choice of material, and if my mental powers had been properly trained I might have made a respectable writer."

Her biographer says: "Sometimes, while at the washtub, an idea fit for the robing of verse would come into her head. Duty said, 'Keep your hands in the suds.' 'Write,' pleaded the Muse. If the Muse prevailed, then the washing was delayed. But the poet finally hit upon a happy compromise, and took care to keep near at hand a pencil and a slip of paper. When once the idea was caught the poem would come after the clothes were on the line."

Many of her most beautiful lyrics were suggested while she was at her washtub.

Perhaps you would like to read selections from the poems which Mrs. Howarth composed while at the washtub or caning chair seats. Here is a part of a poem entitled "My Soldier Comes No More":

" Yes, many a heart is light to-day,
And bright is many a home,
And children dance along the way
The soldier heroes come;
And bands beneath the floral arch
The gladdest music pour
While beats my heart a funeral march—
My soldier comes no more.

" One morn from him glad tidings came—
Joy to my heart they gave;
At night I read my hero's name
Amid the fallen brave.
I know not where he met the foe,
Nor where he sleeps in gore—
Enough of woe for me to know
My soldier comes no more."

One day while Mrs. Howarth was washing at the tub a printer's boy came to her for some "copy." She sat down to think what she would write about in verse, when her eyes fell upon an advertisement of a boat, which had drifted away from its mooring place. She then wrote quickly a poem entitled "Adrift," of which the following is a selection:

" 'Tis mounting now on the billows high,
Now cast in the gulf below—
A tiny boat, 'twixt the sea and sky,
Tossed helpless to and fro.
By a careless hand was the rope untied
And the little boat set free,
And now, at the mercy of wind and tide,
It drifts on the stormy sea.

. . . .

" And thus how oft by the thoughtless word
Are the cords of faith untied
And the faithful preachers of the Lord
Are parted from our side,
And the waves of passion o'er us roll,
And the winds of hate blow free.
Alas! for the unbelieving soul
Adrift on the stormy sea!"

Many literary women of the country took an interest in Mrs. Howarth. Among them were Julia Ward Howe, Lydia H. Sigourney and Elizabeth Oakes Smith. It was a great sorrow to them when the sad news came that Mrs. Howarth was stricken with paralysis in 1867. Since that time the poet has been unable to apply herself to literary work except spasmodically. Her last bit of poesy was written three years ago. It had a local interest for Trenton, and showed that the remarkable woman still had some of her old poetical fire.

THE ROVER

There was siskin blood in his veins, and siskin green in his feathers. He needed no urging, as some canaries do, to step out of the cage door if it was opened.

But he was soon roving all about; we could hear the whirr and feel the breeze from his strong wings, as he flew from room to room, nibbling the plants, picking at all sorts of things not good for him, and only returning to the cage when driven by hunger or darkness. Growing bolder, he even visited the upper chambers, or descended the well of the staircase to explore the dining-room and parlor. On these excursions he could never refrain from boasting in loud song, and was of course soon discovered.

Mild days came in early March, when we lowered the upper window-sash to get a breath of fresh air. Curious to try a new place, the Rover flew to the opening and sat there perched on the open sash. Here was peril! a mere chance which way he would fly; and he did fly out.

The March sun was mild that day, song-sparrows and blue-birds had begun to sing. But at night there were frosts, and the bird had known only the tenderest care; sleeping always with a kerchief of crimson silk to protect the cage from draughts. His mistress had a book about birds, and was very particular to mind all it said. There sat the dainty bird on the high bough of a fir tree pealing a triumphant song in the afternoon sunshine; a song that echoed, free! free!

His anxious friends spent the whole afternoon on the lawn and in the orchard, cages in hand. These they decked with bright flowers; seeds they strewed on the veranda; but night fell, and the rash bird was still abroad. It was an even chance that frost or an evil cat would end his tuneful life. The whole village joined in the search in vein. After three days the gilded cage was put away, the crimson kerchief folded, and soon the memory of the bird began to fade. Even worse than this, his mistress accepted a present of another bird of the same variety. "Hartz" they might call it, but it was no match in vigor or in song, for the departed.

Spring advanced through backsets of snow and icy winds, and in early April warm days returned. Three weeks had passed since the Rover left, when one day a little girl came with the news of a bird that had tapped on their window-pane, and was afterwards found feeding greedily out of their canary's cup. "It might be your lost bird," said Eleanor. "We have got him in an old cage; he sings beautifully."

This seemed scarcely possible, still less probable. But on inspection there was no doubt of it. Here was the identical Rover, who now had earned his name. He told no tales of his wanderings through weeks of frost and hunger; but looked in good condition; there was not a note less sweet. The best theory was that he had taken shelter with the sparrows in the loft of the cow-sheds.

"This bird shall never again be a prisoner," said the lady. So the cage door was fastened open and friendship between the old and the new bird progressed rapidly. Soon the windows were opened and the Rover flew in and out cleaving through the sunny air, perching in maples fringed with crimson tassels, and golden firs covered with new catkins; now flying back to the Other Bird—we had never found a better name for it—pecking a few seeds and straight off again. Sometimes he would bring a beakfull of maple flowers as if to feed his companion. Merry was it when the children went out to play and hear the canary's song pealing among the high boughs, with song sparrows and robins for orchestra, all overflowing with Spring gladness.

Thus passed May and June. Every night the free bird came back good as gold to the perch, and slept beside his friend. Then there came a day when he did not come back till morning, and after that a day when the mosquito-bar was not lifted as usual at sunset, and the Rover found himself shut out. He returned no more.

We guessed a great many endings to his story the best was that he had found a mate—there were many pretty finches in the orchards—and finished his summer by caring for a brood of young Rovers.—*I. G. Oakley in the Humane Alliance.*

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

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Hightstown, N. J.

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Rev. Edward G. Mason, Editor

AN EPOCHAL OCCASION

The expression "epoch-making" has been so often used by enthusiastic editors and ministers to describe our great Universalist conventions of recent years that it has become almost trite. Every one said that Boston '95 was an epoch making convention. And every one was right in saying just that. Every one said the same of the Biennial Meetings of the General Convention in Meriden in '95 and Chicago in '97, and every one is still making a similar remark with regard to Lynn '99. In no one of these instances was the use of the word ridiculous or unjustifiable. We Universalists *have* been making epochs lately in one way and another, and these wonderful conventions, with their glorious outpourings of the Pentacostal spirit, have been the waymarks. Not in numbers but in efficiency of methods and in spirit, have we been advancing by leaps and bounds. Boston '95 taught the young people—and the older people as well—what a power they have become in denominational life. Meriden '95 showed the turning of the tide from factionalism and theological controversy to denominational loyalty and harmony, and Chicago '97 marked a still farther advance. The recent convention in Boston demonstrated beyond peradventure that the tide has fully turned, and that gathering, together with Lynn '99, evidenced the growth in spirituality, the broadening of the conception of our denominational mission and the splendid enlargement of the spirit of fraternity among ourselves, which have been taking place in the Universalist Church in recent years.

Indeed, loyalty, harmony and spiritual consecration, together with enthusiasm, were

The Keynotes

of the recent Boston gathering. A layman who managed to filch the countersign and slip past the guards into the Ministers' Meetings held the first two days of the Convention, mentioned afterwards how deeply impressed he was by the deep spiritual tone of the preliminary services. A spiritual ministry will train up a spiritual people; and we surely have a spiritual ministry. The discussion which followed the various papers, some of which were quite radical in their suggestions and criticisms, were almost invariably fraternal in spirit and mild, though earnest, in expression. The quite general opinion that clergymen are inclined to belligerancy received a severe blow at Boston. Differences of opinion did not lead to hard words or bitter personalities. And the same is true of the entire Convention. There were no bickerings, no quarrelings, no unkind remarks at any time during the sessions. Great questions were discussed and differences of opinion were expressed freely; yet there was no friction, for everyone seemed very willing to give his dissenting brother the credit of being honest and sincere in his convictions. Evidently old wounds are healed, and by universal consent bygones are to remain bygones. We are no longer "Radicals" and "Conservatives," but all are one in Christ Jesus. As Dr. Crowe remarked: "We have had our quarrel. We are honest in it, and we all know some things now which we did not know when it commenced. Now let's drop it." It was significant that Dr. Crowe, the whilom recognized leader of the so-called "Rationalistic wing" in the Church was one of the most popular men in the Convention, and none applauded his incisive, inspiring remarks more vigorously than did whilom leaders of the so-called "Conservative wing."

The adoption of

The New Principles of Faith

was another sign of the times. It was nearly a quarter of a century ago that the agitation for a new creed began in the Universalist Church, and since then the question has come up at every Convention, arousing no end of bitterness and heartburnings. Many believed that it never would be settled, but would continue a thorn in the side of the Church. But it is settled at last, and not a bitter word was spoken before, or during, or after, the taking of the vote by which "The Chicago Declaration" was ratified. There were, indeed, many who parted sadly with the Winchester Profession, but it is a consolation to such that the old standard is still commended as containing the substance of faith. There were others who felt that some mention should be made of the Holy Spirit; but the new Declaration does not purport to be a complete statement of Universalist belief. All in all, it is doubtful if the new Declaration could be improved upon, and we trust it will be heartily indorsed by all our churches and people. Here it is, and let every Unioner commit it to memory at once. *We believe in "the universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin, and the final harmony of all souls with God."*

All things considered, the Convention held in Boston last month will rank in our denominational history next to, perhaps equal with, the Gloucester Centennial as an epoch-making occasion. It was

A Sign and Promise

of the great future which lies before the Universalist Church. Everything that was said and done indicated a new era of service, a larger life, greater usefulness, a deeper consecration in the Master's work. The evangelical mission spirit pervaded all the meetings and stirred every heart. And it is that which made the Boston Convention, above all else, a magnificent prophecy of the victories which await us in the new era into which, as a branch of the Lord's Zion, we are now entering.

CHRISTIANITY IS not a matter of creed. A creed is but the expression of the opinion or belief of a person or body of persons. It may be true or false, or a combination of truth and falsity. Indeed, there doubtless never was a creed formulated that did not contain some truth. Perhaps there never was one entirely free from error. Some approach nearer than others to the ideal, but all are alike man-made and fallible. When for their own benefit or the enlightenment of others men put their thoughts and hopes and beliefs into verbal form they create a creed; but that creed is authority for themselves alone. And if others accept it, or it becomes the official pronunciamento of a body of people, it still is authoritative only for those who subscribe to it If Christianity is a creed, as some seem to think, what creed is it? There are hundreds of creeds held by various branches of the Christian church, and thousands of others held by individual Christians. Who shall say that Christian truth is the exclusive possession of any one person, or of any group of believers? The very fact that there are such wide differences of opinion among honest and earnest followers of Christ, shows that it will be impossible, for many years, at least, to unite Christians upon any common formula of faith, and that believers in radically diverse doctrines are equally self-sacrificing, equally moral and equally spiritually-minded.

* * *

CHRIST'S MISSION among men was to dispense truth; not mathematical truth, nor geographical truth, nor scientific truth, but truth with regard to sin and its consequences, truth as to the relations which we bear to God and He bears to us, truth concerning our divine heritage. This is the truth which makes men free, even as the Scriptures saith: "Ye shall know the truth, and the truth shall make you free."

* * *

THE ACTION of the Junior Union at Friendship, N. Y., in making a subscription of one dollar to the 20th Century Fund, cannot be too highly commended. Every time a Junior Union contributes to any of the general missions of our church, it and all its members, are identified with the larger organization; they are, as the boy said with pride when he was working with all his might in his fathers store, *a part of the concern.*

* * *

EVERY UNIONER should procure a copy of the Convention Number of THE UNIVERSALIST LEADER, and read of the great Boston gathering.

* * *

HE WHO would *be* something must *do* something.

* * *

THERE IS only one way to rise in the world. That is to climb.

* * *

IT IS better to make enemies in a good cause than to make friends in a bad one.

OUR MISSIONARY WORK

What Our Juniors Have Done. What We Want Them to Do

BY MISS CORA A. WILDER

Of the Christian Endeavor movement, it has been said, that it was "the answer to Twenty Centuries of Prayer." A most wonderful answer, and most wonderfully has the heart of the world been prepared to receive it. Yet the Good Father who does for us "exceeding abundantly above all that we ask or think" has put into the minds and hearts of His people a still greater power for good—the Junior work—with its infinite possibilities in the development of the child life. A late UNIVERSALIST LEADER editorially says: "There are so many ways in which people can do missionary work if they only think; if they would but realize the power of small sums when rightly placed."

I wonder if the writer knows that the solution of his problem lies with the Junior Union; that "our missionary work" is to teach the little ones to *rightly place small sums systematically* (if you have any doubt as to the difficulty of educating *grown* people in systematic giving, just act as Parish Treasurer for awhile.) The superintendent places before the Junior a definite need, as a timely service to the sick or poor, a help to the home church, a picture of the Southern Mission field, with its need of Sunday schools and Junior Unions, or of the Japan field with its greater needs, and having interested him in this way, proceeds to have him give a definite amount of his resources for the accomplishment of some definite result. She shows him how he can add his mite to his church treasury and be a little lookout at all its services. She tells him of the pleasures it will give an invalid to receive a flower or a call, and so on. And the child is interested, learns to be observing, thoughtful of others, self-sacrificing, and naturally develops along the line emphasized in word and life by *The Christ*, that of *service.*

If mothers knew how much lies enfolded in just this branch of the Junior work, they would help the superintendent more than they do, but to those who have had no part in this work, words are as "sounding brass" and results alone are adequate to convince. To such, and to the half discouraged Junior workers, I would call attention to

What Our Juniors Have Done

We have only twenty-four Unions in this State, and only a few are four years old—most of them being only a year old—yet last year twenty-eight sets of Two Cents-a-Week envelopes were taken toward home missions. For the church, five Unions gave as follows: $10 toward current expenses, $10 toward pastor's salary, $50 toward lighting the church, $36.85 to all kinds of missionary work, and $1 00 to Sunday school work. Some contributions were made for Atlanta.

Of committees among our small army there were reported, one, "Lend a-Hand," one "Visiting," six "Flower" and eight "Sunshine" committees. Listen to the account of the sunshine they have sent out into the world. "Made quilt for children's hospital." "Gave Bible mark to church." "Sent donations to Atlanta." "Went to visit hospital." "Decorated graves May 30." "Sent fruit to sick member." "Easter, visited old lady and sang and recited for her." "Started a piano fund for Sunday school." "The girls went every Saturday to sew for the Orphan's Home in Watertown, and have given $2.00 toward kindergarten at Orphan's Home." "Provided flowers for Woman's and Children's Hospital and for church sick." "Have a sewing and cooking school." "Helped on program Union Day." "Christmas carried holly and Christmas cards to sick people." "Sent quilt to Children's Home." "Paid Easter visits and left Easter cards and flowers for the sick."

As a special offering in observance of Children's Sunday, Miss Hosley asked each society to send a package of clothing or one dollar in money to a children's hospital in Brooklyn. Four societies responded with their dollar, and a package of worked cards was received. "By their fruits ye shall know them."

"What We Want Them To Do"

We want them to grow in numbers and each one to have the spirit of the few. We want them to find opportunities themselves. We want them to learn to plan, to be willing to sacrifice their own pleasure to give pleasure. Again, we want them to develop to the utmost the lines of work already begun, especially in securing subscribers to the Two Cents a Week envelopes. Just think, if all the 589 Juniors in the State used them what a power they would be!

And there is a new plan coming from our General Superintendent, who has her mind and heart full of the work; a plan within the ability of the little people; a plan to bless those who give and those who receive.

It is in answer to the appeal made by our Japan Missionary, Miss Osborn, who has shown us through her letters in THE UNIVERSALIST LEADER the sore need of work among the Japanese girls. A Home has been established and three of them cared for, the oldest being now of much help in the day and Sunday schools. It is necessary if we are to do helpful work among the Japanese women that we have native teachers and helpers. Thus we not only save and develop the ones taught but we are preparing the leaven which shall leaven the whole lump.

Now, the appeal is made for the means to support in the Home established by our missionaries two more little girls, whose whole future depended on their protection at this time, the cost per year being $50.00. Miss Hosley asks: "Can we not get fifty Junior societies in the United States to pledge one dollar a year for five years, and the education of one is assured?" She heads the list for Friendship Juniors, Victor claims second place, and these superintendents become personally responsible. This is what we want our Juniors to do! Will New York head this good work and call upon her sister States to help, so that our noble workers in Japan shall thank God for our Juniors and their missionary work?

Do you think you can ever make small the soul of a child who has helped in such a glorious cause understandingly?

Then there is the Twentieth Century Fund. Some large amounts will be given but the greater part must be made up of small sums, and in the years to come when this Fund shall have been raised and have accomplished much good for the cause, each one who has had a part therein will feel a just pride. Why not give the idea of making an offering in this direction?

Oh, the harvest of opportunities is great and let us not forget our work is to help educate the Juniors to see them so the laborers may not be so few.

Victor, N. Y.

CONVENTION OF NEW YORK STATE UNION

The Decennial Convention of the New York Young People's Christian Union met at the Pullman Memorial Church, Albion, N. Y., October 9th and 10th.

At 5 P. M. there was an informal reception in the church parlors, and all the delegates were heartily welcomed and made to feel "at home" at once. At the appointed hour a "Praise and Thanks Service" was led by Miss Louise D. Rose, following which was the regular evening service, opened by Rev. R. B. Wetmore.

Owing to the unfortunate absence of Mr. Seymour Olmstead, the address of welcome was given by Mr. Cole, of Eagle Harbor. His words were spirited and well chosen and we were made to feel that we were indeed welcome guests.

Greetings from the Central Union were brought to the Convention by Miss Cora A. Wilder. It was indeed a sweet and sincere message and seemed to bind us closer than ever to our Central Union.

A very gracious and fitting response was then given by our President, Louis Annin Ames, following which came his annual address. He showed the work to be in a prosperous condition and gave words of encouragement and cheer for our State work for the coming year.

The next in order was an historical paper by Mr. L. Cuyler Cross, of Rochester. It showed careful preparation, and gave a complete statistical report of the work of the Union during the past decade.

"The Power of the Y. P. C. U." was then creditably set forth by Rev. Henry Kiegel. Owing to the lateness of the hour the final address of the evening by Rev. John Van Schaick, Jr., was considerably shortened. His words were spirited and to the point. In closing he bade us—the Young People's Christian Union of the Empire State—follow in the future the courageous example of the old hero who said: "I will face the enemy."

The Quiet Hour Meeting, held at 8 A. M., was led by Miss Minnie Goodnough, of Clarendon, her theme being, "The Inner Life." The influence of the prayerful spirit exhibited by the leader, manifested itself in the earnest testimonies of consecrated Unioners. It was a truly devotional meeting and a fitting preface to the business session which was opened with prayer promptly at 9 o'clock.

The reports of officers were given as follows:

That of Miss Hosley, our Junior Superintendent, showed that there are at present 24 active Junior Unions in the State with a membership of 589, four new Unions having been organized during the year, and five reorganized. Four societies are in churches having no Senior organizations. Several inactive societies intend reorganizing as soon as a competent person can be found to act as superintendent. The report as a whole was encouraging and gave added inspiration for the work in the future.

The secretary's report showed that there are 48 active Unions with a membership of 1,130. There are 318 church members, 61 having joined during the year. The number of missionary envelopes taken is 217; of Onwards 225.

The Treasurer's report showed that the financial state of the Union is excellent.

The report of "Lynn '99," written by Miss Grace White, of Brooklyn, was then read by Miss Louise D. Rose. It was a charming and inspiring report and merited the praise it received.

At 1.45 P.M., the Junior Congress was held, conducted by Miss Lillian Hosley, State Superintendent. The first paper, "Reverence in our Juniors; How Attained," was given by Mrs. E. L. Conklin. One distinct thought was, to cultivate the devotional spirit. Thr second paper, by Miss Cora A. Wilder, on "Missionary Work Our Juniors Have Done; What We Wish Them To Do," could not but create in all a greater missionary zeal. The third paper, on "Character Building," was given by Miss Hosley herself. She said that "To live is to build character," and gave us the essential points to be taken into consideration in character-building—heredity, environment and impulse.

At 2 45 P.M., the usual order of business was again taken up. The report of the District Missionaries were encouraging and showed more than usual activity in some localities. The report of the Committee on Credentials showed that there were twenty-seven societies represented, with fifty delegates present.

Resolutions

were adopted as follows:—

1. To co-operate with the Central Union in its Post Office and Christian Citizenship work, and favoring a federation of all young people's societies, locally and generally, for the promotion of Christian Citizenship work.
2. Urging the importance of the cultivation of the devotional spirit.
3. Extending to the Central Union an invitation to hold its Convention in 1901, in Buffalo, N. Y.
4. Pledging one hundred dollars to the "Twentieth Century Fund."
5. Appropriating money to pay traveling expenses of the President and Secretary to next year's Central Union Convention.
6. Instructing the Executive Board to appoint a Post Office Mission Superintendent annually.
7. Making the State per capita tax thirty-five cents, and urging the taking of a collection by all Unions on Young People's Day.
8. Extending thanks to the retiring officers for their services.
9. Expressing appreciation of the work of the Junior Superintendent.
10. Extending thanks to the local Union and Church for their entertainment of the Convention. (Adopted by a rising vote.)
11. Authorizing the Executive Board to appoint the District Missionaries.

The officers elected for the ensuing year are: President, Mr. Louis Annin Ames; vice president, Mrs. E. L. Conklin; secretary, Miss Marguerite H. J. Hess; treasurer, Mr. James B. Knapp; Junior superintendent, Miss Lillian Hosley; secretary of transportation, Rev. G. A. Kratzer; Board of Trustees, Mrs. L. C. Patterson Miss Louise D. Rose, Rev. S. G. Ayres.

Cordial greetings were received from the Maine and New Jersey State Convention.

MARGUERITE H. J. HESS, *Sec'y.*

NEW JERSEY STATE UNION CONVENTION

The sixth annual Convention of the New Jersey State Young People's Christian Union was held at Jersey City, Thursday, October 16th. A devotional meeting, led by Miss Emma Finger, of Jersey City, was held at 9 A. M., the subject being, "The Mission of the Union."

The Convention was called to order by the president, Mrs. P. A. Rumrill. at 10 A. M. Owing to the absence of the secretary, Miss Mary McKay, Mr. Morton Crowell, of Hammonton, was made secretary *pro tem.* The secretary's report showed that there were five Unions in the State, having a total membership of 193. The treasurer's report noted that the dues of the Central Union have been paid a year in advance.

Cordial greetings from the State Union Conventions being held in Albion, N. Y., and Lewiston, Me., were received and replied to.

On motion of Rev. Edward G. Mason, of Hightstown, it was voted to appoint two persons who, with three others appointed by the State Convention, are to take charge of the missionary operations in the State, the joint committee thus formed to be permanent. The sum of twenty five dollars was placed at the disposal of the committee.

Officers were elected as follows: President, Mrs. P. A. Rumrill, of Newark; vice-president, Miss Martha Burden, of Wareham; secretary, Miss Mary E. Dodge, of Morristown; Treasurer, Albert L. Wycoff, of Hightstown; executive board, Miss Francis V. French, of Hammonton, Miss Virginia A. Doggett, of Jersey City. A motion to instruct the secretary to send a letter of appreciation and thanks to the retiring secretary, Miss Mary McKay, for her long and earnest services as an officer of the Union, was unanimously adopted. Miss McKay was the first State president and has since served as State secretary. As an officer she has been one of the most painstaking and thorough, and her prompt and efficient methods have often been commented upon. At Central Headquarters, where State secretaries are weighed in the balance (and often, alas! found wanting), Miss McKay has always been considered a model officer. The Unioners of the State part with her services most reluctantly, and only at her earnest request.

A resolution of sorrow for the loss of Miss Mary Norton, of Hightstown, a friend of and worker in the Union from its early days, whose death occurred on the opening day of the Lynn Convention, was unanimously adopted, and the secretary of the Convention was instructed to convey the sympathy to the bereaved family.

The Spirit of the Convention

What new Jersey Universalists lack in numbers they usually make up in earnestness. Since its organization five years ago, the New Jersey State Union has succeeded in accomplishing a great deal of work for so small a body. It has always been among the first—last year and this year it was the first—to pay its dues to the Central Union, and it almost always responds to the special appeals that are sent out from time to time. Three of the Unions in the State have been active in the distribution of Universalist literature, the State Union bearing the expense. The plan of co operation in mission work beween the State Convention and State Union, as agreed upon at the recent Convention, betokens yet greater activity in the future.

WITH OUR WORKERS

CANTON, MASS —The Fifth Anniversary of the Young People's Christian Union of the First Universalist Church was held in the Lower Memorial Hall, Wednesday evening, October 11. Brockton and Stoughton Unions, and the local Christian Endeavor Societies of the Baptist and Congregational churches were present—seventy five being gathered about the banquet board. The following program was enthusiastically received and thoroughly enjoyed: Invocation, Rev. J. B. Fox; "Onward, Christian Soldiers," sung by all; Greetings, Rev. Oliver M. Fisher; "Reasons Why the Union aids Individual Members, Miss Grace Cutting, Stoughton; "Some Elements of a Successful Devotional Meeting—Why a Question of Responsibility," Rev. J. B. Fox, Canton Baptist Christian Endeavor Society; "How Can We Aid the Pastor in the General Work for Christ and the Church," Mr. Haupt, Canton Congregational Christian Endeavor Society; "Historical Sketch and Review of the Home Union," Miss Jessie M. Cram; Singing, "God be with you till we meet again," and the Mizpah benediction. Miss Cutting responded in a thoroughly prepared and thoughtful manner and was applauded frequently. Responses by Mr. Fox and Mr. Haupt were full of practical suggestions and spiritual meaning. From Miss Cram's response we learned of the beginning and growth of this vital Union and also, with the pastor, the speaker paid a heartfelt tribute to Rev. Omer G. Petrie, through whose untiring efforts the Union came into organized life in the church of Canton five years ago. The daintily decorated tables and abundant display of bunting and Union colors—white and blue—made a fitting setting for the most successful celebration of the kind known among Young People's Societies of Canton.

ROCHESTER. VT.—A Junior Union of thirteen members was organized here in August. Mrs. W. A. Tuttle, of Springfield, Vt., who spent her summer vacation in Rochester, rendered valuable aid in forming it. The officers are: Superintendent, Miss Callie Martin; Organist. Miss Addie Swinyer; President, Miss Helen Campbell; Vice President, Miss Lelia Tinkham; Secretary, Miss Florence Hodgkins; Treasurer, Miss Jessie Hubbard. By the giving of suppers, money has been raised to purchase a supply of Junior "Star Song" books.

NEW HAVEN, CONN —October 8, the Union meeting was conducted by the Junior Union, under the leadership of its Superintendent, Mrs. J. L. Andrews. All the Juniors took some part in the meeting. A few read passages of Scripture. some gave appropriate recitations, while the others gave vivid descriptions of their visits to the hospital and prison. This Junior Union has only been organized a few months but it has already done a great deal of good. Their constant attendance, their enthusiasm and interest, are an incentive to the Senior Union. We hope to have our Juniors lead our meetings as often as once in two months. As our pastor was in attendance at the General Convention, the evening church service on "Prison Sunday" was conducted by the Union. The meeting was led by the President, and many of the members spoke on different lines of the work. Some of the addresses were on the following subjects; "Causes of Crime," "Treatment of Prisoners," "Convict Labor," "Capital Punishment," "Object and Aim of Punishment," "Duties of Community to Discharged Prisoners," and "What We Can Do." Appropriate music was sung by our efficient choir, and the services were well conducted and thoroughly appreciated by the large congregation present. Our Union is gradually increasing its attendance at devotional meetings. and more of the members speak than formerly. Truly the spirit of the Lynn Convention is felt by this Union.

PORTLAND, ME.—Congress Square Church.—Our Union began its winter work with more zeal than ever before. Our meetings are increasing in interest, and although our members do not increase as fast as we wish, yet we have added a few new members. The Lynn rally meeting was of great benefit to the society and helped to stimulate the work. The Union has a box under the charge of its Post Office Committee at the electric car depot, which they will try to keep supplied with Universalist literature. Post Office Mission Sunday and Prison Sunday were observed with appropriate services. A chorus from our Union has furnished music for the services held by Dr. Blanchard at the hospitals.

NORWICH, CONN.—Our local Union has begun the season in a prosperous way, with renewed enthusiasm among its members. Once a month the devotional meetings are made more interesting with special music. For the first time our Union has made special plans for Post Office Mission work, and with an efficient committee we hope to accomplish good results. We have planned three entertainments for the winter and by combining something literary with our monthly business meetings they are made both instructive and interesting. Our subject for November 8 is Cowper. The Universalist Ladies' Choral Society, whose members belong to the Union, are busy practicing music to help at our devotional and social meetings. The Junior Union has started again with a number of enthusiastic workers, whose members set the older ones a good example by being so ready and willing to serve on committees. A special mother's meeting is planned for the last of November. The little ones have a balance in the treasury of fifty dollars and are still eager for work.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

NOV. 26. THANKSGIVING. "IN EVERY THING GIVE THANKS." Ps. 11: 5; Acts 5: 41.

SCRIPTURE LESSON. 103.

PRAYER:

Dear Lord: We thank Thee that we cannot get beyond the reach of the eye of the All Seeing—the All Pitying Love. We pray Thee that we may always remember that our lives are gifts from Thee and a part of Thine own self. In a deep sense we hold them in trust for Thee, and should always seek through them to do Thy will on earth. At this Thanksgiving time may we re-consecrate ourselves to Thy service, realizing that we can but express our gratitude to Thee by giving our best gifts to Thy earthly children, our brothers and sisters. May the Thanksgiving time bring to us a deeper realization of our duty to live lives that are acceptable in Thy spirit.

Dear Lord, we are thankful for Thy religion, may the Gospel story sink deeper into our hearts at this season of the year than it has ever done before, and may we catch something of the spirit of our Master as we labor "In His Name." Amen.

SUGGESTIONS.

I. Give the origin of the New England Thanksgiving.

II. What practical lesson has this simple observance for us?

III. Is gratitude as common an attribute as it should be?

IV. Name some of the blessings for which we owe special Thanksgiving.

V. How can we best express our gratitude to God in our individual lives?

VI. What special causes for Thanksgiving has the Universalist Church to day?

DAILY SCRIPTURE READINGS

MONDAY. 1. Cor. 15: 57, 58.
TUESDAY, Ps. 116: 12, 13.
WEDNESDAY. Eph. 4: 31, 32.
THURSDAY. Phil. 4: 4.
FRIDAY. St. John 21: 1–17.
SATURDAY. Matt. 6: 33.
SUNDAY. Ps. 100.

QUOTATIONS

"O Lord, that lends me life,
Send me a heart replete with thankfulness."

"God never takes a gift away
But He sends other gifts to take its place."

"Then praise for the past and the present we sing
And trustful await what the future may bring,
Let doubt and repining be banished away
And the whole of our lives be a Thanksgiving Day."

Come to us cheerily, Thankful-Day
Out of the sweet blue sky!
Hearts are hoping and laughs are gay,
Flowers are blooming along the way,
E'en if the frosts be nigh.

Come to us hopefully Thankful-day
Out of the tearful tomb!
Stars are steady and sure to stay—
God is watching forever and aye—
E'en in the darkest gloom.

Will Carleton..

My God, I thank Thee who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here
Noble and right
I thank Thee Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper peace,
Not known before.

Adalaide Proctor.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still,
For the hearts from itself kept,
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good,—
Quicken our gratitude.

Howells.

Thank God for joy;
For glad, sweet thoughts that flood the soul, and spring
Lark-like, into the sky to soar and sing;
For kindly airs that woo to bud and flower
Thy dormant being, and awake new power
With each new morn; new purposes that bring.
To heart and soul their full and just employ,
Thank God for joy.

And, oh, thank Him for pain,
That shuts thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf,
The guaranty; so shalt thou surely grow
To fairer heights, to nobler powers attain,
Thank God for pain.

C. W. Bronson.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

NOV 26. (THANKSGIVING DAY). GRATITUDE TO THE FATHER. Eph. 5: 20; Prov. 3: 5. 6; Luke 19: 12, 27; Matt. 6: 5–7; Jas. 1: 17; Jer. 7: 23; Acts 5: 29.

The following service is presented for use in the Junior Unions with the hope that it will be universally used.

OPENING SELECTION FOR SUPERINTENDENT

"Over and over and over again
God's harvests fall in the hands of men;
And never weary our Father is
Of feeding these clamorous children of His;
Of ripening the grain and painting the fruit,
And giving the oak tree its sturdier root.
Of wrapping the cone in its husk away,
Of hiding the seed for the wand of May.
Over and over and over He poured
Into our bins the bounteous store.

Over and over and over again
God's care broods over the lives of men;
Unfailing, unwearied, and tender and true
So constant and close we forget 'tis here
Over and over the heart is made glad,
So clear the sight of His goodness it had:
And the common need and the daily care
Are highways where wondrous ministries fare.
Over and over in all our living
His mercies come; we'll keep Thanksgiving."

I. Singing, Holy, Holy; Lord God Almighty—No. 11 Junior Star.

II. Service No. IV.

III. Singing, The Good Shepherd—No. 51.

IV. Scripture Reading—Our Father's Care—Luke 12: 22–32.

"From Thy hand, Dear Father, flow
All the blessings that we know;
Thou dost give the children's bread,
Thou dost every table spread:
Now again the harvests shine,
And again we own them Thine.

In the sunshine and the rain
Grew the corn, the grass, the grain;
And the orchard boughs bend low
With the fair fruit they bestow.
Father our thanksgiving hear!
To Thy little ones draw near!" Amen.

VI. Thanksgiving Hymn—No. 20.

VII. Talk by superintendent, God's Gifts to Us; Our Gifts to Him.

VIII. Solo, My Gift—No. 22.

IX. Singing, Giving—No. 52.

X. Offering for annual Junior Dues; children march and place money in box, then with bowed heads repeat—

"Father, please take what we have given
May it lead some one to heaven.
We are young, our gifts are small
But wilt thou accept them all?"

XI. Recitation:

MY THANKSGIVING

We had planned for so many, Thanksgiving,
A dozen or more, big and small;
And then Jack and Joe had the measles
And nobody came here at all.

And I—I suppose I was naughty
For mamma looked troubled and sad
When I said that I wouldn't be thankful
For I'd nothing to make me glad.

But all the long day, Thanksgiving,
I had to sit bolstered in bed
With the dreadfullest, awfullest toothache
Till I thought I was almost dead.

And the next day I truly was thankful;
More thankful than I can tell.
For I hadn't a might of a toothache
And it did seem so good to be well.—*Selected.*

XII. Recessional, Bonnie Marching Song—No. 49.

Special suggestions. Decorate room with fruit, autumn leaves and vines. Introduce more recitations and songs if desired. Send your annual Junior offering, fifty cents, to your State treasurer. Invite parents, friends and Senior Unioners to be present. Have Juniors each contribute something to make a Thanksgiving dinner for some poor person. A basket of fruit, food or dainties may be taken a worthy person, or a bouquet of flowers to some sick shut in. Let the thought of the day be that in remembering others with our gifts, however small, we show our appreciation of God's gifts to us.

QUESTIONS.

What do we mean by Thanksgiving Day?
When was the first Thanksgiving Day observed?
Why should we give thanks on this day?
Why should we give thanks on all days?
Name some of our blessings as a nation.
Who has bestowed all our gifts upon us?
Tell what you have to be thankful for.
Who were the Puritans and what did they do?
Why are we interested in the work of the Pilgrims?

◆

Forget not all the sunshine of the way
By which the Lord hath led thee—answered prayers
And joy unasked, strange blessings, lifted cares,
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to Thee.

Frances Ridley Havergal.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 21 Euclid Ave., Cleveland, . Sec'y REV. A. J. CARDALL, 30 West St., Boston. Treas., MR. LOUIS ANNIN AMES, New York City. Members of the Executive Board, MR. GEO. F. SEARS, 34 Sacramento Ave., Chicago. Ill MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER Victor, N. Y. MR. J C. BOND, Atlanta, Ga

Department Superintendents

Christian Citizenship, REV. MERRILL C. WARD, of Hingham Mass.

Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Oct. 16 to 28, 1899

General Fund.	State Assessments	$68 65	
	Post Office Mission	16 73	
	Junior Dues		
	Supplies & Miscellaneous	15 55	$100 93
Mission Fund.	Two-Cents-a-Week	$30 80	
	Aunty Brown		
	Atlanta Building	1 00	$31 80
			$132 73
General Fund.	State Assessments	$16 45	
	Post Office Mission	17 20	
	Junior Dues		
	Supplies & Miscellaneous	$8 06	$41 71
Mission Fund,	Two-Cents-a-Week	18 17	
	Aunty Brown		
	Atlanta Building		18 17
			$59 88

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards:—ontaining topics for the entire year, 1 1 2 cents each, or per hundred $1.50.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the National Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

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MURRAY DISTRICT CONFERENCE

The annual session of the Murray District Conference will be held in the Universalist Church of the Restoration, Master Street, above Sixteenth, Philadelphia, on Friday, Saturday and Sunday, Dec. 1–3, 1899.

The Conference is composed of the Young People's Christian Unions of the Universalist Churches at Philadelphia and Reading, Pa.; Waretown, Forked-River, Good-Luck and Hammonton, N. J.; Baltimore, Md., and Washington, D. C.

Each Union within the Conference limits is entitled to as many representatives as it may see fit to send.

JOHN O. GAKELER, *Secretary.*

Our Young Folks

Contributed

A PRAYER

BY MINNIE MESERVE SOULE

I feel the sin that round me lies;
  I hear the cry of woe,
Oh, take the scales from off mine eyes,
  And teach me how to go.

Be patient with my erring ways,
  And o'er my darkened life
Shed freely Love's bright, beaming rays,
  To light me through the strife,

And may I, too, as patient be
  With others, lesser grown;—
Their sins and follies may I see,
  As if they were my own;

And trust the same strong hand to guide,
  The same sweet love to lead;
For no one ever vainly cried
  For help in time of need.

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HOW HE FOUND THE NAME AND ADDRESS

Little Davie Sugg sold daily papers, specials, and extra specials, and as he came home round the corner at night, it was his regular duty to assist his father with the profits of the day's work. These varied from a few pennies to a few shillings, according to the time of year or of the news of the day. Sugg senior was incredulous of such fluctuations, and poor Davie came in for many a clout when funds happened to be low. He would be dead tired oftener than not, yet after he had finished his supper, his mother in her turn made a call on his services—washing had to be sent home or fetched.

Davie's return from his daily work, when times were at all good, was invariably preceeded some considerable distance by a shrill whistle. The notes of some popular air would rattle in reckless profusion down the main street, and the elder Davie was wont then to prick up his ears and smile in anticipation.

One night, it had been pouring with rain all day and business had been bad, very bad, indeed, his profits were lower than they had ever been before—there was no whistle to herald Davie's approach. It would have betrayed him while he stood for a full hour under the porch of a house in the main street, watching his father outside the public house, hands in trousers pockets, shuffling his feet on the pavement to keep them warm, for the night was cold, now and again peering anxiously down the street.

Davie well knew whom his father was looking for, and still hesitated as to whether he should go forward with the few pennies nervously clutched in his hand, or "hook it and live on his own."

At last he mustered courage to walk forward, holding out his hand with the money, but keeping some distance away, for he well knew what was in store for him.

"Please, father, the day's bin bad; I've only took seventeen cents."

"Seventeen cents! You young Turk! Seventeen cents, and you expect your father to buy himself a drink of beer (whack) and an ounce of 'baccy (kick) out of that!"

Davie waited for no more, but flung the money on the pavement and bolted home, pursued by his injured parent.

His mother came out and interfered, but the result was that Davie was turned out of doors.

He waited close by till long after the lights inside had been put out before he realized that he had been forgotten. No doubt his mother had fallen asleep after her day's work. His father, he knew, would not give him a thought. To knock at the door and bring him out meant more ill-usage, so he stood sobbing under a lamp-post, until his thoughts were distracted by a piece of paper which fluttered in the air above his head and blew up against the lamp-glass. It stayed there and did not come down again. There was some writing on it. Davie wondered what it could be and why it stuck up there. His curiosity grew so strong that he climbed up and seized it. It was a leaf of a book covered with some dirty marks. He guessed what they were. To make sure he put the paper in his mouth. Yes, it had been used in his mother's shop to wrap up "jumbles" for some lucky capitalist in Garden Place. He was about to throw it away when the printing caught his eye. He read some words that were new to him. Extremely simple and so well known to us that it might seem impossible that Davie should be ignorant of them, but he was. There are hundreds of others like him. The words seemed a direct invitation to himself, wet through, hungry, tired, as he was, and an offer of what he needed most.

"Come unto me all ye that are weary and heavy-laden and I will give you rest."

Rest!

A policeman stopped at the corner, and seeing the little figure under the lamp, walked slowly up Garden Place.

"Now then, youngster, what are you doing here at this time o' night? Where do you live, eh?"

"If you please, sir," asked Davie, boldly, looking up into the policeman's face, "can you tell me the address of the kind gen'l'man as wrote this 'ere a'vertisement?"

You see Davie had recently devoted himself to the "Want" column in the papers, with the vague hope of seeing something that might help him out of his misery, and coming to him, weary in body and mind, he thought this was the advertisement he had been all along looking for.

The policeman took the paper from him, read it, looked down at the anxious, expectant face. There was no mistake—the boy was in earnest. He had never been in trouble with the police either, that was clear, or he would not have stood his ground so confidently.

"So you want the name and address of the gen'l'man that wrote this, do you? Well, maybe it's in Garden Place, maybe it's not. Let's hope, my boy, we'll both find it one of these days. You'd best get along to the Shelter—third turning on the left under the big lamp. They'll give ye a bed there and a cup of coffee in the mornin'."

"Does he live there, sir?" asked Davie, walking by the man's side.

The policeman laughed.

"Cut along now, boy, and get to the Shelter. It's a-coming on to rain again."

Davie hung back.

"Well, ain't you going?"

"Yes sir, but please, sir, can I have the writing?"

The officer gave it to him, and stood watching him gravely from the corner out of sight down the third turning on the left.

The Shelter was full. The prospect of a wet night always fills shelters. But the porter not unkindly added if Davie came round about six o'clock he could have a cup of hot coffee.

The boy shuffled off, shivering, and sat down on a step close by, and thought and thought over the "a'vertisement." He wondered and wondered where the address of that "kind gen'l'man" could be. One of the newsboys had told him the story of a wonderful place down by the sea, where he had been sent on his recovery from an illness. It was the most wonderful place Davie had ever heard of, ships and streams and sunshine, cakes and tea, and meat, and chickens, and fruit—a Land of Promise, in fact. Probably that was the place. Next day he would ask his friend more about it. And so he fell asleep within sight of the Shelter where he was to have a cup of hot coffee at six o'clock.

The rain fell heavily and splashed off the pavement on to him as he lay. It dripped through the roof of Mrs. Sugg's shop, too, and woke her husband, who woke her. Morning was just dawning and she remembered her first-born.

"Did ye let Davie back in?" she asked.

"Let 'im in. Kep' 'im out, you mean. I'll teach 'im to bring home seventeen cents."

Words were useless. His wife knew that of old. She put her head out of the front window and called, "My Davie." There was, of course, no answer, because David was asleep on a doorstep in the third turning on the left off the main street.

She put on her things and hurried out. The policeman was still on his beat.

"Yes, I did see a lad—a good little lad, just as it was a-comin' on to rain. I sent him round to the Shelter. Nice mother you are to leave a boy out a night like this!"

He accompanied her on the way and told her about his conversation with Davie till tears stood in her eyes, for it reminded her of better times. As they turned the corner, her quick eyes espied the little figure huddled up on a doorstep opposite.

"Davie, my poor Davie," she cried, running over to him.

There was no answer.

She raised him up. He was limp and motionless. But, folded small, clasped tight in his cold hand, lay the "a'vertisement," and on his pale face there was the sweet, satisfied smile of one who has received a loyal, loving welcome, and they knew then that on the cold doorstep opposite the Shelter, little Davie had found the name and address he wanted.—*J. E. Andrews, in the Humane Alliance.*

◆

THE present consequences of our conduct are not all we have to meet. The lines of moral and spiritual law must run on through all the worlds and all states of being. The change which is made by dropping the body cannot arrest the effect of deeds done in the body. So far as those deeds were done by the mind and will, they work their results in the mind and will. —*C. G. Ames.*

THE TOPIC SERMON

Topic Nov. 26. Ps. 40: 5; 107: 8; Acts 5: 41..

THANKSGIVING

There is quite a general failure to appreciate the true reasons for being thankful, because our views of life and providence are narrow. To read many of the articles which appear in the papers, both secular and religious, at thanksgiving time, to hear many of the sermons preached commemorative of the national day of rejoicing, one would almost be led to believe that the proper form of observance is to make an inventory of the personal and national blessings enjoyed during the year, and be thankful in proportion to the extent of those blessings. As though a man was to be thankful to God by measure, so much for each dollar he has made, so much for each bushel of corn or wheat he has raised! As though he were to cast up footings of the personal favors he has received and pay for them in thanksgiving!

Perish this belittling conception of our duty to give thanks unto God; a duty which is none the less incumbent upon us when the crops fail, or the treasury is empty, or the spirit sits weeping under the willows because sorrow has found it out, than it is in the days of happiness and prosperity.

Let us have a broader conception of the functions of Divine Providence, a nobler standard of life. Is there not something greater than a large harvest? Yes, the beneficent law which may fail this year and even the year to come because some natural cause has interfered with and over-ruled it, but which will sooner or later fulfil its mission, is greater by far. So, too, there is something grander than material prosperity. The man who toils every day for means to support himself and his family, and who has found the year that has past not easier but harder than the years preceding, if he has accumulated the riches of unsullied virtue, a clear conscience, a kindly heart and a generous spirit, has more reason to be thankful to the Good Father who has helped him to be true to the nobler ideals of manhood than has he whose coffers have grown heavy while his heart, shrivelled and shrunken in selfishness, has grown light. Truly has someone said: "To have held fast to one's ideal, to have remained at one's post, despite weariness and disappointment, is a great cause for thanks."

There is reason, even for the most sorely afflicted, to give thanks at all times and in everything. He may well be thankful that he is a man, a child of God, an immortal soul. He may well be thankful for his sublime destiny. He may well be thankful for love, and joy, and kindred, and a Father's love which will never fail him. He may well be thankful because of the possibilities of his nature; because of his ability to develop himself into noble manhood. Let us not forget the little blessings of life. But let us also remember those greater and ever present blessings which are inherent in us as children of God. So, though material prosperity be not granted us, though sadness enter and darken our lives, yet shall we ever be ready "in everything to give thanks."

◆

THERE is a legend of an artist who long sought for a piece of sandal-wood, out of which to carve a Madonna. He was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to carve his Modonna from a block of oak wood, which was destined for the fire. He obeyed, and produced a masterpiece from a log of common fire wood. Many of us lose great opportunities in life by waiting to find sandal-wood for our carvings, when they really lie hidden in the common logs that we burn.—*Orison Swett Marden.*

◆

THERE is no real joy in life but that which comes from the sense of having done or produced something. The settled cheerfulness of the patient worker is worth more than all the fleeting satisfaction that comes from self-indulgence, ease or profitless leisure. —*The Churchman.*

ONWARD

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Rev. Edward G. Mason, Editor

THE YOUNG PEOPLE AND JAPAN

In casting about for opportunities to serve, the loyal members of the Young People's Christian Union should bear in mind the great work that has been, is now being, and is to be done in the Sunrise Kingdom. We are looking for assistance from the other branches of our church to enable us to complete the work in Atlanta. Let us show ourselves to be a part of the great church by taking hold on Japan Sunday, November twenty six, and helping as we can in providing for the ten thousand dollars required by the Japan Mission for the coming year.

We have about five hundred and thirty Unions. Every Union will hold some sort of a meeting on Japan Sunday. Why can we not every one do something, no matter how little, for this glorious work? Supposing there is an average of only one dollar from each Union; and there should go to Dr. Perin five hundred and thirty dollars from the Y. P. C. U., do you not see how it would open the eyes of all our people to the splendid resources of our organization? Do you not see how they would say we must stand by the Young People because they stand by us?

Now then, every member who reads this, will you not personally see to it that at the meeting November 26, a collection or a subscription is taken, and even if you do not get more than two cents, send it right off; identify your Union with the general church, and help along this great enterprise.

This means *you!* no matter whether you are an officer or just an attendant; get up in the meeting and call attention to it, because the others may not see it, say: "We must send something, and here is my five or ten cents towards our dollar or more."

Remember Japan on November Twenty six!

SOME MONTHS ago a letter was received at Central Headquarters inclosing a missionary contribution of five dollars. The spirit in which the gift of the aged donor was made was so fine that Secretary Cardall forwarded the letter for publication in ONWARD. It was, however, unfortunately laid aside and only recently discovered; but the lapse of time will make it none the less interesting to our readers. It reads as follows: "I herein inclose five dollars for the Universalist Church for the purpose of Church extension and home missionary work. I am an old woman in my eighty-third year. There are none living near me who feel any interest in the propagation of the doctrine taught in the Universalist Church. I send this small amount now, to be used as you think best, as I have full faith in the enterprise with a strong desire for its promulgation throughout the world. I wish it were practicable for me to send many thousands. Could I have wealth bestowed upon me without the debasing influence which it too often engenders, with the physical and mental strength of thirty-five years ago, together with the leisure and freedom from necessary cares which old age brings, how liberal I would be!" If the Universalist Church is to become the mighty power which we now dream of, it must be through the development in all our people of such a spirit as that shown by this aged lover of the faith.

* * *

IN HIS address at the opening Ministers' Meeting at Boston, Rev. I. P. Coddington, of Rochester, N. Y., spoke appreciatively and feelingly of the encouragement he had received from the kindness and sympathy of his ministerial co-workers, particularly those occupying high positions in the denomination. Mr. Coddington's experience is not at all unusual; every earnest, sensible young man in the Universalist ministry has a similar one. In the course of our own comparatively brief ministerial career we have always found the pastors of our larger churches ever ready and more than willing to speak a kindly word and extend a helping hand. They are busy men, but they are seemingly never too busy to sympathize with and encourage their humbler co-laborers. They have their own cares and perplexities and problems; yet they have time to interest themselves in and sympathize with the cares and perplexities and problems of their brethren who labor in smaller fields. The Universalist ministry, like the ministry of every other denomination, is probably not entirely free from men of the snobbish and pharisaical type; but we are glad to believe from personal observation that there are few such. Among those of our clergy who are recognized by the denomination at large as standing in the front ranks of our ministerial forces, we know of not even one.

* * *

THE MENASHA (Wis.) Evening Breeze, from which we copy the wonderfully interesting and inspiring story of the struggle of the Neenah young people to maintain their church activities, is doubtless quite right in saying that the instance referred to is probably not parallelled in the State of Wisconsin. Indeed, it is very doubtful if there is another case of the kind in the whole country. Certainly there is not in the Universalist Church. In these days, (which are, perhaps, not greatly different from other days), when there is so marked a tendency to make the claims of the church secondary to personal needs and desires, the example of the Neenah Unioners is a marvellous inspiration and encouragement to loyal Christian workers. If there is one little band of young Christians who love their church and their Master well enough to labor and sacrifice for the faith under such discouraging circumstances as those which a few years ago obtained in the Neenah parish, there certainly must be others who, if appealed to in the right way, would under similar conditions show themselves equally earnest and self-sacrificing. The brave young folks of the Neenah church have led the way; now let our young people in other dormant and struggling parishes pattern after their splendid example of heroic service. The Breeze records that they are eminently successful in their endeavors to keep the church alive and active. Of course! Success will ever be the reward of such consecration as theirs. If only their enthusiasm were sufficiently contagious to infect the entire denomination, in a year's time there would not be a dormant Universalist parish in America.

* * *

IT IS a sad, sad commentary on our boasted "Christian civilization" that during the last years of the nineteenth century wars and rumors of war are rife throughout the world. Heedless alike of rebukes and protests and tears the Russian Czar is consummating his fearful crime in Finland, depriving a brave and freedom-loving people of the ancient rights and liberties time and again solemnly guaranteed them by the Russian government. England is evidently determined to subjugate the sturdy Boers, while our own nation is busy trying to bring Aguinaldo and his Filipino warriors to terms. Truly, as some one has recently remarked, "the times seem out of joint." Yet, notwithstanding all the discouraging features of the situation, there are still abundant evidences that the world has progressed since the dark ages. The moral and spiritual evolution of the race is indeed slow, but it is none the less sure. There is a great truth, a truth pregnant with meaning to the Christian optimist, in the famous passage from Lowell's poem, "The Present Crisis:"—

> " Careless seems the great Avenger; history's pages but record
> One death-grapple in the darkness 'twixt old systems and the Word;
> Truth forever on the scaffold, Wrong forever on the throne,—
> Yet that scaffold sways the future, and, behind the dim unknown,
> Standeth God within the shadow, keeping watch above his own."

* * *

A LITTLE girl was once told to bear in mind that "what she did not do, tired hands must do." It would be well if every one, old as well as young, would heed this admonition. Whatever any of us fails to do in our home, our business, our church life, others must do for us. The work which we neglect those who have already done their part must perform. No matter if they are already overburdened with cares and labor, still they must do it while we rest content in inglorious ease. This thought applies to us, one and all. It applies to us in all the relations of life, as regards our home duties, our public duties, our church duties. It is just as honest and honorable to deprive other people of their property by theft or burglary as it is to deprive them of time and strength, by obliging them to add to their already heavy burden of labor the duties which we are perfectly able to attend to ourselves.

THE APPEAL in Miss Hosley's Junior Letter for contributions to pay the expense of educating the little Japanese girl, concerning whom Miss Osborn wrote THE UNIVERSALIST LEADER some weeks ago, should be prompt and generous. It is such an appeal as must touch every generous, Christian heart, and we are certrin that the plan for the Juniors to assume the expense will succeed. Next week we shall republish in ONWARD a portion of Miss Osborn's UNIVERSALIST LEADER letter, together with the pictures of the two little Japanese girls for whose benefit the fund is being raised. The list of contributors to the fund will be published.

* * *

THE PAPER formerly known as The Christian Citizen, published in The Journal Building, West Chicago, Ills., has changed its name to Church and State. In explaining the change in the title, the editor, Columbus Bradford, A. M., says: "On the whole the hope of Christian citizenship is in the churches and the young people's societies connected with them, and the hope of having a pure and righteous church," and he declares that the paper "will do everything it can to promote a truly Christian state, as the two instruments designed by God to establish his kingdom in the world." The Christian Citizen has ever been an able and zealous advocate and exponent of national and civic righteousness. Church and State will undoubtedly prove itself a worthy successor.

* * *

REV. MERRILL C. WARD, of Hingham, Mass., the new Christian Citizenship Superintendent, has taken up the work of his department earnestly and vigorously. The Union has won an enviable reputation by its work in the Christian Citizenship line in the past, and Mr. Ward is determined that its reputation shall not be diminished, but rather shall be increased, in the future. Hereafter at least one Christian Citizenship article, written either by Mr. Ward himself or furnished at his request, will appear in ONWARD each month.

* * *

AGAIN WE call attention to the two valuable tracts, "A Warning Voice," by Dr. Henry N. Dodge, and "Our Mission Field," by Dr. Shinn, large editions of which have been generously presented to the Central Union by Dr. Dodge. The leaflets are especially intended to awaken the missionary spirit in Universalists. Every church should order a number of the tracts for distribution among the people. In response to a request to the General Secretary they will be sent immediately. Express charges will be prepaid, but contributions for the Post Office Mission sufficient to cover it will be gratefully received.

* * *

WE BELIEVE there are many men of large wealth in this country to-day who are as conscientious and honest as are any of their less successful competitors. We cannot think that success in business is only attainable by those who are willing to violate the moral law flagrantly and constantly. "Honesty is the best policy" is a maxim for which we have little respect when it is made the chief incentive to uprightness; but as a statement of a general truth we are optimistic enough to believe that it is still worthy of a place among our current maxims.

* * *

INDOLENCE, so some physicians say, is a disease. There is one sure cure. Go to work and keep on working. Any one who applies this remedy persistently and faithfully will find it infallible.

* * *

READ THE news items. The report from the Springfield, Vt., Union is especially interesting and suggestive.

* * *

IT IS quite noticeable that most people seem to blame Providence for the failures and disappointments for which they are themselves chiefly responsible.

* * *

WANTED—*More News!* MORE NEWS!! MORE NEWS!!!

TO OUR JUNIOR WORKERS

A Missionary Appeal

Value of Cultivating the Missionary Spirit. (Prov. xxii. 6.)

While our Junior Department presents many objects of importance as the years develop its possibilities, the building of religious character must be acknowledged by all to be the supreme aim of our endeavor. There is a tendency in many present customs to cultivate in the children the spirit of selfishness. So much in many ways is being done to make life pleasant and easy, that, unless there be counter forces at work, some of our children are in danger of growing to believe that the world is created for their especial pleasure, rather than the useful lesson that God intends every child of His to help make the world better. Once implant this truth in the fertile soil of a child's soul and it will grow and blossom into a life of service for humanity. The child heart is tender and sympathetic, ready to respond to the appeal of the unfortunate, and the conviction that his life is of use to others is not only an incentive to action but a safeguard from temptation.

To give that others may be benefitted is, we believe, a means of spiritual growth. There is much truth in the incident of the man who, when about to be immersed, was advised to remove from his pocket his well filled purse. "No," he replied. "I want to be baptized pocket book and all." Let our Juniors learn to give as well as learn to live.

Two-Cents-a-Week For Missions

All are familiar with these little missionaries who silently appeal to our loyal Unioners, and whose accumulated contributions help on the missionary work of our Central Union. Their object is to cultivate personal, systematic giving. Some of our Juniors have been regular contributors for some time, but a large majority have never used them. There are reasons for this. Many superintendents are working with children from other Churches. Often there are two or three members from the same family, or the parents feel they cannot afford the necessary pennies. These are not insurmountable obstacles to an earnest superintendent. Let her, if possible, present the matter to the parents. If necessary, let the children give one penny each week, or two or three children take the set of envelopes and and fill one every two or three weeks as the case may be. The number of Juniors interested will depend largely upon its presentation to them. Once convinced they will receive more pleasure and satisfaction from sending their pennies to help build churches than in spending them for candy and gum, and a victory is won. It is noteworthy that the first set used by a Junior Union were taken because one little boy was willing to give up a ride that the money might go into the envelopes.

"In 1900, Atlanta!"

Let our Juniors sing this and help build our church there, if only by sending the price of one brick. Let them remember that in buying the Junior Star song books they both help themselves and Atlanta.

Our Japan Mission

Many of our Junior Unions have contributed money for Japan. The Juniors at the Church of our Father, Brooklyn, sent five dollars last year. Now we would present a definite object for which to work. In THE UNIVERSALIST LEADER of September 2, Miss Osborn has a letter of appeal for means to train two girls in the girls' home. The cost per year is fifty dollars for each girl, and they will be educated for future missionaries. Through the generosity of Dr. Dodge, of Morristown, N. J., one is provided for.

This is our plan: To get fifty Junior superintendents to pledge one dollar a year for five years, in the name of their Junior Unions, themselves becoming responsible for its payment. This was presented at our New York Convention, and the following pledges made: Victor Junior Union, by Miss Wilder; Corfu, by Rev. Ralph Horn; Minden, by Miss Keller; Brooklyn, Church of Good Tidings, by Miss Louise Rose; Brooklyn, Church of Our Father, by Mrs. Harmon; Newark, by Mrs. Leggett; Friendship, by Miss Hosley; Rochester Sunday School class, by Miss Rice.

Now, cannot we have forty-two pledges within a week? Read Miss Osborn's letter alluded to, and show the pictures of the two bright-faced little Japanese girls to your Juniors. The money can be raised either by an appeal to our Juniors for a special Christmas offering, or by a social or entertainment. We cannot afford to lose this opportunity of saving, for our mission work, one of these girls. Have we a superintendent who is unwilling to give, if need be, five dollars that a girl may be saved from a life of shame into which it is a common thing for one to be sold for ten dollars? Will you give me the joy of reporting in my December letter the entire list of fifty names? Let all Junior superintendents and Sunday school teachers willing to help, fill and return me the following pledge:—

Junior Pledge for Japan Mission

I hereby promise, in the name of the Junior Union of ————, to send one dollar each year for five years to sustain a girl in the girls' home, and I personally become responsible for its payment.

Signed ———————

All money should be sent to Rev. G. L. Perin, D.D., 207 Shawmut Ave., Boston, Mass., clearly stating its purpose. God grant this may be a success, and as a department we will keep in touch with the child, and grow with her into the future of our faith.

Sunshine Work

In carrying sunshine into darkened homes and lives, our Juniors find one of their widest fields of labor. The following is quoted from a letter recently received from a shut in: "If you succeed in teaching your Juniors nothing more than to brighten the dark places in others' lives, your mission will not have been in vain." In more than one instance a bouquet, Easter card, or kindly act, has been the means of inquiry regarding our belief. By our works we shall be known.

Let me introduce a new friend, who for four long years has been a shut-in,—Miss Nellie Booth, Chestnut Hill, Richmond, Va. She has a cabinet of curios, and anything for that,—a letter, package of papers, picture, or trifling remembrance of any kind, will bring sunshine into a life that is very lonely. Please remember her.

20th Century Fund

We have about one hundred Junior Unions. If each were to contribute one dollar for this purpose it would mean substantial help. Cannot we do this?

Life's morning is for labor, and the fields are white with the harvest.

LILLIAN HOSLEY, *General Superintendent.*

Friendship, N. Y., Oct. 29.

A JUNIOR UNION SERVICE

BY ADA J. SMITH

On Sunday, Oct. 1, 1899, there was held in the Murray Universalist Church at Attleboro, a union meeting of the North Attleboro and the Attleboro Juniors. We welcomed our visitors as they marched in by singing "Welcome Little Juniors."

After responsive service and the reading of the Scriptures, Master Howard Luther read an original address of welcome to our North Attleboro friends; then he read his paper which he had prepared. This was followed by quotations from both Unions. Mrs. Frank Masseck, Superintendent of the North Attleboro Union led in silent prayer, and was followed by sentence prayers. Singing and a few words from the pastor, Rev. J. H. Holden, and the Superintendent were followed by the Lord's Prayer. The parents were also present. The attendance was about forty.

A union meeting gives strength and encouragement to both Unions. It awakens an interest in what our brothers and sisters are doing and gives the children a better idea of their responsibility.

Attleboro, Mass.

BRAVE YOUNG FOLKS

The Universalist Church of the Good Shepard, (Neenah, Wisconsin) is the only place of worship in the vicinity, and probably the only one in the State which is entirely in charge of the young people. Moreover, there is probably no more progressive and well organized society of young people than the Young People's Christian Union of that church. The church in question has had many vissitudes, and its difficulties in the past make more conspicuous the enterprise and progressiveness of the young people.

The society of the church of the Good Shepard was organized in 1865, a board of trustees elected and services begun under its auspices according to the rules governing that body. For a number of years the organization was successful, but later on, as members died, removed from the city or withdrew from the church it began to have a hard struggle for existence. After a time the officials decided to relinquish their unavailing efforts and the church was closed.

For several years it remained closed but about four years ago interest in the organization was revived and it was decided to re-open the church. The board of trustees, therefore extended a call to Rev. Frank F. Eddy to become the pastor of the church. He accepted and remained for about a year. The church seemed to be unable to continue the expenses, however, and it was finally again closed. The Union, however, continued holding its regular Sunday evening services and frequently engaged ministers to preach in the church.

Encouraged by its success in this direction, it was finally decided that the society attempt to take up the work of conducting the church upon its own responsibility. The plan was put into action the latter part of last year. A call was extended to and accepted by Rev. James A. Clark, the present incumbent. The work was begun under their supervision Jan. 1, 1899.

The older members of the church shook their heads in doubt as to the ability of the young society to successfully prosecute the plan. They promised their support, however, and the work was undertaken, the prospects of having to raise $1,100 a year, having no discouraging effect upon the Union.

Their efforts have proven eminently successful. Much good work has been done; a large amount of money raised by subscriptions by members and otherwise and the society has an encouraging outlook. Calculating upon the results from the first of the year up to this time, Jan. 1, 1900, will find the society's deficit less than $100, a record equalled by few under supervision of older and more experienced heads. The money for the support of the church has been raised, not alone by the young people, but by the older members as well, but the responsibility for the success or failure of the institution rests entirely with the Young People's Christian Union.

The services are made very attractive and are popular with residents and transients, as good sermons and good music are always furnished. Upon ordinary occasions the music is furnished by an excellent quartet choir, and once a month there is arranged a special evening praise or song service which has proven to be a most successful and pleasing event. The Union and the older members of the church are much gratified at the success of the venture and the work of the church will probably be continued in the same manner for an indefinite time.

The officers of the society are: President, Miss Ida Kellogg; vice-president, Miss Jessie Kerwin; secretary. Alice Utley; treasurer, T. L. Jacobs.—*Menasha Evening Breeze.*

VALUE OF STATE ORGANIZATION

BY H. H. WILKINSON

Occasionally the question is asked, "Of what benefit is the State organization to the local union, particularly to one which is numerically strong and is active in the work?" In reply we would say, "Of just as much benefit as the State of Pennsylvania is to the city of Philadelphia." The Young People's Christian Union, like the United States of America, stands for a principle. Each local union, like each city, is only a part of the great whole, and it is by the unification or consolidation of these parts that both our country and our Union have become such powerful factors for good, in the world and in our Church. It is through organization that this has been accomplished. In union there is strength is just as true of our Young People's Christian Union as of our country and it would be just as wise for the City of Brotherly Love to build a Chinese wall around its boundaries as for a local union to say to the State, "We have no need of you; we are strong enough to stand alone."

Reviewing the work done by the Central Union, we have cause for great rejoicing. It could not have been accomplished except by united effort of large and small local unions. All religious work, as well as secular, requires business principles to guide it. The Central officials map out the line of work. It requires the State organization to see that it is accomplished. Also, different conditions must be met in different States, and those who are on the ground are the best judges of the methods to be employed in any particular line of work. We are fortunate, in Pennsylvania, in having nearly all of our unions active. Only one or two are not on this list, and it is such as these which need the example of our larger societies. Each year shows our State to have prospered over the season before, and the question for every member to ask should be, "How can we make the State Union better?" With all sincerity we would say, "By striving to make your own local union the best in the State."

Philadelphia, Penn.

WITH OUR WORKERS

ROXBURY, MASS.—Early in October our Union held a Convention Echoes service in our church. We invited the neighboring Unions to help us, and we had a Lynn Convention on a small scale. We sang only the hymns used at the Convention, including the State song, we had quotations from some of the addresses read. Short speeches on the devotional, business and musical phases of the Convention were given by different members of our Union. We closed our service with the singing of "God Be with You," and the Mizpah. In the latter part of October, we had a very successful social meeting. The entertainment was an "Aunt Jemima's Album." The costumes were all those of fifty years ago, and with the bright speeches of "Aunt Jemima," caused no small amount of mirth. The financial result was also extremely satisfactory, we gaining about twenty dollars.

SPRINGFIELD, VT.—Our October business meeting and election of officers was attended by two thirds of the members, active and associate. We think that this shows that we have few members who are indifferent to the work. Our committees are active, especially the Social and Relief committees. Under direction of the Social committee, a Hallowe'en Party was held with one of the members, which was well attended and very much enjoyed although the rain came down in torrents. The society is finding no trouble in paying its pledge of seventy-five dollars for church expenses. The Relief committee meets every Tuesday to gather fruit and flowers and distribute among the sick and aged. We think this is one of the best branches of our work. We endeavor to make our devotional meetings interesting and have lately been reading the book "In His Steps" in the meetings. Now we are planning for a Union Rally at Thanksgiving time, with the Christian Endeavor Society and Epworth League of this place, such as we held last year.

James H. Heald, Jr., of Oak Park, has been elected Illinois Post Office Mission Superintendent to fill a vacancy caused by the resignation of Miss Emily Roche, of Blue Island.

JUNIOR

ROCHESTER, MINN.—Juniors observed Rally Sunday, Oct. 1. Have six young girls to graduate into Senior Union, Young People's Day.

BROOKLYN, N. Y.—Church of Our Father.—Junior meetings were resumed after summer vacation, Oct. 2, with good attendance.

CLARENDON, N. Y.—Juniors have pledged five dollars on pastor's salary.

FRIENDSHIP, N. Y.—Juniors resumed meetings Oct. 15, after their vacation. They will hold a rally Oct. 29.

At the New York State Convention, Miss Lillian Hosley was elected State Superintendent and Miss Jennie Taber, Assistant.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

DEC. 3. THE ONE TALENT MAN. Matt. 25: 14–30.

SCRIPTURE LESSON. St. Matthew 5: 13–16.

PRAYER:

Our Father in Heaven: We would come to Thee in humility and simplicity realizing that Thou art a Spirit, and that we must worship Thee in spirit and in truth.

We thank Thee for all the benefits and blessings that crown our lives, and we pray Thee that we may remember, Dear Lord, that with all our added joys and blessings come added responsibilities and duties.

We pray that we may never hide our light however humble it may be, but we would cause it to shine from the highest level of our lives, that other lives in shadows deeper than our own, may see our light and take courage.

Dear Father, if one talent be given to our care and keeping may we make the best of it. May we look on it as a sacred trust, as something from Thee to be used in the service of Thy humanity.

We pray that Thou wilt consecrate us anew to the unselfish service of our Master. Amen.

SUGGESTIONS.

I. What different lessons did Christ mean to teach by the parable of the talents?

II. Compare the talent of metal with the talent of mind?

III. How does the welfare of the world depend largely on the one talent man?

IV. What insight into the conditions of life at the time of Christ does the lesson give us?

V. What part did selfishness play in the motives for the one talent man's conduct? conservatism? greed? cowardice?

VI. When we refuse to do what we can for our Church, our Union, our Sunday school, are we burying our talent?

DAILY SCRIPTURE READINGS

MONDAY. Matt. 7: 16–20.
TUESDAY. 2. Chron. 25: 9.
WEDNESDAY. 1. Cor. 6: 20.
THURSDAY. St. Matthew 10: 38.
FRIDAY. Gal. 5: 9.
SATURDAY. 1. Cor. 9: 17.
SUNDAY. St. John 15: 8.

QUOTATIONS

Let us be content in work
To do the things we can, and not presume
To fret because its little.

Mrs. Browning.

"It has always been and always will be, more difficult to find talents for the places than places for the talents."

"We looked for some strong arm to lean upon
Of one who learned life's riddle, and could climb.
Through his philosophy to truth sublime,
Who past the regions of pale doubt could lead,
And in one's weakness be its strength indeed.

Not in such wise comes strength to any soul;
'Twixt thine own being and the Infinite
There is no separation; prove thy might:
Rest thee in God, and life's full stream of power,
For thee shall flow resistless every hour."

"A little girl gave a penny to a great missionary movement. The sum amounted to many thousand dollars and one cent. 'See' she exclaimed, 'That was my penny.' God counts the penny and blesses the one talent."

"The trouble with the one-talent man was not that he only had one talent; his weakness and sin lies in the fact that he did not make the best use of it. God only asks us to do the best we can."

"Most of us have only one talent. It is the willing, consecrated spirit that puts this one talent to such good use that God blesses the talent and the harvest of good from it increases even an hundred-fold."

Our lives are spent either in doing nothing at all, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as if there would be no end of them.—*Seneca.*

Oh, the bitterness of the lives that we are living! Oh, the way in which we fail to comprehend, or when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!—*Phillips Brooks.*

One hour spent in solitude, in struggle with and victory over a single bosom-sin, is worth more, intellectually, than a year's study.—*Coleridge.*

There is a story of a king who gave his son everything a prince could wish, and yet the prince was not happy. At length one day a magician came to the court, and saw the boy, and said to the king, "I can make your son happy, but you must pay me a great price for telling the secret. "Well," said the king, "what you ask I will give." So the price was paid, and the magician took the boy into a private room. He wrote something with white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper and see what he could read. The boy did as he was told, and read these words, "Do a kindness to some one every day." The prince made use of the secret and became the happiest boy in the kingdom.—*Rev. Marion D. Shutter, D.D.*

A rarer spirit never
Did steer humanity; but you, gods, will give us,
Some faults to make us men.

Shakespeare.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

DEC. 3. HAVE YOU WRONGED ANOTHER? MAKE IT RIGHT. Prov. 21: 3; Prov. 3: 27; Prov. 14: 22; Prov. 17: 9; Prov. 15: 1; Prov. 4: 18, 19; Prov. 15: 23.

A piece of antique and quaint china becomes broken, the pieces are put together with great care by a man who is an expert at that business, but it remains a broken thing. Never again will it have its former beauty, for it is crushed and marred. We know that it is broken.

The affectionate regard of a friend has been wounded by a careless word or act or maybe by a deliberate act of unkindness on our part. We are sorry for it and ask forgiveness, it is granted, but never again will there be that same generous confidence, that same tender feeling. Outwardly, we may appear as of yore to each other and to our friends, but inwardly there will always be the remembrance of that unpleasantness, there is a nick, a little seam in friendship's beautiful vase.

Nevertheless, when we do wrong any one, there is but one thing for us to do and that is to make it right, to go at once to the person and frankly ask his pardon, and express our sorrow. It is cowardly not to confess our faults and to express our regret.

But the best thing of all is to so live day by day that we shall never wound any one's feelings, never grieve our parents and those who love us. We must learn to check unpleasant words, and refrain from unkind acts. We must remember that in all probability other people are as conscientious as we are and are striving to do their duty. Their ideals may be different from ours. Let us live in peace and good-will.

QUESTIONS.

What does it mean to forgive?
What is it to repent of wrong-doing?
Can we repent and still continue to do wrong?
How can we deliver ourselves from temptation?
Why should we forgive those who wrong us?
Why should we ask those to forgive us whom we have wronged?
How does the holding of anger and spite hurt our characters?
What makes it hard to ask forgiveness?.

QUOTATIONS

A CHARM

Every gentle deed you do,
One bright spirit brings to you—
One more angel watch to keep
By your pillow while you sleep:
Softer makes the wind's weird song
Through the pine trees all night long;
Clearer makes the white stars gleam
While you dream,
While you dream.

Every gentle word you say
One dark spirit drives away;
Makes the clover in the grass
Whisper greetings as you pass,
Swifter makes the cloud-ships fly,
Daintier makes each frosty flake
When you awake,
When you awake.

TWO TO MAKE A QUARREL

There's a knowing little proverb
From the sunny land of Spain,
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it,—
Two it takes to make a quarrel,
One can always end it.

Try it well in every way,
Still you'll find it true.
In a fight without a foe
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it;
Two it takes to make a quarrel,
One can always end it.

DAILY HELPS FOR JUNIORS

SUNDAY. Happiness is a roadside flower growing on the highway of usefulness.

MONDAY. Sunshine is like love—it makes everything shine with its own beauty.

TUESDAY. How can we be happy together unless we share all our troubles, whatever they may be.

WEDNESDAY. He who has learned to obey will know how to command.

THURSDAY. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

FRIDAY. There is only one real failure in life possible, and that is not to be true to the best one knows.

SATURDAY. When you come into a home, do you bring sunshine with you?

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

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Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

REPORT OF TREASURER

October 2nd to November 1st, 1899

GENERAL FUND

October 2	To Balance on Hand	$6 13	
" 4	" Cash, A. J. Cardall, Sec'y	11 71	
" 17	" " " " " "	12 84	
" 26	" " " " " "	23 12	
" 26	" " Due Treasurer	12 20	$66 00
October 2	By Mdsc. a-c J. W. Black & Co. Slides Pictorial History	16 00	
" 23	Salary a-c Miss Mary A. Greene, Month of Sept. 1899	50 00	66 00

MISSION FUND

October 2	To Balance on Hand	$412 43	
" 4	" Cash, A. J. Cardall, Sec'y	23 81	
" 17	" " " " " "	19 12	
" 26	" " " " " "	72 85	$528 21
October 17	By Salary account Rev. W. H. McGlaughlin, month of Sept.	83 33	
November 1	By Cash	444 88	528 21

ATLANTA BUILDING FUND

October 2	To Balance on Hand	$3,120 70	
" 26	" Cash, A. J. Cardall, Sec'y	1 00	$3,121 70
October 19	By mortgage and interest on Atlanta, Ga., Church lot J. C. Bond	2,558 43	
November 1	By Cash to Palmer Bank	18 40	
" " "	" on Hand	544 87	3,121 70

AUNTY BROWN FUND

October 2	To Balance on Hand	$50 40
November 1	By Cash on Hand	50 40

Respectfully submitted,
LOUIS ANNIN AMES, *Treas.*

Receipts at Headquarters Oct. 30 to Nov. 5, 1899

General Fund.	State Assessments	$150 00	
	Post Office Mission	8 34	
	Junior Dues	50	
	Supplies & Miscellaneous	3 78	$162 62
Mission Fund	Two-Cents-a-Week	$19 99	
	Aunty Brown		
	Atlanta Building		$19 99
			$182 61

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

MURRAY DISTRICT CONFERENCE

The annual session of the Murray District Conference will be held in the Universalist Church of the Restoration, Master Street, above Sixteenth, Philadelphia, on Friday, Saturday and Sunday, Dec. 1–3, 1899.

The Conference is composed of the Young People's Christian Unions of the Universalist Churches at Philadelphia and Reading, Pa.; Waretown, Forked-River, Good-Luck and Hammonton, N. J.; Baltimore, Md., and Washington, D. C.

Each Union within the Conference limits is entitled to as many representatives as it may see fit to send.

JOHN O. GAKELER, *Secretary.*

Our Young Folks

"DIDN'T I LEAD THEM STRAIGHT"

To Mothers

When Lieutenant Rawson had guided the army to surprise the Egyptians at Tel-el Kebu, he fell at the moment of victory.

His last triumphant words to General Woolsey were "Didn't I lead them straight?"

When the morning of life was sunny,
And the dew on the grass was sweet,
And the hours were full of music,
And the path was smooth at their feet!
When life seemed all rejoicing,
And the end so far away
And their troubles and childish terrors
Were lost at the mother's knee—
Oh! then 'mid their eager wand'rings
From early dawn till late,
'Mid all life's restless hurry,
Didn't I lead them straight?

Didn't I lead them straight, Father,
When the heat of noon day fell,
And the cares and sorrows deepened
O'er those I loved so well?
When the mother's hand was helpless
At times, to allay their fears,
And when one little one stepped over
The boundary of our years,
And flitted on before us
While we could but pray and wait—
In peace or in battle.
Oh! didn't I lead them straight?

Didn't I lead them straight, Father,
When the battle fiercest grew,
And my little band pressed forward
And kept the foe in view?
E'en now the night seems dark'ning
My work will soon be done;
Shall I hear the shout of victory
Before the setting sun?
For ever I ask as I'm waiting,
And nearing the beautiful Gate,
Did I honor the orders given?
Oh! didn't I lead them straight?

—*Jessie B. Waite, in The Evangelist.*

TWO RUNAWAYS

Marjory and Bobby ran up the road, and opened the white gate. School had closed early, and they had hurried home to go to drive with their father and mother.

"Isn't it good we could come so early," laughed Marjory. "P'r'aps there'll be time to drive way over to that funny store in Cherryville and get some cookies."

They ran up the steps and tried to open the front door; but it was fastened. Then they went around to the back door: that was locked, too. Marjory began to frown.

"P'r'aps they're out in the stable," suggested Bobby; but the stable was empty.

"They've gone without us!" cried Marjory, the tears springing to her eyes; and Bobby looked very solemn, too, though he didn't mean to cry about it.

"They said we could go," murmured Marjory, with a little sob in her voice.

"It's mean!" remarked Bobby, sitting down beside her on the doorstep.

"What shall we do?" asked Marjory.

"I think we'd better run away," replied Bobby, promptly.

Marjory looked at her little brother in admiring wonder.

"Really?" she gasped.

"Yes," said Bobby. "Then, when they come home and find us gone they'll feel bad to think they didn't wait for us."

"What shall we take to eat?" asked Marjory, drying her eyes in the excitement of this new plan.

That was a question. They could not get into the house for bread and butter and cookies; but at last Bobby remembered that the chestnuts were ripe, so they went out under the trees and gathered a little pile of the shiny nuts in Marjory's pocket handkerchief. To this were added half a peppermint drop, rather soiled and sticky from having lain in Bobby's pocket all day, and a big red apple which some one had left by the pump.

Bobby knotted the corners of the handkerchief together, and slung it on the end of a stick which he carried over his shoulder. Then they both took a long drink at the pump.

"Camels always take water before they go on journeys," Marjory had said; "and, if we drink a lot, p'r'aps it'll last us a long time, too."

They had at first thought of going through the town, refusing to speak with any one who might try to interfere or question them. This plan had a great charm for them both, but at last they decided to strike out into the country.

"If we do, we will meet papa and mamma," Marjory had suggested.

"That's why I want to go that way," said Bobby. "We will walk right by without seeing them or speaking to them, and then they will feel sorry."

Marjory agreed that this would be the best plan. So they started.

It was a beautiful October afternoon, and the children stopped to gather great bunches of scarlet and golden leaves on their way. "Mamma will like them," Marjory began once; and then she remembered that they were not to speak to mamma. A little lump came in her throat and she laid her leaves down beside the road.

"P'r'aps she'll see them," she said to herself.

Merry chipmunks scampered along the stonewall, and eyed the little runaways curiously; and a blue jay screamed at them as they passed.

"Do you think we ought to eat some chestnuts now?" asked Bobby at length, shifting his stick to the other shoulder.

"I don't believe it's supper time," said Marjory. "P'r'aps we'd better wait awhile."

"I wonder if we can find a good hay-mow to sleep under," said Bobby.

Marjory started. She had not thought about sleeping out of doors.

They tramped on in silence for some time.

"Oh, dear!" sighed Marjory at last. "I wish we'd meet them."

"You're not going to back out?" asked Bobby, suspiciously.

"Course not," replied Marjory, scornfully; but her lip began to tremble a little.

"I'm going to have a bite of apple," declared Bobby; but at that moment a turn in the road brought them face to face with the old carryall and papa and mamma.

It was such a surprise that the children cried out with delight before they thought, and their father and mother exclaimed in surprise as old Dobbin came to a standstill.

"Why, where did you come from?" said papa. "We were going to drive down to school and meet you at four o'clock."

"We got out early," said Marjory, climbing into the carriage; "and we hurried home, and found you gone."

"Why, you poor children, what a shame!" said mamma. "We were going to surprise you by being at the school-house when you came out. We had to drive over to Mr. Benton's for some eggs first."

Bobby had been sliding the bundle of nuts off his stick, and now he crammed it in his pocket as he climbed up on the seat beside his father. There seemed to be no good reason for running away after all.—*Kate Whiting Patch in Every Other Sunday.*

NO TIME FOR LONELINESS

The busiest people of the world are not the unhappiest. Sorrow may come into the most active life, but the spirit of industry is a balm even for trouble. Many a boy or girl away from home might with advantage copy the example of the youth mentioned in the following sketch from life.

To the great city came Ned from his home in a remote village. There he knew every man, woman, child, horse and dog. In the city he knew only one or two persons outside his place of business. Calling on one of these one evening, she said to him,—

"I have been worrying about you, fearing that in this wilderness of a city you must be homesick. Haven't you been?"

"No," said Ned, "I haven't had time to be homesick. All day I am busy with my work, and at night I am studying so as to become an expert electrician before I begin on my course of medical study, and I really haven't had time to be homesick."

"What do you do with yourself on Sundays?" inquired his friend?

"In the morning I go to church, in the afternoon I go to the Young Men's Christian Association, and at night I go to church again. I always write home on Sundays, and that takes up the time that I might have to be lonesome in."

"That young man will succeed," said the lady, when speaking of him to a friend; "he carries his atmosphere with him, so he doesn't get out of breath."—*Young People's Weekly.*

GALLIFET AND WILLIAM I.

The Marquis de Gallifet, who has the war portfolio in the present French ministry, played a gallant part in the Franco-Prussian War, and his old enemies have always held him in the greatest respect. One autumn in the eighties, the cavalry hero received a special invitation from the old emperor to attend the manœuvres of the German army.

His majesty treated his guest with the most exquisite courtesy and consideration, and at table placed him at his right hand.

Speaking of it afterward, says the London Chronicle, the emperor said he had felt inclined to repeat what Frederick the Great once said to the Austrian Marshal Daun on meeting him after the Seven Years' War. The marshal was for taking his place at table opposite the king, but Frederick exclaimed:—

"No, that will never do; come and sit beside me; I know only too well what it is to have you on the other side!"

THE TOPIC SERMON

BY W. W. SWETT

Topic, December 3. Matthew 25: 14–30.

THE ONE TALENT MAN

A parable is a narrative of simple familiar incidents, used to illustrate or make plain some unfamiliar, abstract or spiritual truth. To us the incidents of the parable of the talents cannot be so familiar as to those to whom this parable was spoken. We have no lords who go into far countries and leave their possessions in the hands of servants. And if this were the case, the handling of money in legitimate lines of trade does not always result in increase.

It is not easy to understand why this unworthy servant who received the one talent, a considerable sum of money, should have hesitated to do what was expected of him any more than the holders of large sums. In another parable of like import, each servant is said to have received ten pounds, a much smaller sum than the one talent here named.

Our abstract use of the word talents, denoting faculties, endowments, etc., is metaphorical and probably drawn from these parables which did not necessarily suggest such an idea to those who first listened to them. In either parable, if they be not different versions of the same, the lesson to be derived is: Unto him that hath shall more be given, and from him that lightly esteems what he hath, and is as if he had it not, shall be taken even that he hath.

Money, the symbol of things to be desired, cannot adequately symbolize the real riches that have freely been put into every man's life. Not one talent or ten thousand can measure the value of common daylight, or of the free air, or the hearing of the ear. The painted landscape on a poor bit of canvas sells for a fabulous sum, but what is it beside the real picture!

How much we have of the joy of life depends upon our appreciation of it. To the extent to which we recognize in things visible the manifestation of the Invisible, we may enter into the joy of our lord who pronounced all things good.

If we sadly turn aside from the real good and grasp a handful of gold, even that shall turn to ashes, and in outer darkness we shall become conscious that we have lost that which was more than talents of silver or gold.

What other purpose can outer darkness serve than to bring us to an appreciation of light?

A blind man held up his hands in horror at the thought that he might be willing to exchange his keen hearing, his love of music, the voice of friends and his power to communicate with them, for the vision of his mute neighbor; and the mute, when he was made to realize the subject of conversation, wrote, "Not for ten thousand worlds."

How each had magnified the talents entrusted to him, and how each had enhanced their value! These, blind and silent, daily returned their gifts to the Master who thus received his own with usury.

But the lesson of the one talent does not stop with the solitary man. Who that heard the lesson aright could fail to compare with it, "There is that giveth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

Most of us have but one talent. We but feebly appreciate the glory of the manifestation which environs us. We hunger and thirst for paltry food and drink.

Truth, the truth of all life and being, that comes as the wind blowing where it listeth, does not present its fairest face in coming nor in tarrying, but as it makes of us channels of communication to others. Thus happily shall the holder of one talent increase it to ten.

Note that the lord of that country was not a hard master, an austere man taking what he had not laid down, reaping where he had not sown. The evil imagination of the slothful servant gave him that character, and to his darkened understanding that should have been a reason for diligence. He was without excuse, and only the deprivation of the little that he had could restore to him the consciousness of oneness with the Maker and Owner of the universe.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

BEING THANKFUL

Some years ago a wealthy English gentleman hired an immense hall in the city of London and employed a caterer to prepare a great Christmas dinner for the newsboys of a certain section of the city. As might be expected the newsboys readily accepted his kindly invitation, and early in the forenoon of Christmas day a motley crowd of gamins gathered in front of the building and clamored for entrance. The doors were soon thrown open and they rushed in pell-mell, all intent on securing the most desirable positions available. There were small boys, medium-sized boys and large boys; boys with hard, sharp features pinched by want; boys already bearing the marks of crime in their faces. The lame, the halt and the diseased were there, as well as those whose hardy constitutions had enabled them thus far in life to remain proof against the ravages of hunger, cold and filth. In only one thing were they alike; ragged and threadbare clothing was the common badge of their station in life.

When all his guests had been seated, the kind-hearted philanthropist came upon a platform at the end of the hall and, having surveyed the assemblage with a vast deal of satisfaction, began to tell them of the significance of Christmas; but he had not proceeded far when a mighty chorus of protests went up from the boys' throats, coupled with a demand that dinner be brought on speedily. There was nothing to do but to yield, and soon the bountiful supply of food was disappearing down hungry throats; nor did the famished lads cease eating until it was a physical impossibility to swallow more. "Surely," thought the good host, "now in their gratitude they will listen to me respectfully." Again he began to speak, and again he was interrupted, this time with impatient inquiries for the entertainment which had been promised after the dinner. When the program, which consisted for the most part of vocal and instrumental music and was loudly applauded, had been finished, the man again arose to speak, hoping that at last he would be vouchsafed a hearing; but his guests, finding they need expect no further amusement, were already crowding through the doors, evidently without a single thought of gratitude or the least sense of obligation to their benefactor. In fact, the only comments to be heard were the criticisms and grumblings of some who claimed their rightful expectations had not been realized.

This story is not related to discourage kindness and generosity. If there were the slightest possibility that such would be its effect it would not be repeated here. The poor boys needed food just as much as though they had been grateful for it after it was given them. And, indeed, though they would not acknowledge it, it is probable that the event was really a happy one for them and the memory of it was long treasured as a bright spot in their lives. They knew nothing of the meaning of gratitude; or, perhaps, they deemed it unmanly to exhibit such a sentiment. Such a spirit is not confined to newsboys; it is sometimes shown by children reared in homes of culture and refinement.

Indeed most of us are hardly more mindful of the favors we receive and the sacrifices that are made in our behalf than were the London street gamins. We may not be as frank in the display of our ingratitude, but it is none the less actual and reprehensible. How many of us properly appreciate or give sufficient credit for the sacrifices our friends make for us and the kind deeds they do to make us happy? Who is there who cannot look back over the past and remember wherein he has undervalued the kindness and love of a friend? Who is there who would not, if he could, still that still, small voice of conscience which whispers to him of patient, faithful service unrequited by words of gratitude or praise? Many are the unavailing tears shed over the graves of lost loved ones in tardy atonement for cruel ingratitude. Many are the tears yet to be shed ere this, one of the commonest and most despicable of sins, is dethroned from the hearts of men. Ingratitude seems to have found a prominent place in human nature ever since our ancestors in Eden forgot to be thankful for their multitude of blessings and rebelled because Jehovah forbade them one thing.

Now the spirit of thankfulness to our human benfactors and to God, should be cultivated especially for our own sake. Its absence is an evidence of an undeveloped character. It shows that either we do not appreciate our blessings, or that we are so selfish that we think only of them and not at all of the source from whence they are received. And let us remember that true thankfulness to God, real gratitude to him, is shown not so much in outward expression, by vocal prayers and devotional exercises, as it is in a calm faith in him and a sincere desire to do his will. The phraseology of praise and thanksgiving is often meaningless and hollow, a worse than mockery. This God does not require. But for our own sake, it is well that the true spirit of humble recognition of his bounty, of our dependence upon him and gratefulness to him, should find expression in deeds and lives that will find favor in his sight. It was an unlovely spirit which the favored newsboys exhibited when they failed to show any sense of appreciation of their benefactor's bounty; but it was not more unlovely than a similar spirit often shown by those who have received richly of God's blessings. Too many people appear to regard Thanksgiving as a day when they sum up the favors they have received during the year, and give grudging recognition of their obligation to the Divine Being for them. It should be a day—not the only day—of special consideration of the bounties of a kind Providence, and of the deepest thankfulness for them. When so observed it is a season of inspiration and grace and spiritual uplifting.

THE FATE of any cause or institution depends not so much upon the abilities, material or otherwise, of its representatives as it does upon their loyalty to its interests and determination to increase its prestige and power. From personal observation we have become convinced that nearly every church in our denomination that is to-day languishing for want of material support might be active and prosperous if its members but loved the faith they claim to cherish and the Master whose name they bear, half as well as they love their clubs and lodges and parties, and, above all, their personal pleasures. There is eternal truth in the trite old proverb, "Where there's a will there's a way"; and equally true is it that "Where there's no will there's no way." The feat of the Neenah young people, as related in ONWARD last week, bears striking evidence of the truth of the former saying. The condition of scores of parishes that are either dead, dying or in a state of suspended animation, is equally confirmatory of the truth of the latter. A church which is weak in numbers and poor in finances but whose people are devoted, earnest and self-sacrificing, is in little danger of failure. It may not command the services of an eloquent preacher or talented singers. Its meeting place may of necessity be bare and plain and somewhat shabby. It may not be popular with the aristocratic and the would-be aristocrats. But it will be a source of the richest spiritual blessings and the most virile moral strength to its own people and to the community at large.

◆

THERE IS real pathos in the brave and consecrated sentiments expressed by the secretary of one of our Southern Unions in a letter to the editor. He writes: "Find inclosed twenty-five cents in stamps on my ONWARD account. I wish I could send four or five years' subscriptions, but I am limited in means and must do all I possibly can for our Southern Industrial School. . . I hope our Northern brethren will be of good cheer and have faith. We are very poor in the South, but we have many faithful hearts and lovers of our faith, and we are doing about all we can. . . Please continue ONWARD to me as I do not wish to miss a single copy." If all our people were possessed of the same spirit as this Southern brother the triumphal progress of the Universalist Church of which we are all dreaming these days would soon become a blessed reality.

◆

IT GIVES moral steadiness to life for one to feel that there is a Being of sovereign power and perfect love who is watching over him. It is a mighty restraint against sin to feel that the all-seeing eye of the Infinite God is looking down upon one's thoughts and acts. And just as God is the fundamental Being in the universe, so is a belief in God the fundamental necessity of a real religion, and the nobler and loftier the conception of Him, the nobler and loftier will be the spiritual superstructure builded upon it. Even if it were possible that the Deist is right in declaring that God is an impersonal being, a mere force, tendency, law—whatever you will—still would it be better that men should continue to cherish the illusion of an infinite, intelligent Personality; for the day which witnesses the downfall of human belief in the existence of a seeing, feeling, understanding God, who is interested in the welfare of His earthly children, will witness also the complete destruction of all moral law and the absolute triumph of selfishness in all human hearts

◆

APROPOS OF that widely-discussed poem, "The Man with the Hoe," Fra Elbertus (Elbert Hubbard) remarks in the Philistine: "If all men hoed a little, no man would have to hoe all the time. To hoe all the time slants the brow. To never hoe tends to hydrocephalus and nervous prostration." In other words, overwork on the part of some is made necessary by the indolence of others. And overwork and indolence are almost equally undesirable conditions.

◆

THE EDITOR of ONWARD had a special interest in the adoption of the new "Chicago Declaration." It was on his motion, made when the proposed formula came before the Chicago Convention two years ago, that the Declaration was unanimously amended so as to include the fourth article, "The certainty of just retribution for sin."

◆

IT IS noticeable that the Boston Convention has been more widely reported in the secular and religious papers than any other Universalist gathering held in recent years. Even certain religious periodicals that have hitherto seemed blissfully unconscious of the fact, are discovering that there is such an organization as the Universalist Church.

MECHANICS AND DYNAMICS

BY CHARLES ALAIN BROOKS

There are two schools of oratory which proceed upon radically different principles. One is mechanical. It talks about terminal stress and lateral stress, and analyzes gesture and inflection to an absurd degree. The passion of anger must be expressed so; tenderness so; emphasis is laid upon the manner rather than upon the thought. The other school discards the term elocution and speaks only of expression. Gesture and inflection are but natural expressions of feeling, the attitude of mind. The important thing is the thought to be expressed. Clear away all mannerisms, forget self, and the feeling, tender or strong, will express itself naturally. The emphasis is on the dynamics rather than the mechanics.

A similar distinction holds in our Christian life and service. A young Christian said to her pastor, "I am trying to be good." The pastor replied: "Don't do it; it's too hard." She was thinking of the mechanical part—the expression in deeds and words—of repressing this tendency and that inclination. The method is common, but is as unsatisfactory as it is unscriptural. The need is one of motive. The heart infilled with the life which Jesus gives will naturally express itself in Christlikeness.

There is a professionalism in service which arises from the same misunderstanding of the relation of action and power. Jesus did not originate the working of miracles. Others had healed the sick, raised the dead, and anticipated Jesus in many things. Jesus healed a leper. The fact was not startling in its originality. The original thing about it was the way it was done. He had compassion and stretched forth his hand and touched the leper. That was a beautiful novelty. There was nothing theatrical about the act of touching the leper. Jesus had no formula for doing miracles that called for that touch for the sake of impression. He was filled with compassion. The touch was an inevitable result. A pastor whose heart was burdened by the worldliness of his church came before them with a heart overflowing with tenderness to plead for a higher type of living. He broke down in his plea, and with tears dismissed the congregation, saying: "Go home. I can say no more." The effect was marvellous. The congregation in tears gathered about him and in penitence all met before

God. Another pastor heard of it and thought it a fine homiletic stroke. He roundly lashed his congregation next Sunday, and abruptly ended by saying: "Go home. You are not fit for anything." The effect was not marvellous. Nobody wept. Nobody was penitent. All, even the pastor, were angry. The mechanics in both instances were similar; the dynamics radically different.

A politician with professional intent inquires of a man concerning his family and admires his horses, for effect. An earnest pastor asks the same questions with a lively and sympathetic interes . The difference is apparent. One man shakes hands with everybody because it is good pastoral theology to do so. Another grasps the hand of a man because his heart is full of love for the soul o his fellow. You know which grasp is warmer. A pastor prays at every house where he calls because it is an approved thing according to instructions in pastoral visiting. Another prays for every household, but mostly in his study, where he goes, as Jesus went, to the mountains alone. God hears the prayer born of compassion and winged by faith.

There are earnest laymen idle because they are waiting for familiarity with thumb-rules and formulæ. The man who has the compassion of Christ will make no serious blunder. The world waits for a compassionate church to touch it with the touch of power.—*The Baptist Union.*

AI AND SEI

We herewith republish, from The Universalist Leader of September 2, the pictures of the two little Japanese girls, Ai and Sei, in whose behalf Miss Hosley made such a touching appeal in her "Letter to Junior Workers" last week, together with a portion of Miss Osborn's letter accompanying the picture. One of the girls is already provided for, thanks to the generosity of Dr. Henry N. Dodge, of Morristown, N. J. Miss Hosley now asks Junior Superintendents to pledge their unions to pay one dollar each a year for five years for the education of the other girl as a worker in our Japanese school. Already several subscriptions have been taken, and no doubt the necessary amount will soon be provided. Miss Osborn's earnest plea cannot but touch the hearts of our boys and girls. She writes:

"Early in the year 1896 it was decided by the Mission Board to establish a girl's home in Tokyo to prepare future women workers for our Church in Japan. There were several girls in our school at that time whom we thought promising; and soon three of these were established in a girl's home, with Miss Imai, the mother of Miss Tame Imai, with whom the readers of The Universalist Leader are well acquainted, as matron. Our foundation appears to be well laid; for, in spite of many obstacles, we have kept the same matron and the same three girls. The pathetic story of our oldest, and perhaps our most promising girl, has already been told to the readers of The Universalist Leader. This morning, as we watched her while she held the attention of twenty boys and girls in the Central Church Sunday school, and led their thoughts so skillfully up to the central point, we felt repaid for all the anxious days and nights she has cost us. She is now a pupil teacher in our day school, and is striving to qualify herself to secure a government certificate as a kindergarten teacher. When the new worker comes from America to establish the much needed kindergarten for which Miss Imai has been so long and so faithfully working and praying, she will find in our Fuku Ebisawa a valuable helper. The other two girls are still in school, doing their best to make up for lost time. They both entered school late, our quiet "Beth" girl at twelve, whom, as well as the oldest, we barely saved from the shameful life of a geisha girl.

"Of course we have realized all along that we ought to have more than three girls in our home, and that brings us to the object of this message. For more than a year a brave widow near our school has been begging us to take one of her girls. She is a bright eyed, charming little girl whom, with three others, we have wished so much to have; but when the question has been brought before the Mission the lack of funds has stood in the way of adding to our number. Fearing we should lose our opportunity by delaying longer, it was decided a short time ago to take the widow's daughter with the shining eyes and one of her playmates, and trust to the generous friends at home to provide the means for their education. These two girls, Ai, which in English means love, and Sei, which means purity, are with us now. Their pictures are at the head of this letter. The childish innocence of these children makes our circle still more homelike. And being two of the very brightest of our pupils they add much to the hope of our church. Shall we keep them? Shall we take also Sato (sugar), our sweet singer, and the other one, our preacher girl? It remains for you, dear reader, to say. Unless you respond it cannot be done. Native Christian women workers, trained to labor among their sisters, is a most imperative need of this land. Who will come forth at once with a pledge of *fifty dollars a year for five years*, which will secure the education and training of one of these girls in our home for work in our Church?"

Catherine Osborn.

4 Daimachi, Koishikawa, Tokyo, Japan.

Miss Hosley requests that all contributions be sent to G. L. Perin, D.D., 397 Shawmut Ave., together with pledges for five years, for form of which see Miss Hosley's letter of last week. The list of subscribers to the fund will be published in Onward. Let the response to the appeal be immediate and generous.

WITH OUR WORKERS

Monson, Mass.—At the first monthly business meeting and social of our union between forty and fifty were present. Business was attended to, no item being neglected, and pleasure was relished after. We have voted, for the winter at least, to merge the devotional meetings of the Seniors and Juniors. We shall still maintain the Junior organization, and have a superintendent who will for the present train the children to take part in the regular devotional meetings. to read, to recite, to sing, perhaps not more than one Junior to contribute some special part in one evening, aside from appropriate quotations in answer to roll call, which all give. Any little scheme which is wanted for the Juniors to carry out can be done by them. Their membership may be also added to, but at first it will be reduced, for a few of the Seniors were members of both unions for the encouragement and help of the Juniors. We have found it difficult to keep a superintendent and get leaders or teachers for the separate meetings of the children. The two unions will be brought at once in touch with each other and may be more mutually helpful.

Lynn, Mass.—The union at the First Church observed October 15 as Post Office Mission Sunday. The leader of the meeting was assisted by the chairman of our Post Office Mission committee, and special music was furnished by a quartette from the Sunday school choir. The union has forwaded to Mr. Cardall a contribution for the Post Office Mission fund. Our Junior branch opened Sunday, October 29, with a very enthusiastic meeting. Wednesday evening, Nov. 8, the union gave a very successful reception to those who acted as guides at the Lynn Convention. The vestry of the church was prettily decorated with festoons of blue and white and the union flags mingled with the National stars and stripes. Several piano selections were rendered during the evening. After a social game an address was given by Rev. Edward M. Barney, of Beverly, who was followed by readings by Mrs. Manchester and Mr. Wilbur G. Stone. Letters were read from Dr. James M. Pullman, Mr. Chas. Neal Barney, and Rev. Harold Marshall, of Swampscott, who had been unavoidably detained. At the close of the program ice cream and cake were served.

North Attleboro, Mass.—The consecration meeting of this union was held Sunday evening, Nov. 5. It was the first consecration service since our change of evening from Wednesday to Sunday and was well attended. After the devotional meeting a spirited business meeting was held at which several suggestions of the Executive Board were adopted. Eleven sets of Two-Cents a Week envelopes were taken and five new names were added. Two of these were young men from the Junior Union. They had been faithful as Juniors and were gladly received into the Senior Union. An entertainment is being planned for the near future and a banquet later. Altogether the outlook for the winter's work is promising.

St. Johnsbury, Vt.—A committee of the union has issued a memorial number of "Our Parish." It contains the addresses delivered at the memorial service for our late pastor, Rev. Harry L Veazey, and also the last sermon he preached. To defray the expense of printing, the union asks ten cents a copy or three for twenty-five cents. These can be obtained by any one desiring them of Miss Carrie Underwood, 30 Railroad Street.

Portland, Me.—Church of the Messiah.—The Union observed Rally Sunday, Nov. 5, with an unusually large attendance at its devotional meeting. The special feature of the meeting was the reception of twelve new members into the Union, with appropriate graduating exercises from the Junior Union. Thursday evening, Nov. 9, members of the Union united with members of the Ladies' Aid Society in serving refreshments at the reception given to the new pastor and his wife, Rev. and Mrs. John Murray Atwood.

Providence, R. I.—The Union of the Church of the Mediator, thanks to the energetic president of last year, Miss Marion L. Gardiner, commenced the fall work with considerable vigor. The spirit of co operation pervades every one and extends to the Sunday school. As a result, the Union acts somewhat as an organizer of the efforts of all the young people of the parish. The first important event was the "experience meeting," when the members related their trials and tribulations (often humorous), in earning a dollar during the summer vacation. This netted $17, of which five dollars were contributed by Miss Gardiner, who has four dollars more for the Atlanta Building Fund. Next followed an "autumn social and reception" to the entire parish. The credit of this most successful gathering is due to the able efforts of the energetic chairman of the Social Committee, Mrs. O. P. Taylor. The vestry was decorated with autumn leaves, plants, and running vines, while the colors of the Union encircled the posts, and Union flags were everywhere in evidence. A short program of excellent merit was followed by a social hour and refreshments. At the invitation of the Union, Miss Hubbard's class of young ladies held a very successful party on Hallowe'en, at a farm house owned by a member of the parish. At the present writing, members of the Union are arranging for several Thanksgiving dinners, and clothing is being collected for the Tuskegee Normal Institute, the George Junior Republic, and the Providence Rescue Home for Women. The Union will have charge of an entertainment during the three nights of the annual fair, which occurs early in December. Meanwhile the devotional and business meetings are well attended, and the members are of service in many minor ways. We hope our success, for which we are grateful, may encourage other Unions.

Hightstown, N. J.—A business meeting and social recently held by this union was well attended. Officers were elected for the ensuing term. Following the business session a pleasant entertainment was held. The union voted to subscribe one dollar a year for five years for the fund now being raised by the General Junior Superintendent, Miss Hosley, for the purpose of educating a little Japanese girl. This society is doing good work and is resolved to do better still the coming year.

Turner, Center, Me.—Our Union is using with good success a plan of work something like the "Chicago Plan," as described at Lynn by Miss Dolling. The average attendance has doubled in four weeks and much interest is manifested in the meetings.

TOPICS FOR 1900

Jan. 7—The Christian Resolve. 2 Tim. 2:15; Phil. 3:13, 14. Heb. 12:1 1—14.—"Say No." Ps. 107:2, (first clause).—21.—The Universal Fatherhood of God. Eph. 4:6; Mal. 2:10; Matt. 6:9.—28.—Young People's Day. Our Possibilities and Realities. John 6:9; 1 Tim. 4:12; (read John 6:5 21).

Feb. 4.—Purity in Public life. Ps. 19:14; (Chinese Gordon; Gladstone).—11.—The Scriptural Basis of the Larger Hope (each member to present a text with remarks).—18.—Christian Citizenship Sunday, Public Opinion. Acts 28:3 5; John 7:13; Matt. 26:69 75.—25.—Professional Ideals, Law, Journalism, Business. Prov. 29:18; Isa. 54:2.

Mar. 4—How does our Union Benefit our Town, Directly and Indirectly?—11—For What is Your Life? Prov. 4:13; Matt. 6;19, 20; Jas. 4:4.—18—Help from Within, from Without. Matt. 6:33; 1 Kings 3:5 13; Isa. 40:26—25.—My Favorite Bible Character. Why?

Apr. 1.—Consecration. What is it? What is it not? Rom. 12:1 21.—8.—Palm Sunday. Victory by Standing Firm. Eph. 6:13; 1 Cor. 16:13—15.—Easter Sunday. Newness of Life. Rom. 6:4; Rom. 7:6—22.—Sunday: Its Purpose. Aids to Devotion. Matt. 12:8; Mark 2:27; Rev. 1:10.—29—The Authority and Leadership of Christ. Matt. 7:29; Matt. 16:24; Heb. 4:16.

May 6.—The Tyranny of Ridicule. I Chron. 36:15, 16; Isa. 28:22; (first clause).—13.—Our Own Church. (Local history)—20.—Compensation. Isa. 40:4, 5; 28 31; Isa. 26:3. (Refer to Emerson's Essay).—27.—Memorial Sunday Loyalty to Our Country. Ps. 137:1 6; Ps. 133:1; Matt. 22:21.

June 3.—Progress in Christian Character. Mark 4:28; Luke 14:10, 11; 1 Cor. 9:24—10—Children's Sunday. Heart Purity. Matt. 5:8; Luke 8, 17; Titus 1:15.—17.—About Our Father's Business. Luke. 2:49.—24.—The Bible Our Guide. John 5:39; 2 Tim. 3:15; Josh. 1:8.

July 1.—Our National Birthday. Our Inheritance. Our Obligations. Ps. 19:6; Jer. 3:19.—8—Pre-Convention Consecration and Prayer Service.—15.—The Test of Amusements. Ps. 119:37, 38; Eccl. 2:1 11; Luke 8:14.—22.—The Influence of Ideals. John 7:46.—29.—Modern Chivalry. John 15:13; Isa. 42:1 4

Aug. 8.—Convention Gleanings. 12.—The Universalism of the Brownings. 19.—True Manliness. 1 Kings 2:2; John 19:5; John 13:1-15. 26.—Song Service. My Favorite Hymn and its Author.

Sept. 2.—Labor Day. The Dignity of Labor. 1 Cor. 4:2 (first clause); Matt. 13:55; Acts 18:3. 9.—Judging from Outward Appearances. 1 Sam. 16:1-7. 16—Choosing a Master. Josh. 24:14-24; John 6:67, 67. 23.—Uncrossed Bridges. The Sin of Worrying. Ps. 37:1-11; 2 Chron. 20:17; read chapter. 20.—True Friendship (David and Jonathan). 1 Sam. 18:1-4; 20:35-42; 2 Sam. 1:25, 26.

Oct. 7.—Heroism or the Iron in the Blood. Esther 4:15, 16; 1 Cor. 9:26; Dan. 6:10. 14—Post Office Mission Sunday. Seed Sowing. Matt. 13:3-8; Eccl. 11:6; Acts. 1:8. 21.—Our Home and Town Charities. I Cor. 13 chapter; Isa. 41:6. 28.—The Certainty of Just Retribution for Sin. Gal. 6:7, 8; Prov. 8:35, 36.

Nov. 4—All Souls' Day. The Final Harmony of all Souls with God. Luke 3:5; Ps. 22:27; Isa. 45:22-24; John 12:32; Acts 3:21; 1 Cor. 15-28; Col. 1:15, 19, 20. 11.—Temperance Sunday. Christianity and the Liquor Curse. Titus 2:1-8; 2 Peter 1:5, 7. 18.—Christian Enthusiasm. Col. 3:23; Rom. 12:11; Eccl. 9:10 (first clause). 25.—Thanksgiving. Praise and Thanks Service.

Dec. 2.—Short Cuts to Success. Prov. 18:2, 8, 10. 9.—The Ideal Democracy. Isa. 9:6, 7; Isa. 35; Rev. 21:26, 27 16—The Happy Life. 1 Cor. 3:16; 2 Cor. 6:14; Matt. 6:33, 23.—Christmas. The Christ Child. What is He to Us? Luke 2:7-20. 30.—Retrospection. What the Union has Been to Me During the Year. Individual Testimonies. Religious Review of the Year.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

DEC 10. ONENESS OF LIFE. Job 5: 23.

SCRIPTURE LESSON. Psalm 16.

PRAYER:

Father of all Life. We pray that we may realize what a sacred privilege it is to come to Thee in prayer, and so may we come into Thy presence reverently, hallowing Thy name in our hearts as we speak it. We know that we are too prone to speak lightly of sacred things—that we lack the reverent hearts, the devout soul—but oh Lord! if we can but be brought to realize this lack in our soul life we know that we will seek earnestly and prayerfully for it and it will be given us. Grant us, we pray Thee, a realizing sense of our spiritual needs. Take away from our hearts and souls any spirit of false pride, of self satisfaction so that we may be only humble followers of the lowly Nazarene who laid bare the sin of the hypocrite.

Dear Lord, we pray that we may ever be mindful that all human life from the humblest to the greatest is a part of Thine own life, and worthy of our love and appreciation. Remember, we pray Thee, in mercy and compassion, the weary, sin sick humanity of which we form a part. Manifest Thyself to Thy children everywhere so that all from the least to the greatest may learn to know Thee as the God of mercy and of love. Amen.

SUGGESTIONS.

I. How does the thought of the oneness of life simplify the story of the creation?

II. Does oneness of life teach the unity of God?

III. In what way does this exalt and dignify human nature?

IV. What is meant by the harmony of the universe?

V. Does the lesson topic suggest the final victory of good over evil and how?

VI. How does oneness of life teach the greatness of God?

DAILY HELPS FOR JUNIORS

MONDAY. John 15: 5.
TUESDAY. Psalm 19: 7.
WEDNESDAY. Rom. 11: 33-36.
THURSDAY. Psalm 25: 10.
FRIDAY. Phil. 4: 4.
SATURDAY. Rom. 15: 5, 6.
SUNDAY. Psalm 19: 1.

QUOTATIONS

How mean the order and perfection sought
In the best product of the human thought,
Compared to the great harmony that reigns
In what the Spirit of the world ordains!

Keats.

"God's union with men is not a shadow, is not a figure, is not a dream; it is the statement of a fact as literal as any law in nature. The flow of nourishing saps in fruits is not more literal than the interfusion and soul-union of God's soul with men's."

"We are one in Christ—one family. Human blessedness is impossible except through union one with another. But union is impossible except in God."

"Every creature that is born into life has a God whose ever watchful soul broods tenderly over it by day and by night, and who inter-spheres it in His own radiant thought and feeling."

"One text that hooks a man to God, and that makes him feel that in Him he has a Father who wheels the bright army of the stars; who carries the globe in its revolutions, who is the controller of time and of eternity, who is the Creator and sustainer of all mankind,—one such text, O, how it takes away care and anxiety and sorrow!"

God is united to us and we to Him, not by any form of matter, not by physical conjunction or contiguity, but by the interspersing of soul-life. It is that which knits us to Him. Our thoughts reach out and thread themselves to His thoughts, and thus bring us toward Him.—*Beecher.*

"Could the universe be seen in its fulness, it would not contradict the perfect fabric of the Gospel. No light from any reservoir of creation shall eclipse the radiance of the Cross, but will make it stand out in more glorious relief, and crown it with diviner luster."

No other truth seems to us more fundamental, more important, or more needing emphasis in our time than the truth that religion is not a department in life, and that when we try to make it so it ceases to be religion. Religion is a standard by which all life is to be measured, a principle by which all life is to be governed, a spirit by which all life is to be imbued—the spirit of hope and faith and love. *The Outlook.*

For one to make departments in one's life and say: thus far shall religion come and no farther, thus far shall business rule and no farther, is for one to invite disaster. Truly faith is throughout one's life, touching it as potently at any one point as at any other, and that which some would separate from their daily lives and call religious faith is not faith but the poor substitute that the worldly and the evil minded have ever tried to foster in its stead. Religious faith is that purpose which takes deep in one's life, and shapes all one's actions and even all one's earnest thought into perfect accord with it."—*The Optimist.*

"God the great Sun of the spiritual universe, by the fiat of creation, threw off from His own divine Life all the lesser lives that people the material universe, and as these came from God, and have a oneness of life with Him, the inevitable result must be, that by the power of a divine gravitation, these souls at last must find and love the life from whence all have sprung."

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

DEC. 10. THE PROVIDENTIAL PIONEER, REV JOHN MURRAY, BORN DECEMBER 10, 1741. John 1: 6; Isa. 6: 8; Psa. 43: 3, 4; Matt. 9: 38; John 17: 8; Mal. 3: 1, (first clause); Psa. 146: 5.

John Murray was born in Alton, England. He became a Methodist under the preaching of Wesley and Whitefield, but he finally became a Universalist through the reading of a book by James Relly who was a Restorationist. Murray was excommunicated for his views and finally left England and came to America. He landed at Good Luck, N. J., where he met a man named Potter, who had built sometime before this, a church in which no one had preached; he had been waiting for a man to come who should preach the true faith as it had been revealed to his spirit, and when he saw Murray, although they did not know each other, Potter said that Murray had been sent to preach in his church, that he had a message for them. Murray protested, he never intended to preach any more, but Potter urged and finally after much prayer and agony of spirit, Murray preached. This was in 1770.

John Murray preached in New York, New Jersey, Philadelphia, Portsmouth, N. H., and Gloucester, Mass, where the first church of our faith was organized. Finally he settled in Boston. While living in Gloucester, he was represented to be a papist and an emissary of Lord North in the interest of the English Ministry and by a vote of the people was ordered to leave the town, but friends intervened and he was allowed to remain.

He was appointed the chaplain of a Rhode Island regiment during the war of the Revolution and was subjected to persecution because of his religious opinions. The other chaplains petitioned for his removal, but Washington, who was his warm personal friend, interfered on his behalf and he was retained. General Nathanael Greene, who was at the head of the Rhode Island forces was also a friend of John Murray.

He published letters and sketches of sermons with an autobiography. He is described as possessing "a poetical imagination, a retentive memory, warm affections, and a love for all mankind." He spoke with great grace of oratory, a good choice of words and a great variety of expression." Upon his death, he was buried in the old Granary burying ground, in the city of Boston but in the year 1837, his body was taken to Mt. Auburn cemetery where a monument was erected to his memory.

QUESTIONS

Who is a pioneer?

What does providential mean?

Tell about John Murray's landing at Good Luck.

Who organized the first Universalist church in America? Where was it?

How many churches have we?

What is the General Convention?

What is the Y. P. C. U.?

What is the Woman's Centenary Association?

What foreign mission have we and who are our missionaries there?

Name our schools and colleges.

Tell the names of some of our prominent ministers.

Who preached the first Universalist sermon in America?

DAILY SCRIPTURE READINGS

SUNDAY. God scatters love on every side
Freely among his children all.

MONDAY. A fine character will yield a noble life; but it cannot exist unless it is built up day after day with noble deeds.

TUESDAY. The pleasure of doing good is the only pleasure that never wears out.

WEDNESDAY. He who makes another glad by the service of his hand will quicken his own heart into a more joyous life.

THURSDAY. "If you love me," Jesus said, "show it."

FRIDAY. Without patience you can be master neither of yourself nor others.

SATURDAY. It is not doing the thing we like to do but liking the thing we have to do, that makes life blessed.

MICHIGAN STATE UNION CONVENTION

The Michigan Young People's Christian Union met in annual convention at Charlotte, October 11. After roll call and the reading of the reports of the different members of the State Board of officers, the following officers were elected: President, Rev. Geo. B. Rogers, of Decatur; Vice President, E. Leslie Freeman, of Detroit; Secretary, Miss Jannette Gates, of Liberty; Treasurer, Mrs. Nellie Fish, of Eagle; Member of Board, Mrs. Marian Ross, of Lansing.

The evening session opened with Scripture reading and prayer by Rev. Louisa L. Haight, of Tecumseh. The address by the president, Rev. Geo. B. Rogers, contained many practical thoughts for Union workers. He thinks that the duties and obligations of service which the young people owe to mankind should be considered of even more consequence than the duties of their church. His address was followed by a fine report of "Lynn '99" by Miss Mary Gates, of Liberty. The closing address was given by Rev. Fred V. Hawley, of Jackson.

VIOLA KEELER, *Sec.*

The Eternal Spirit blends mind with mind, soul with soul, and is moving over us all with his mystic inspiration every hour.—*Robertson.*

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 21 Euclid Ave., Cleveland, O. Sec'y REV. A. J. CARDALL, 30 West St., Boston. Treas., MR. LOUIS ANNIN AMES, New York City. Members of the Executive Board, MR. GEO. F. SEARS, 34 N. Sacramento Ave., Chicago, Ill. MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER, Victor, N. Y. MR. J. C. BOND, Atlanta, Ga.

Department Superintendents

Christian Citizenship. REV. MERRILL C. WARD, of Hingham Mass.

Junior Work. MISS LILLIAN HOSLEY, Friendship, N. Y.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Nov. 6 to Nov. 11, 1899

General Fund	State Assessments		
	Post Office Mission	[illegible]	
	[illegible]		
	Supplies & Miscellaneous	[illegible]	$15 22
Mission Fund	Two Cents a Week	$19 38	
	[illegible]		
	Atlanta Building		$19 38
			$34 60

STATE ASSESSMENTS

The following amounts have been received at Headquarters on State Assessments for the current year.

July	10	Tennessee,	$1 40
"	11	New Jersey,	32 40
"	14	Pennsylvania,	7 00
Oct.	19	Indiana,	5 96
"	19	New Hampshire,	62 70
"	27	Connecticut,	16 45
Nov.	2	Maine,	50 00
"	2	Massachusetts,	100 00

HISTORY OF THE Y.P.C.U.

There are at Headquarters a number of copies of the Report of the Proceedings of the Decennial Jubilee Convention embodying an Historical Sketch of the Y.P.C.U. Members of the Union should order at once Price 25 cents, postage paid.

FLAGS! FLAGS!! FLAGS!!!

SOMETHING NEW

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

"CONFESSION OF DUTY"

Printed on card, sine 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1-2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards: —Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y,*
Boston, Mass., 30 West Street.

Our Young Folks

THANKFULNESS

For all that God in mercy sends;
For health and parents, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
For everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord, our hearts we lift to thee,
For everything give thanks!

—*Ellen Isabella Tucker.*

Contributed

A CONQUEST

A Thanksgiving Story

BY ELLEN M. JOHNSON

Slowly opening the gate, he proceeded toward the house which, unshaded by trees or shrubbery and painted very white, glared unpleasantly in the last rays of sunset. The board walk was very clean and new, the kitchen door was open, he heard the voices of women, the rattling of dishes; evidently they were clearing the table.

He knocked. A tall, spare woman with a broom appeared at the door. Removing his cap, the man asked for a night's shelter and for food.

"You can have neither at this house. We never harbor tramps," she answered, sharply, and the door was shut with a slam.

"That woman is probably a church member, is very devout in her good clothes of a Sunday and is ready every time to aid the heathen in a far country, yet has not a pleasant word for the wretch at her door," he soliloquized bitterly. "Here is a church. I wonder would I be allowed to rest awhile near it; here is a corner heaped with dry leaves and a great tree to shelter me; I will try it," lying upon the soft, leafy bed and gazing through the branches at the blue sky and starry expanse. As twilight deepened, he sank into a torpid condition resembling sleep,—fatigue, hunger and drink the cause.

Shortly after, a bevy of young people, the choir of the church, the girls chatting and laughing in a breezy way, came and waited on the broad steps until the janitor arrived, when all entered the church. They had come to practise, for the morrow was Thanksgiving Day. "Bringing in the Sheaves" was the first selection; over and over it was sung until the leader expressed satisfaction. After a drill on other hymns there was a short rest. Some one raised a window near the corner where rested the unconscious wayfarer on his bed of leaves.

"Let's sing for a change some hymns not down on the program," said a girlish voice.

Soon, "From Greenland's Icy Mountain" was sung, the inspiring hymn ringing out sweetly and clearly on the evening air. It reached the sleeper's dull ears, partly arousing him. In a dazed way he thought, "Am I in heaven? Are good souls, once my earthly friends, singing familiar tunes we sang together on earth?"

The music ceased; he could hear merry voices in conversation, then the organ was heard and voices sang:

" Rock of Ages, cleft for me,
Let me hide myself in Thee."

Then came practice of chosen hymns. By this time he had awakened and comprehended. He, too, used to sing in a choir. He thought of the young men and maidens who sang with him, of the bright, fair girl who became his wife, of years of happiness and prosperity, of her death, of his despair and subsequent degradation.

The singing ceased. The window was closed. They came out; they tarried on the steps; he heard merry laughter and badinage. One girl was showing a photograph; another, snatching it from her, ran and saw the wayfarer on his bed of leaves. She gave a shrill scream; in a moment others were with her. The frightened girl gasped, "A man, a tramp is there!"

"He will get routed in a hurry!" exclaimed a young man, with others following him. "Here, you, get up and be gone."

Slowly the tramp arose, a target for all in the bright moonlight. Keenly he realized his degraded condition; he was abashed by his condition; his waking dream, the spell of youthful days, was yet upon him. With bent head he stood fumbling his cap and looking into it.

A fair, slender girl, hat in hand, stood on the steps, closely regarding him. She had masses of wavy brown hair, blue eyes, and a face grave for one so young. She noted the wistful, shamed expression. Just then the organist came out, glanced at the cause of the commotion, descended the steps and turned in the opposite direction.

"Mr. Lee," called the girl, in a clear, incisive voice. "Do you pass by on the other side?"

"What is the trouble?" he asked, retracing his steps.

"The trouble is, sir, that, though most of us are professed followers of Christ, this person fallen by the wayside and sore distressed has not been treated with the consideration a dog deserves. "Jonas," she continued, addressing the janitor, "take this man home; father will know what to do."

Without another word, Gladys Earle passed swiftly away on her wheel, and Jonas guided his charge to her father's house. Reaching home, the girl recounted the adventure and her directions to Jonas.

"You were right, my daughter; he may be saved, others have been," said Dr. Earle, who in a railroad accident received injuries from which he would never recover. Yet, seated in his invalid chair, he was a power for good.

Soon Jonas arrived and, leaving his charge in the kitchen, came for directions, which in brief were these:

"Take him to the room for such men, attend to his wants, give him suitable clothing, see that he becomes wholesome; and after his breakfast in the morning conduct him to this room."

In the morning, respectably clothed, clean, and with brighter eyes, with face still disfigured by dissipation, the man came into Dr. Earle's room; his manners were those of a gentleman, as he returned the doctor's greeting.

"This is my way of walking," said Dr. Earle, moving his chair nearer; "I haven't learned your name."

"I recognize Gilbert Earle, of Westfield," was the answer. "Of course you do not know your old school-fellow, Charles Deane, in the wreck before you?"

Grasping the man's hand and holding it in a warm clasp, the doctor said, "This is providential; you need me; I can help you help yourself."

"Too late! too late!" groaned the man.

"It is never too late," was the vehement answer.

"I began to go to the bad when my wife died, and I've kept in the wrong direction ever since."

"Then, Charles Deane, you are to face about, keep in the right way, and do some good, honest work in this world before you leave it. Is your mother living?"

"Yes; she is with my sister. For several years they have known nothing of my whereabouts."

"Sometime they are to hear, and good news, too," said the doctor. "I will tell you something of my own experience," he continued. "I had a good practice in the city of B——, and many wealthy patients. Knowing well the harm of it, I became a moderate drinker. By the usual course, I became a slave. Some in that condition say in excuse, 'I do it to drown trouble;' the truth is, it is done to gratify a selfish appetite, greater than love for God or any earthly friend. A couplet, most significant, recurs to me often,—

'To be saved is only this,
Salvation from our selfishness.'

When my wife remonstrated, I answered her with cruel words. Once I struck her; she fainted; that brought me to my senses. My little Gladys was agraid of me. I abhorred myself. I determined to conquer myself;—what an ordeal that is, only those who have striven can know. The agony of having a crooked limb straightened is great, yet what a relief when successful! I decided to deliver myself, as far as possible, from temptation. Happily, I had not wasted all my 'substance in riotous living.' I purchased this place, many miles from my city home, moved here. Shortly my wife died; not long after I was out driving, too miserable to notice or care what happened, and met with an accident at a railroad crossing which left me for life in this condition. After a time I cast about to find something I might do. I thought of my own experience, and of the condition of those in the clutches of the same demon. I would free them if possible. I have been successful in many cases. My sister and Gladys aid. They are with me in the work. Well, I am weary, and must rest. We meet again to-day at our Thanksgiving dinner. Let us be thankful. My heart sings for joy that you are with me, that you are to remain until, with divine help, you become free."

With breaking voice and deep emotion the guest said, "From my heart, I thank you. I will do my best. With God's help and yours, I have faith I shall conquer,"

At the appointed time Charles Deane entered the dining-room. He found the table handsomely spread with bountiful Thanksgiving cheer. He was introduced to Margaret, the doctor's sister, with a restful look and calm, yet keen, gray eyes. Then he was introduced to Glady's. She had championed his cause at the church; both greeted him cordially.

When all were seated, and a blessing asked, Gladys arose, and taking a dainty little cup filled with corn, smilingly placed on each plate five kernels.

"You remember, Charles, our Eastern custom," said Dr. Earle, "in commemoration of the time when the Pilgrims had each five grains of corn a day given them? It was all they had to eat for awhile. A little nibble at the hard corn, and an attempt to fancy that is all one is to have, adds a zest to turkey and other good things of a Thanksgiving dinner. The real meaning of this day may be brought more vividly to mind in this way, teaching, when trials beset us, to continue patiently in well-doing, and thank God for his mercies."

To the wanderer, for years unused to associate with the friendly and refined, to be an honored guest among them was sweeter than words can express.

As time glided onward he worked in garden and in field, and wished to be constantly employed. When the old craving came upon him he would hasten to the doctor, who would care for him until self-control was assured.

He at length began to be his own master, his eyes again to be clear. After a time he went out from Dr. Earle's home a ruler of himself, a man among men in the best sense of the words, and an aid to others weakly groping in "the slough of despond."

THE TOPIC SERMON

BY REV. FRANK L. MASSECK

Decmber 10. Job 5:8-27; 29:1-25.

ONENESS OF LIFE

It is easy to believe in God and in His beneficent character as long as the sun shines clearly, when all things appear bright and fair, while all the forces of nature seem to be operating smoothly and calmly. Under such conditions we can believe that one Supreme Being is directing the universe out of a mind filled only with love.

But suddenly a terrible storm covers the sky, the winds rage with destructive force, lives are ended in a moment, and the usual order of things seems to be completely upset. Under such conditions doubt arises, and it is not as easy to assert our belief in the unity of God. To the simple minded, to the ignorant, the manifold aspects of nature seem to give evidence of the existence of many and sometimes warring powers.

The philosophy of Evolution was feared by certain timid souls a few years ago, because it was thought to do away with God. But more and more clearly it is being perceived that Evolution more completely than any other philosophy of the universe demonstrates the existence of one God, and shows how from the very beginning of life, through all its manifold changes, under all conditions, one purpose is apparent, never lost sight of, and always felt. There is a unity, a oneness in all life.

Eliphaz, the friend who is conversing with Job in the Epic, has a profound idea of this unity. He is confident, despite all the terrible afflictions which have come upon the aged patriarch, that in some way they must be found to harmonize with the existence of a good God. God, man, nature—all must be united. No matter what occurs it must be to some purpose, in the end to be known as right.

Job has held this faith as truly as his friend. Just now they differ only as to its application to the existing conditions. Eliphaz is certain that Job has sinned, though, of course, he cannot say when or how. Job is equally certain that he has not sinned in any particular. Nor will he admit that he had—even if thereby he could secure relief. No, indeed, that would be a sin in itself. Therefore, he continues, despite all his trials, and in the face of his friends, arguments to hold his faith in the goodness of God unshaken. And in the end of the poem we see his faith justified.

So we, to-day, in the presence of events we cannot understand, confronted by dark problems we cannot solve, are called upon to maintain our faith in the unity and beneficence of God, and thankful we can be that we have so much to help us in the larger knowledge and more accurate observations of all the scientists.

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE
EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD for Christ And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

COMMON MEN

Around the walls of one of the rooms in the beautiful new Public Library building in Boston, there appear the names of the men who are immortalized as the world's geniuses, in literature, the sciences and philosophy, from Moses to Emerson. And how few there are! Hardly more than a score in all. Not even an average of one for each century. Moses, Shakespeare, LaPlace, Keppler, Voltaire, Spinoza, Cuvier, Goethe, Emerson, with a few others, complete the list.

Yet from Moses to Emerson millions upon millions of human beings have been born, have most of them worked faithfully and diligently, and have died. And after all, it is to these common men whose names are unknown to fame, to these men whom we do not pause to look at a second time when we pass them on the street, because we say they are only "ordinary" men, that most of the world's progress is due. It is to them that the world owes the splendid achievements of the past, the magnificent civilization of the present, and the glorious promise of the future. It is the province, usually, of the genius to dream; of the common man to act. The great man plans. The ordinary man executes. Sir Christopher Wren's visions of architectural loveliness might have remained but shadowy and intangible shapes had there not been a multitude of common men waiting to embody his thoughts in stone.

All honor to common men! It is they who make possible the world's progress, because they bear its burdens, carry on its activities and fight its battles for advancement. Truly "God must love the common man, or he would not have made so many of him." And we who are but common people need not be ashamed of our class. Every one of us has a place in God's great plan. Every one of us has a work to do in the world, a part in the task of helping the race onward and upward toward higher things. Though it be not possible for us to inscribe our names on the world's Roll of Fame, we may write them in the hearts of our friends and in the heavenly Book of Life. The smallest task that is done well merits as truly and will as surely receive its reward as will the most notable deed of the world's greatest man. And the life whose sphere of activity is narrow, whose opportunities for service to humankind are few and simple, if it be lived honorably and unselfishly, as truly fulfils its mission as does the life of the most famous man. In the sight of God no man is common. The standard by which he tests men is not *what* they do, but *how well* they do the tasks which have been appointed them.

"THY KINGDOM COME"

An expression of formula that is often repeated, sooner or later loses for most people much of its original import and inspiration. Through thoughtless and perfunctory repetition it becomes a mere form of words without significance or uplifting power. Even the prayer dictated by Jesus to his disciples has not escaped this law. Indeed there are indications that of the multitudes who habitually repeat the Lord's Prayer as an act of devotion, there are comparatively few who have any adequate conception of its real meaning. They recite it prefunctorily, though perhaps not with a deep sense of reverence, but with slight comprehension of its spirit and beauty. The Lord's Prayer ought not merely to be *said*, it ought to be studied and understood. When it is understood it will be found that it contains a revelation to man as well as a petition to God.

Take, for instance, the petition, "Thy will be done in earth as it is in heaven." That passage is a promise as well as a prayer. It opens a vista of hope to despairing lovers of humanity, heartsick from a contemplation of the world's sin and misery. It is an inspiration to the weary, despondent laborer in the field of humanitarian effort. Few who can doubt that Jesus, when he directed his followers to pray for a better and purer earth, knew that he would not pray in vain.

"Christianity," someone has said, "is prospective. It holds out a glorious expectancy." It always points forward to something better in the future. How well this sentence and the one preceding it bear out the truth of this saying. "Thy kingdom come. Thy will be done in the earth as it is in heaven, we are told to pray. The kingdom of God is yet to come, and it is a long way off. The will of God is still set at naught upon the earth. But faith assures us that the words of the prayer are at the same time the words of prophecy. The prospect which they open before us is a distant one, but it is none the less glorious and inspiring. Ages separate us from it; but our hearts are made courageous by the knowledge that humanity is moving, though but slowly and painfully, along the road which leads upward to their splendid destiny.

SPEAKING OF the fraternal and sympathetic spirit of our ministers, how splendidly it was shown in the discussions in the Ministers' Meetings, and indeed, during the entire Convention. From beginning to end there was an utter absence of unkind personalities, of assumption of superior virtues, of cheap bids for applause by appeals to personal prejudice, of censorious criticism. The Convention was not disgraced and the cause discredited by unfortunate incidents of the kind which sensational reporters are only too glad to advertise broadcast over the country. Tactless and notoriety-seeking brethren—if there are such in the Universalist Church—either were not present, or perhaps, they were awed into silence by the splendid spirit of the Convention, for the speeches were, almost without exception, dignified, gentlemanly and Christian. Indeed, as we said last week, one of the keynotes of the great gathering was harmony. And it was harmonious because it was Christian. There could be naught else but harmony, and and fraternity, and kindness, for the spirit of the Master was in the hearts of his people.

(The above paragraph was originally intended for ONWARD of November 18th. It mysteriously disappeared from the ONWARD department, and when next heard from had found an asylum in the Western Editor's special bailiwick in THE UNIVERSALIST LEADER. Inasmuch as there is no evidence that Dr. Cantwell was nearer than Chicago at the time of its disappearance, we refrain from taxing him with filling his columns with surreptiously purloined ONWARD "copy."—ED.)

* * *

ALL FRIENDS of St. Lawrence University, particularly the alumni of that institution, are enthusiastic over the election of Rev. Almon Gunnison, D.D., to the presidency. Dr. Gunnison is himself an alumnus of the theological department at Canton, and he has always been one of the most loyal sons of his *Alma Mater*. Though St. Lawrence is located a long distance from any large city, thereby suffering some disadvantages, while her equipment in some respects is not equal to that of many of her sister institutions, she has nevertheless made for herself a reputation of which any college might well be proud. Her corps of instructors is comparatively small, but it is made up of able men, and her standard of scholarship is high. It is the proud and justifiable boast of St. Lawrence men that no young man ever leaves Canton less pure and high-minded because of his college associations than he was when he entered. Indeed it is in the high character of the men and women she has sent out into the world with her diploma and her blessing that St. Lawrence is chiefly honored. The well-known loyalty and devotion of the sons and daughters of St. Lawrence to their *Alma Mater* is fully deserved.

* * *

THERE HAS been a very general misunderstanding of the intent and significance of the action of the recent Boston Convention, in responding favorably to the overture from the American Unitarian Association, suggesting the appointment of a joint Conference Committee to "consider plans for closer co-operation" and "devise ways and means for more efficient usefulness." The report has gone out that a union of the two denominations either has already taken place or is contemplated. Nothing could be further from the facts. Co-operation does not mean union. As The Christian Register, the organ of the American Unitarian Association, well says: "By the offering and by the acceptance of this token of fellowship, neither Unitarians nor Universalists are pledged to anything more than mutual fairness and comity in cases where, if they work apart, their interests are likely to be conflicting. Neither party is called upon to make any surrender of principle or any change of methods." Such an overture from any Christian body would have received, we believe, the same hearty and fraternal response that was accorded the Unitarian resolutions.

* * *

MR. WARD'S appeal to Christian Unioners to secure and forward petitions to Congress in behalf of certain much-needed reform legislation, is forcible and timely. Our Christian Citizenship Superintendent is a wide-awake and earnest worker. He knows what needs to be done and in his letter this week he tells us how to do it. His directions are plain and practical; now let them be heeded. Especially let the petitions for the passage of another anti-canteen bill be strong and numerous. If Congress can be induced to pass a second act of the kind, it is hardly possible that even Attorney General Griggs would have the hardihood to again brave public opinion to the extent of nullifying the plain intent of a Government statute.

* * *

WITH THE last number we closed the first year of our editorial connection with ONWARD. With what success we have filled the position our readers must be the judges; but we are painfully aware that, at best, we have fallen very far short of the ideal. We have simply tried—and shall continue to try as long as we remain in the editorial office—to do the best for our readers and the cause that circumstances will permit. Some changes are contemplated in the make-up of the paper which, if carried out, will add to its attractiveness and value, and arrangements are being made for several interesting and valuable articles for the coming year. But of these things our readers will hear more later.

* * *

THE EVERY-DAY CHURCH, of Boston, specially devotes itself to the practical application of Christian sympathy and love to individual wants and needs and distresses. In a recent issue of the parish paper, its Christly mission is thus beautifully described in parable form: "Among the throngs on crowded streets, many passed by our open door unheeding. One with tired, care-worn face stopped a moment, then with timid step, entered the house of God to pray. Another from out the throng came in and begged for work. Yet another asked the boon of friendship. Still another, too sorely tempted, sought a refuge in her dire distress. Each one, blessed, went away thanking God for open doors."

* * *

THE ARTICLE, "Some Elements of Success in Business," should be read carefully by every young man and young woman who has ONWARD, particularly if he or she is thinking of entering business life. The writer, Mr. C. C Blauvelt, of Hightstown, N. J., has practised his own theories and found them practical in business life. He presents no unattainable ideal; it is the ideal he has kept before himself from the beginning of his successful business career. With prosperity for himself, by devotion to the interests of his home village he has also obtained the respect and good-will of his fellow-citizens. Without neglecting his own affairs he finds time to devote to the upbuilding of his church and community. The success of such men is the best reply that can be given to the pernicious theory now so general, that in these days of competitive strife only the dishonest and unscrupulous can hope to succeed.

* * *

THE PRESS dispatches announcing the sudden and serious illness of the great evangelist, Dwight L. Moody, sent a thrill of alarm throughout America and Great Britain, in both of which countries he is almost universally known and honored. Even to those who radically disagree with Mr. Moody as to theological doctrines and methods of Christian work, he has commended himself by his earnestness and zeal. In late years especially he has been a messenger of the Gospel of compassion and love rather than of the theology of wrath and revenge. In his physical affliction Mr. Moody will have the heartfelt sympathy and prayers of multitudes who are of his household of faith.

SOME ELEMENTS OF SUCCESS IN BUSINESS

BY CHARLES C. BLAUVELT

From the cradle to the grave there is constant struggle for success. To attain real success there are certain absoultely necessary qualifications. Without these qualifications one has little to hope for. With them, properly used, he may climb to the topmost summit of his ambition.

I enunciate no new thought when I say that the demands of to day are far greater than were those of two or three decades ago. "Onward and Upward" is the watchword inscribed upon the banner borne by the leaders in thought and action in this age of wonderful achievement, and he who lags behind, trudging along in the old and long-trodden paths of the past, need never expect to reach the desired goal.

Looking through the eyes of a business man, I cannot see that the elements which are required in the making of a successful business man or tradesman are far different from those which bring success in other lines of work. It is said that when a friend of Daniel Webster, on viewing the rugged and barren soil of Webster's native State, asked him "What do you grow here?" the great statesman's quick reply was, "We grow men." He who has given to us "all things richly to enjoy" has endowed every individual with certain distinctive qualities which, if properly developed, will insure for that person success in his life work. The *successful* business man, like the successful preacher, teacher, artist or poet, is a development. He is *grown.*

And just as certain conditions are essential to the development of a noble tree from a tiny seed, so are there certain conditions essential to the development of a successful business man out of the child and youth. Of these prerequisites to success, it seems to me the first is

A Clear Brain.

How monotonous grows the task of repeating over and over again the simple formulas, "Twice one is two," "Twice two are four," "If John has five apples and James takes three apples from him John will have two apples left." Yet how weak and dwarfed would be the brain were it not prepared in early life by just such little mental exercises as these for the originating and perfecting in later years of the great plans that are necessary to success. The strain upon the brain of the business man is as great as that put upon the mind of the professional man. Indeed, the demand for intellectual labor is continuous and varied and must be heeded. "What?" "How?" and "When?" are problems that are ever staring him in the face, and if he does not solve them promptly his neighbor will, and to *him* will be given the prize. He must have both ability and judgment to insure success.

But something else beside a clear brain is essential to true success. It is

A Pure Heart.

The time was when there seemed little meaning and a good deal of unnecessary labor in writing in the little copy book page after page of such sentences as "Honesty is the best policy," "Virtue is its own reward," "Act well your part; there all the honor lies," and others of a similar character. But when one enters the arena of active life, fights its battles and experiences its victories and defeats, he soon learns that "Life is real, life is earnest," and that the best preparation for it is not too great nor the noblest ideal too high to meet its requirements.

Not every man who stocks a store and throws open the doors to the public meets with success. In fact, it is said that less than ten per cent. of the men who at one time or another engage in business finally succeed. How can we account for this tremendous excess of failures? I believe it is due to the fact that so many who engage in business lack that foundation of all real success—nobility of heart and character. There must be in a store evidences of dignity, honor and manliness from one end to the other, or there will be real, even if not apparent, failure. It is not sufficient to give sixteen ounces for every pound and thirty-six inches for every yard. In all his transactions the business man must exemplify the principle, "Do unto others as you would have others do unto you." I do not mean by this that he should gratify every whim of his customers, or grant all they may ask for; that would not be dignified or just. The Golden Rule is as applicable to the people in front of the counter as to those behind it.

But clearness of brain and uprightness of character are not alone sufficient to guarantee success. The truly successful business man must have the clear brain and and the pure heart; but with these he must also have an ambition that will not allow him to be satisfied with imitating what some one else has done or is doing; that will make him desirous of building up a business that will surpass the efforts of all others, to which the community in which it exists may point with pride. With health and strength and God's blessing he will not be satisfied merely to emulate; he will seek to excel. Such an ambition—which I deem the third great element in true success in business—is

A Noble Ambition.

A business man should take pride in his business. His stock and store should be kept orderly and clean, decorations and attractions of every available description should be arranged, and, in fact, every effort made to give comfort and pleasure to his customers. No demand upon him can be too great or too small to merit attention. When A. T. Stewart started a thread and needle store in New York City, it occurred to him that it would be well to place before his counters cushioned stools on which ladies might sit and rest while shopping. In those primitive days when such luxuries were unknown elsewhere in the shopping district, ladies often went into the store and took seats, always buying something before they went out. His thread and needle store grew into a mammoth dry goods establishment, and when he died he was worth many millions of dollars. Stewart was clear brained; he knew what would attract trade. He was upright; when he secured a customer he treated him fairly and well. He was honorably ambitious to succeed. I might cite many examples other than the notable one already mentioned, of the success attained through the possession and cultivation of these cardinal elements of success, but space will not allow. And I might also cite many instances in which the brightest hopes and prospects were dashed to pieces because carelessness, neglect, dishonesty, gambling, intemperance, and immorality were allowed to gain the ascendency of the higher nature.

The Chief Things

But if the success of business men (and women) were confined to the accumulation of great wealth their lives would be monstrous failures. Far be it from my thought or aim to present such an idea. He who bestows the clear brain, the pure heart and the noble ambition, desires that they who receive them may not only be blessed by them themselves but may also use them for the benefit and happiness of others. There are other demands upon the business man outside his business cares and duties. The home, the school, the Church, and all the blessed auxiliaries and influences connected with them need care and support. Narrow indeed is the life of the business man who does not respond to such calls. His family, his community, his country, all have claims upon his life and wealth. After nearly a quarter-century of business life, I say boldly and without hesitation, that the smallest and most unsatisfactory things in the life of a successful merchant are a fine store, a large stock and a good bank account, if these be alone.

But if with these fruits of success, honorably attained, there come also God's approval and blessing, the respect of the community, and a willingness to use one's material prosperity for the benefit of others, then may we all well strive to secure them. The business world needs successful men who seek to advance, ennoble and uplift it.

To the young men and young women who may read these words, let me say in closing: You are now preparing yourselves to take the places of those who are now in the harness. Do not think that the demands made upon you are too severe. They are in reality the stepping stones which lead up to success. And if in the course of this imperfect article there is no other thought that seems of value to you, I beg of you to at least remember that the three things necessary to true success in any department of human life are, *a clear brain, a pure heart and a noble ambition.*

Hightstown, N. J.

CHRISTIAN CITIZENSHIP DEPARTMENT

REV. MERRILL C. WARD, SUPERINTENDENT

Members of the Executive Boards:

A copy of Ptariotic Studies, giving outline and substance for a year's study, has been sent to all Secretaries of State Unions. Will each State Board carefully examine them at once, and if it approves, order a copy sent from the Reform Bureau to the secretary of each local Union in the State. One State Board (Massachusetts) has already done this. The Patriotic Studies cost but four cents each and will lay the foundation of that study needed by each person to fit himself, or herself, to be a Christian citizen.

Secretaries of Massachusetts Unions:

Will each Secretary of a local Union please note that a copy of Patriotic Studies has been sent by the State Board. Please bring these immediately to the attention of your Christian Citizenship Committee and commence monthly study meetings of the Union in accordance with the recommendations in ONWARD, of November 4th.

All Unioners, Attention!

Petitions. Congress is about to meet and now is the time for sending petitions and personal appeals to your congressmen, before they are rushed with routine business.

Remember that congressmen are not your monarchs, to whom you bow, but instead are your "hired men," working by your will, in your office, paid by you to do your work in government. This must be so or there is anarchy and need of office cleaning. This is a government by the people, which means that you are the sovereign and responsible for your "hired man" in the office. Keep your help instructed as to your wishes. Does a business man tell his man what to do one morning in the year and then let him do as he pleases the rest of the year? Yet this is what we do when we instruct our Congressman only on election morning, ignoring him on all other days.

Few people realize what potent instrumentalities petitions are. A man feels himself less a man, if he does not vote, yet petitions are more potent, in voicing your will than is your vote. Election day you can vote but once; through petitions you can cast a hundred votes. At the polls you vote but once a year; through the Post Office ballot box you may vote a thousand times. At election you can vote on but one real issued through petitions you can vote on every issue. At elections you vote to one board of registrars; through petitions you can vote before many boards of judgment and registrars of opinion. Your vote at the polls is known by a few neighbors at most; but your petition is known to Congress, to the legislative and executive departments of our government; and, furthermore, it awakens and educates public sentiment all over the country. Some are fainthearted lest their petitions be disregarded; but experience shows that petitions go uncounted less often than votes. Again, your vote may have a thousand votes against it, but your petition may have few or none against it. Your vote is but for a lawmaker; but your petition is a direct vote for a law, and by it you become a lawmaker and a ruler, as you should be in the government "*of the people.*" Your "hired men" are anxious to please you. They know well that if they do not vote as you petition they are not really *your representatives*; i. e. they do not represent you. If the pressure is greater against you they may so vote; but, under no pressure, can they *disregard* your petition?

This Young People's Christian Union can be a tremendous moral power in legislation if it will. The united voice of over five hundred Unions and ten thousand members all over the country, may wield a greatly needed influence, if each Union will send petitions *promptly*, when the request is made in ONWARD. If your superintendent can *know* that when he gives directions for needed petions, that within a week, or at least within two weeks, *every* Union will have sent in that petition, then every well-disposed legislator in Washington will take courage, because of the moral support on which she can put her fingers at a moment's notice. To every member of the Young People's Christian Union I say, You are needed! Be reliable! Be prompt!

Petition Forms

Below are submitted three important and greatly needed petitions which hardly need comment and should be sent at once to your Senator and Congressman.

[Petition Headings to be endorsed by churches, societies, public meetings, by vote, thus: "The above petition was endorsed by vote by . . . . of . . . . on . . . . and the undersigned was authorized to so attest. [Signed] . . . . " Paste on large sheet, fold, and back, "Petition from . . . . of . . . . for . . . ." and send to your Senator; duplicate to Congressman; every petition to be sent on separate sheet.]

To the United States Senate:

The undersigned petition your honorable body to submit a constitutional amendment disqualifying polygamists for election as Senators and Congressmen, and transferring punishment of polygamy to the federal power.

To the United States House of Representatives:

The undersigned petition your honorable body to reject or expel Brigham H. Roberts and to submit a constitutional amendment providing that no polygamist may be a Senator or Congressman.

To the United States Senate (or House of Representatives)

The undersigned petition you to pass a bill to forbid the sale of beer and all other intoxicating liquors in soldiers' homes, immigrant stations, and all other buildings, reservations and grounds owned or used by the United States Government.

To the United States Senate: (or, House of Representatives)

The undersigned petition you to complete the suppression of gambling in the jurisdiction of Congress, including bookmaking on races in the District of Columbia and other "districts" and Territories, and interstate gambling by telegraph.

A MARINE SUPPER

The truth of the old adage, "Where there's a will there's a way," was fully demonstrated by the New Haven, (Conn.) Union on Tuesday evening, November 7. As is well known it is rather difficult nowadays to give an entertainment that will be novel in its idea. So, when one of the members suggested a "Marine Spread," the suggestion was adopted and plans were carried out for such an affair.

The evening was all that could be desired and when supper was served at half past six, the assembly room was crowded and many were obliged to wait for the second table. The room was appropriately decorated with fish nets, sea weed, starfish, etc., and the tables were decorated with green. The menu was an attractive one, consisting entirely of sea food.

After the supper a short literary and musical entertainment followed. One of the most interesting selections was an original poem written for the occasion by a member of the Union.

The committee which had the affair in charge deserves a great deal of credit. A large sum was realized which is to be used for the Church Interest Fund.

SOUVENIR CALENDAR OF THE FIRST UNIVERSALIST CHURCH, LYNN

Consisting of twelve monthly leaves, and covers representing photographs of both interior and exterior, also the picture of the pastor, Rev. Dr. J. M. Pullman, together with portraits of Rev. Dr. C. W. Biddle and Rev. Dr. John Coleman Adams.

This calendar will appeal to the delegates of the Christian Union who recently attended the Convention at the First Church, Lynn. Mailed on receipt of 35 cents. Address, Fred H. Nichols, Lynn, Mass.

WITH OUR WORKERS

Attention!—Will any union having a specially prepared opening or closing service for their devotional meetings kindly forward a copy of same to Miss Florence Smith, 265 Broadway, New York City.

East Boston, Mass.—A very delightful "Olde Tyme Sale" was given by the Young People's Christian Union in the Universalist chapel on Tuesday evening. An olde tyme fireplace and chimney with the belongings of an old-fashioned room, including a Revolutionary musket, were fittingly arranged and gave a realistic setting. The young ladies were in "Ye Olde Tyme dress." There were six tables, and a "Snipping" corner; the tables were devoted to flowers, candy, neckties, jellies, handkerchiefs and lemonade. An appropriate entertainment was given, consisting of the following olde tyme ballads: "Gaily the Troubadour," "The Alpine Horn," "The Bloom is on the Rye," a chorus, "Auld Lang Syne," a piano solo, "Con Amore," a reading, "Grandmother's Story of Bunker Hill Battle," closing with the poem in pantomime entitled "The Courtin'." The committee in charge of the sale were Misses J. Estelle Stevenson, Esther G. Cushing, Georgia Lovering and Messrs. Frank A. Butler, Josiah E. Reid, who deserve great credit for the very large attendance and the pronounced success.

Monson, Mass.—The annual business meeting for the election of officers for the incoming year was called to order by the Vice President. There were annual reports from the Secretary and Treasurer and various committees. The following officers were elected: President, Mrs. W. L. Rickets; Vice President, Miss Annie Seymore; Secretary, Howard B. King; Treasurer, Geo. Ellis. It was voted that the annual meeting should be held on the evening of the first Monday in October. It was also voted to have a business meeting the first Monday evening in every month.

North Attleboro, Mass.—The Sunday evening devotional meetings are being attended by increased numbers. We are especially pleased to see more young people present. At the recent business meeting five new members were elected. Eleven sets of Two Cents-a Week Mission envelopes are in use.

Lynn, Mass.—First Church.—At the recent parish fair the union called their table "A Country Store," and conducted it under the firm name of "Wayback, Hayseed & Co." At one side was a blackboard upon which they wrote the prices of paint. All sorts of articles were on sale, from the green goods to dry goods, boots and shoes and fancy articles.

Hingham, Mass.—The fifth anniversary of the Hingham Union was an occasion long to be remembered with pleasure. Members assembled with guests from the parish and from the other Unions of the Old Colony District—Quincy, Braintree, Weymouth, North Weymouth, South Weymouth, Brockton, Abington and Norwell, together with representatives from the local Epworth League, Baptist Union and Christian Endeavor. A sumptuous banquet was enjoyed, after which the president, Miss Susan R. Gates, cordially welcomed those present, and in fitting words presented Rev. Melvin S. Nash, who proved a model toastmaster, and after many happy remarks pleasantly introduced the following speakers, whose eloquence rose nobly to the occasion: Rev. W. H. Morrison, C. Neal Barney, Rev. C. H. Pennoyer. Rev. L. W. Atwood, Rev. M. A. Levy of the Baptist Church, and Rev. H. T. Robinson of the Methodist. Rev. C. H. Porter, of the Unitarian Church, spoke briefly, and sang two songs.

Lewiston, Me.—Nov. 14, the union observed its tenth anniversary by holding the annual banquet. The vestry was prettily decorated for the occasion, with the white and blue, the tables being daintily spread and arranged in the form of a cross. An orchestra furnished music and a bountiful supper was served to about one hundred. Five members of the State Executive Board were special guests of the evening. After supper the following program was carried out, Rev. Mr. Taylor acting as toast-master: Welcome, Mr. William Lowe: "For Christ and His Church," Miss Ethel Cummings; "The Young People's Christian Union and the Young Man," Mr. Harry Childs; "Cnlture and Christianity," Mrs. Lila Wellman, President Murray Club; "Our Common Ideals," Mr. A. B. Costello, President Main St. F. B. C. E.; "Practical Suggestions," Miss Mary Briggs, Member State Board; "The Power of the Young People's Christian Union in the Community," Rev. C. A. Knickerbocker; Paper, Miss Laura Stetson, Miss Cora Winship. At a recent business meeting of our union a Christian Citizenship committee was appointed and we plan to do special work along this line at once. We shall observe Japan Sunday with a special meeting. Our Juniors have taken twelve sets of the Two Cents-a-Week envelopes and their superintendent sent for more. They are to celebrate their birthday Saturday, Nov 25, by a birthday banquet.

New York City (Church of the Eternal Hope).—"This Union decided recently to go out into the high ways and the by-ways and scatter the seeds of enthusiasm for Two-Cents-a-Week for Missions work. The following Sunday we distributed twenty five sets of envelopes, and the demand was greater than the supply so that we have had to send for more." So writes General Treasurer Ames, who is a member of this Union.

Metropolitan District Rally.—The first rally of the Metropolitan District was held in the Church of the Redeemer, Newark, N. J., Nov. 14. Representatives were present from Jersey City, Brooklyn, New York and Newark Unions. The general subject was, "Lookout Committee Work in Church and Union." The special points of interest were as follows: The members of the Lookout Committee should have cards on which are the names and addresses of all the members of the church and the union. This enables the committee to keep a strict account of all the calls that are made in a year, as each call is marked down when made. Mr. Van Schaick said that only people who are alive, interested and love this work should be placed on the committee. A motion was made and carried that the Metropolitan District Union contribute twenty five dollars toward the building of the church in Atlanta. After the meeting a light refreshment was served and a very sociable time was enjoyed. The next meeting will be held December 4, at the Church of Good Tidings, Brooklyn.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

Dec. 17. The Beauty of Holiness. Luke 17: 21; Luke 12: 29–31; Ps. 96: 8, 9.

Scripture Lesson. Rom. 6: 15–23.

Prayer:

Oh Thou who didst make all things beautiful in their season, we come to Thee praying that we may seek more diligently for the holy and consecrated life.

May our thoughts be fixed on high and holy things, whose perfect fruitage is the best manhood and the noblest womanhood. Dear Father bring to all our lives, the earnest desire for those imperishable virtues which adorn human life and make this world in its joy and sweetness the type of the eternal land.

May we strive to gain for our lives those holy and divine qualities which alone make one fit to live and prepared to die.

May Thy blessing rest on all our Unions as they worship Thee in the name of Thy dear Son, the Christ. Amen.

SUGGESTIONS.

I. What is the right conception of holiness?

II. What was the common view of the holy life in the Middle Ages?

III. Is a holy man an unnatural man?

IV. Wherein are holiness and happiness inseparably connected?

V. Quote passages from the Scriptures giving the the biblical view of holiness?

VI. How can we make our lives more holy?

VII. Name some beautiful lives in our own Church that illustrate the worth of holy living? Name some from the church universal.

DAILY SCRIPTURE READINGS

Monday. Matt. 6: 33.
Tuesday. Ps. 93: 5.
Wednesday. Eph. 4: 17–32.
Thursday. St. Matthew 5: 8.
Friday. Heb. 12: 14.
Saturday. 2, Cor. 7: 1.
Sunday. Matt. 5; 48.

QUOTATIONS

Who so lives the holiest life
Is fitted for to die.
Margaret J. Preston.

Let your truth stand sure
And the world is true;
Let your heart keep pure,
And the world will too.
George Houghton.

God is the All-Fair; Truth and Goodness and Beauty are but different faces of the same All.—*Emerson.*

Simplicity and purity are the two wings by which a man is lifted above all earthly things.—*Thomas à Kempis.*

Spiritual serenity is spiritual strength. It comes in by no softness of sentiment, but by thorough work. It comes by a faith that emboldens and energizes the whole soul.—*F. D. Huntington.*

Fill the soul with goodness, and fill the soul with love, that is filling it with God.—*Robertson.*

Goodness consists not in the outward things we do, but in the inward things we are. To be is the great thing.—*Chapin.*

Activity is only beautiful when it is holy, that is to say, when it is spent in the service of that which passeth not away.—*Amiel's Journal.*

The dear Lord's best interpreters
Are humble human souls.
Whittier.

The deathless beautiful draws strangely nigh
And we look up, and marvel how so long
We were content to drudge for sordid joys that die.
Florence Earle Coates.

We look into the mysteries of God when we see how divine a human soul can be.—*Margaret Deland.*

The surrounding is born out of the living. The Lord, up there, lets the saints make their own glory.—*Adeline D. T. Whitney.*

There is nothing innocent or good that dies and is forgotton; let us hold to that faith or none.—*Dickens.*

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—*Canon Farrar.*

True goodness is like the glow-worm in this, that it shines most when no eyes except those of Heaven are upon it.—*Hare.*

The every day religion of doing good and loving one's neighbor is simply achieving spirituality of life.—*Lilian Waring.*

In the heart of goodness alone, there is emulation without envy, and victory without disappointment.—*Dr. Logan.*

Lord, in each day's littleness
Let thy mercy hold and bless.
Choose my way, that I may be
Ever wise in serving thee:
Nor in childish folly call
Any gift or mercy small,—
Any trial of my state,
Any cross or sorrow great.
For thy greatness holdeth me;
And thy littleness may be
The first token of a care
High as heaven and heavenly fair.
Isaac O. Rankin.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

Dec. 17. Make Father and Mother Glad. Prov. 10: 1; Prov. 6: 20, 21, 22; Prov. 23: 22; Prov. 4: 1; Prov. 23: 24, 25; Col. 3: 30; Eph. 6: 1, 2, 3.

Honor father and mother and thy days shall be long in the earth. It is an old story which is here related but the children can understand it, and its truth needs always to be enforced.

"When George Washington was quite young, he determined to go to sea as a midshipman, the lowest officer on a man of war. Every thing was ready, the ship lay opposite his father's house, the little boat had come ashore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat he went to bid his mother farewell, and saw tears bursting from her eyes. However he said nothing to her, but as he saw she would be grieved if he went, he turned to the servant and said, 'Go and tell them to fetch my trunk back. I will not go away and break my mother's heart! His mother was struck with his decision; so she said to him, 'George God has promised to bless children who honor their parents, and I believe he will bless you." And many years afterward, this boy who gave up being a sailor became a great general and was marching at the head of his army, he stopped at Fredericksburg, where his mother lived. Cannons boomed, bells pealed, and the people came in crowds to see the conqueror. But the gladdest hearts in the whole city were those of mother and son, who had not seen each other for eight years. The next day Lafayette visited the mother and in glowing language spoke to her of the greatness of her son. The mother's simple answer shows that General Washington had never broken loose from his mother's influence; for she said, 'I am not surprised at his greatness for George was always a good boy.'"

Perhaps none of our boys will ever win a world wide reputation, but they can be known to their friends as faithful and true as boys and when grown to manhood, they will be trusted and honored. Now let all our boys and girls make father and mother glad by loving obedience.

QUESTIONS

What does the Bible say about honoring father and mother?

What does the Bible say about a froward child?

Why don't boys and girls obey better than they do?

Do parents know what is best for their children?

What ought children to do when they grieve their parents?

What sort of men and women will disobedient children be likely to make?

Why should children obey their parents?

Do men and women have their own way in the world?

Why must we be disciplined?

DAILY HELPS FOR JUNIORS

Sunday.
We are building every day
In a good or evil way,
And in every arch and line
All our faults and failings shine.

Monday.
We are building every day
A temple the world may not see,
Building, building every day,
Building for eternity.

Tuesday. I slept and dreamed that life was beauty
I woke and found that life was duty.

Wednesday.
If your service others need,
Ne'er withhold but give it.

Thursday.
If religion you would heed
Ever try to live it.

Friday.
If you want a field of labor
You can find it anywhere.

Saturday. Do well all that you do, and you will find thaf it will not only contribute to your own happiness, but to the happiness of others as well.

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

Remember, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

Receipts at Headquarters Nov. 13 to Nov. 18, 1899

General Fund.	State Assessments		
	Post Office Mission	66	
	Junior Dues	50	
	Supplies & Miscellaneous	9 52	$10 68
Mission Fund	Two-Cents-a-Week	$38 60	
	Aunty Brown		
	Atlanta Building, sale of Junior Star song books in the name of the Junior Department	$22 60	61 20
			$71 88

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type, suitable to frame or not. Price 25 cents.

Above prices include postage.

Our Young Folks

Contributed

DOING

A Missionary Hymn

JULIA F. GRICE

What art thou doing here, where are thy sheaves?
  Come not with empty hands unto thy King,
Is then thy fruitage here nothing but leaves?
  What to his garner, O! man, wilt thou bring?

Where is the talent then given to thee?
  Not for thyself alone others, must share,
Knowest thou not that thy increase will be,
  Just as thy hand and shall not selfishly spare?

What wilt thou answer, Oh pilgrim of Earth,
  When from thy vintage the King asks his own?
Say thou wast waiting for heavenly birth,
  Say that thy fields here were left all unsown?

Work in the vinyard then, work now, to-day,
  Work till the summons comes, fold not thy hands,
Strive to the end till he calls thee away,
  Earn there a rest in those heavenly lands.

Philadelphia.

Contributed

DIVINITY

BY ATHALIA JOHNSON IRWIN

Divine you say—
This Christ who came to point the way
Of life to darkened souls?
He who beholds
Him once in truest light
Ne'er doubts again our Savior's might.
A glorious life he lived on earth
In teaching men to know the second birth,
The rule of love—
Who had before brought to the world a thought so truly from above?
Divine? What spark from God
Could lose its nature though it trod
The walks of life as man?
Divinity indeed, this one who came completing God's own plan!

LITTLE MR. SNOW BALL

BY ARABELLA WARD

At the top of a steep hill late one winter afternoon lay a White Snow Ball.

Now the Snow Ball was very round and very white and very pretty, and one would suppose that it should have been a very happy Snow Ball. But such was not the case. The Snow Ball wanted to be big and grown up. It wanted to do things it could not do.

"If I were only big!" it kept saying to itself, "I could go to the foot of the hill and see what there is to be seen in the world. Oh, dear! Oh, dear!"

Just then a figure came by, muffled in a thick coat.

"Come on, boys," it cried to other muffled figures. "Let's make a Snow Man and stand him up at the foot of the hill. Here's a ball to begin with." And he picked up the white Snow Ball.

The heart of the Snow Ball almost stood still with joy. "At last! At last!" it whispered, "I am going to the foot of the ——" But there was no time for further talking. A great mittened hand came down upon it and the next thing it knew it was rolling head over head down the side of the long hill.

Bump! bump! bump! and over and over! and over!

"Oh! Oh?" cried the Snow Ball. "How my head hurts! and oh! how big it feels! I wonder if I shall like the foot of the hill, after all!"

Suddenly, amid a great shouting, the Snow Ball came to a stand-still. A crowd of boys raised it and stood it on a strong pair of snow legs. They fixed a pair of snow arms to its sides and patted and punched and thumped it all over, until the Snow Ball was quite lame and dizzy. A broom-handle was laid across its arm, a part of a rubber coat was hung across its shoulders, its head was stuffed into an old felt hat.

"Hurrah!" cried the boys in great glee. "Hurrah!" Now we have a grown-up Snow Man. Isn't he a terror? Who would ever suppose that he had once been a quiet little Snow Ball? No one will dare to come anywhere near him!" And away they ran, laughing and shouting.

All night the Snow Ball stood there, growing more tired every minute.

"I never thought it would be like this!" it said sadly. "I thought if I came to the foot of the hill I could see the world! I thought if I were grown up I could do so much! And now I am so ugly no one will come near me! Oh! if I could only get away and be my own Snow Ball self again!"

The Snow Ball began to think, and by and by an idea crept up slowly into its poor little aching head.

"Cry!" the idea whispered. "Cry and cry and cry, until at last you melt away those heavy arms and legs that don't belong to you. Then slip out from that coat and hat and go home."

So the Snow Ball began to cry. All night it cried. The tears ran down its cheeks in great streams, and when the sun rose the big arms and legs fell suddenly away.

"Now is my time!" cried the Snow Ball. And down it jumped and away it rolled as fast as it could go. At last it reached a stone wall at the foot of which, hidden from sight, was a whole family of Snow Balls.

"Good morning!" they cried, as the Snow Ball came up. "Where *have* you been all this time?"

The Snow Ball told them everything, from beginning to end.

"Oh! Snow Ball!" they said, when the story was over. "How glad we are to have you home again. There is no telling what might have happened to you!"

"No," said the Snow Ball with a shudder. "I shall never want to be grown up again. I am quite contented to stay where I am, too, and be just a little white Snow Ball all my life!"

South Orange, N J.

OSCEOLA

Upon Sullivan's Island, seven miles from the city of Charleston, S. C., and immediately in front of historic old Fort Moultrie, is a single grave, covered with a plain marble slab and inclosed by a paling fence. Upon the slab is chiseled the name "Osceola," and it is the grave of the last chief of the Seminoles. Standing alone, surrounded by the glaring white sand, and guarded by the frowning guns of Moultrie, the lonely spot cannot but excite in the mind of the observer feelings of sympathy and sorrow—sympathy for the Indian chief who was captured necessarily, it is said, by strategy; and sorrow for his lonely death while in captivity, far away from his native heath and among his pale-face captors.

In 1835 what was known as the "Florida War" broke out. It was really a war against the Indians in Florida, who had become so obstreperous that the government decided to remove them, in accordance with a treaty, to lands west of the Mississippi which had been set apart for their use; but the Indians refused to leave, and so very defiant was Osceola that Gen. Thompson, the agent of the government, had him put in irons. Smothering his wrath, Osceola consented to the terms of the treaty; but no sooner was he released than he planned a general massacre of the whites and took the warpath. Gen. Thompson was shot and scalped while sitting at dinner, under the very guns of Fort King, and several others in the employ of the United States government shared the same fate. After several battles the Indians retreated to the Everglades of Southern Florida, where they continued to annoy the whites. Osceola and his warriors were brave and daring, but at the same time treacherous, and the white soldiers found it no easy work to fight Indians among the swampy fastnesses of the Everglades. After several attempts at capturing the Indian chief, all of which failed, it was at last decided to capture him by strategy, and for that purpose Osceola was induced to visit the camp of the commanding general, Jessup. So in October, 1837, Osceola and his Indian warriors rode into the white camp. From an eye witness who was present at the time, we gleaned the following: "Arranged in a semicircle were the soldiers of the government, all in full uniform and armed, apparently on dress phrade to do honor to the visiting Indians who, in war paint and feathers, soon arrived, bearing aloft a flag of truce. As soon as the Indian band were well within the camp a signal was given at which the soldiers rushed forward, surrounded and seized Osceola and his squad of braves, who, taken entirely by surprise, offered no resistance. It may have been right, and we suppose under the circumstances it was necessary; but it does seem too bad that such a piece of treachery was enacted on the part of our government. So the Indian chief who loved too well his hunting grounds among the magnolias and oaks of the flowery State was sent in irons to Charleston, thence to Fort Moultrie, where he pined and died, all alone except for the presence of a small guard of soldiers, alike uncongenial to and unsympathetic with the stately prisoner."

Buried in alien soil he sleeps, his requiem the sobbing of the wind amid the palmettos and the thunder of the ever-restless sea as it breaks in showers of foam on the hard shell-lined beach.—*The Epworth Era.*

THE TOPIC SERMON

BY REV. SAMUEL G. AYERS

Topic Dec. 17.

"THE BEAUTY OF HOLINESS"

Refs. Luke 18:21; 12: 29-31; Ps. 96: 8, 9.

Perhaps there is nothing which evinces the progress of man more than his longing for the beautiful. Its outward manifestations are abundant. The modern city or village has its fine lawns, flower beds, trees, streets, houses, so arranged and built that they may contribute to the culture and refinement of the individual. We all know how potent this influence is. It affects the whole life. Men and women dress better; the education of their children is broadened; they are interested in literature and art; if possible, have a park. In these and in many other ways communities show this instructive quality, a love for the beautiful.

It is not always true that the house which conforms to the lines of beauty meeting the approval of aesthetic taste, with its hardwood floors, fine library, valuable paintings, has as an occupant a man or a woman who in character is pure and unsullied, having "the law of the spirit of life" within; but of this we feel certain, that wherever there is beauty, there is an expression of the soul which inevitably influences for good.

There can he no true appreciation of the beautiful without it is in the heart and mind. We meet men and women almost every day who seem to go through the world with their eyes shut. The whisperings of spring, the flowering of summer, the coloring of the fall leaf, the pure whiteness of winter's snow, the valley, the mountain, the river, the lake,—these are passed by and seem to make no impression. Oh let us keep our eyes and ears open, that the beauties of God's world may become a part of the life within and we shall be better and stronger for it!

The Christian church exists for the purpose of making the life beautiful. Its beauty is not like that of the landscape or the painting, yet it possesses characteristics which we may say are common to both. Its beauty is the result of obedience to the laws of God. Its vital force is within, yet its power is so great that it is the most active agent in the building of God's kingdom. A Mount Blanc may call forth the most profuse exclamations, as we look at the snow-capped height painted against the blue of a Swiss sky; yet how insignificant it is when compared with the beauty of a noble character! When Vice-President Wilson was on his death-bed he said: "If I had to do, to think, to act and to vote just as I was directed by one man, I should choose Whittier. I believe him the purest man living on earth,—a soul as white as heaven." This is what the Christian church is for, to make, if possible, Whittiers; not those who are self-seeking, who long for the applause of their fellows, but those whose highest motive in life is to do "in His name."

There is a great deal of machinery in the Christian world, and often we act as though the machinery was the aim and end of all religion. We go to our young people's meetings, and we build churches and seem to think that we have fulfilled our obligations. This is the criticism of those who are outside of the church. What wretched work it is if the worship of God begins and ends with the prayers that we utter in our meetings! We must do more than this, for the *one object* of worship, whether in public or private is *holiness of life.* Only as Universalism develops this is it religion at all, and when it fails to do it, it is a mockery and a delusion.

The beauty of the life of Christ is found in its holiness. It is attractive. It appeals to all sorts and conditions of men. Milton described it when he wrote:—

> "So dear to Heaven is saintly chastity,
> That when a soul is found sincerely so,
> A thousand liveried angels lacquey her
> Driving far off each thing of sin and guilt,
> And in clear dream, and solemn vision,
> Tell her of things that no gross ear can hear;
> Till oft converse with heavenly visitants,
> Begins to cast and teem on the outward shape,
> The unpolluted temple of the mind,
> And turn it by degrees to the soul's essence
> Till all be made immortal."

The beauty of holiness, then is in this, that it purifies every action, and so shining forth in the life draws men to seek the Father, its source and inspiration.

Dexter, N. Y.

◆

We are now ready to receive the doctrine of the Fatherhood of God. What a great thing it must have been to live in the renaissance of literature! How much more to be congratulated is the man who is to live in the new birth of theology. You will see religion and faith reconciled in the Fatherhood of God.—*Ian Maclaren.*

ONWARD

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Rev. Edward G. Mason, Editor

CHURCH MEMBERSHIP

In the prosecution of any great work, to attain the best results there must be a unification of the forces engaged in it, that they may unitedly and systematically direct their energies to the accomplishment of the desired end. Organization and discipline are essential to the success of any cause. Unity of action is as essential as unity of purpose. An organized, undisciplined horde never gains a victory.

Christianity is no exception to this law which makes organization a prerequisite to success, for Christianity, like every other cause, is dependent upon human agencies for its continuance and propagation. Jesus recognized this fact when he chose his twelve apostles to assist him in his work and assigned to each a definite duty. Therein was the nucleus of the Christian Church as an organization, and from that day to the present it has been largely through the organized efforts of Christians directed by the church, that the Gospel message has been carried to the uttermost parts of the earth. It is because Christianity, the mightiest force there is in the world to-day for the uplifting of men spiritually and morally, is almost entirely dependent upon this means for its advancement, that the claims of the church are again here urged upon our young people who have not as yet identified themselves with it.

Why there should be any hesitancy on the part of any earnest, pure minded and clean-hearted young man or young woman in taking this step, we cannot understand. Perhaps it is because there has grown up, naturally enough, but very unfortunately, a feeling that there is something mysterious in church fellowship, something that cannot be experienced or understood until one has first passed through some peculiar and mystical psychological experience. Indeed this idea has been systematically fostered by a certain class of religious teachers. And again, other religious teachers have taught that the church is the material, mystical and sole guardian of religious truth and life, so that to many it represents an end rather than an instrumentality. Nor have these ideas which attribute to the church certain miraculous and supernatural endowments, been without their influence even upon Liberal Christians. That they have undoubtedly been injurious no pastor will fail to observe in his own experience, for they keep out of church fellowship many persons who, failing to understand the reasonableness of the step, and attributing to it an utterly false import, are deterred from taking it because they feel they could not meet its requirements.

The church is not a mystical but a practical body. Its purpose alone makes it sacred. It is "the body of Christ" in no supernatural sense, but because Christ is its head and it is doing his work in the world. It is the "temple of God" because it binds together and shelters in the bonds of religious fellowship those who are endeavoring to live as children of the Heavenly Father. It is not so much as an institution as an instrumentality that it is to be honored. Whenever it ceases to live up to its high mission it ceases in that measure to be honorable. Like every other institution it must be judged by its works. Its glory lies in the fact that it exists for the purpose of advancing those perfect principles of thought and life which Christ taught. That it is by no means infallible the blood-stained records of its past bear only too undeniable witness. Yet with all its mistakes and sins, with all its hypocrisy and selfishness and persecutions that have been practised in its name, it has been, and now is, the greatest power for good the world has ever known.

Let there be no misunderstanding of the requirements to which one who would be a recruit in the army of Christ must conform. The Roman Catholic denomination demands an unreasoning obedience to the dictates of "The Church" as voiced by the Pope. Some other sects insist on the observance of a certain form of conversion, and still others upon the acceptance of certain codes of doctrine. Not so Liberal Christians. We require a different test because, as we understand it, Jesus' method of receiving and ordaining his followers was entirely unlike either of these. His tests were not doctrinal or mystical; they were eminently and reasonably practical. We believe that any person who hates sin and wishes to see it driven out of the world, and the pure Gospet taught in the words and exemplified in the life of the Nazarene exalted in its stead, should enroll himself as a member of the Christian Church.

Of course a person who would bring in the reign of righteousness in the world must begin by exalting purity and uprightness in his own heart. This does not mean that in order to be a Christian one must be absolutely perfect. But he must have ever before him the ideal of perfect manhood like unto that of his Master, and he must consistently strive to attain that ideal in his own life, if he is to be a follower of Christ. The gauge of Christian living is not so much what one does as what one strives to do. It is in deliberately violating the will of God that one shows himself a sinner. No man can say: "I will be perfect," and not violate his pledge. Any man can say, "I will be as nearly perfect as possible," and keep his pledge. And when the Christ life is made the standard, we believe there is nothing more required; no mysterious forms, no ceremonial rites, no acceptance of man-made creeds. Rites and creeds may be helpful, and therefore they may be expedient, but they are not necessary to salvation. The church itself is necessary not as the only means of personal salvation, but as the most efficient instrumentality known to men by which the Kingdom of God may be upbuilded on the earth. To be a church member is not aninfallible sign that one is a Christian. Neither are all Christians church members.

Such are the requirements of church fellowship. Its claims lie simply in the fact that it is an aid to those who are seeking to live Christly lives, that it is a recognition of our obligations to God and desire to serve him, and that it furnishes a means by which every one, even the humblest and weakest, may help to uplift his fellowmen through the preaching and practice of the Christian religion. Because it is every one's duty to live righteously himself and to help others to do the same, and because the church is a most efficient means of generating that spirit whose fruits are good works, it has a claim upon the life and service for every high-minded, earnest-hearted person. And especially strong, as it seems to us, is its claim upon those who are about entering into the activities of life, whose characters are not yet fully moulded, and who are now determining whether their lives shall be a curse or a blessing to themselves and the world.

It is our earnest hope and prayer that of those of our young people who have not yet identified themselves with it, there may be very many who, for their own sake, for the Church's sake, and, above all, for their Master's sake, will voluntarily offer themselves to their pastors as candidates for church membership on or before the beginning of the new year. Be sure of this, young friends, you would never regret the step, and often, very often, in times of temptation and sorrow and distress, you would thank God for the moral strength and sweet consolation of Christian fellowship.

IT MUST be remembered that the fruitage of Christianity is in a measure determined by man's capacity to understand and apply its truths. A child cannot master the sciences. His mind must be developed gradually from the condition in which it is able to apprehend only the most primitive and crude facts to that in which he is able to grasp vast ideals. So is it with men in the realms of ethical and religious thinking. In our present state of development we are but as infants. It will be only when we have attained to the stature of perfect manhood as it was in Christ Jesus that we shall be fitted to fully comprehend and enjoy the Gospel and show forth its perfect fruit in our lives.

* * *

SECRETARY CARDALL reports a goodly list of Unions which have thus far responded to the appeal for offerings for the Post Office Mission work. May there not be yet others to contribute to the Fund? The Central Union already issues a very creditable list of tracts and leaflets, but many more are needed. Next week the list of Unions that have contributed thus far will be published. Cannot it be materially increased before the next issue?

* * *

DO NOT forget the little Japanese girl Sei in whose behalf Miss Hosley is making such strong appeals to our Juniors. Little Ai is to be the special ward of Dr. Henry N. Dodge, of Morristown, N J

* * *

HOW MANY ONWARD readers realize that Atlanta 1900 is hardly seven months away? We shall soon be in the last half of the union year. *Tempus* is *fugiting* at a tremendous pace, fellow-unioners. If we are to accomplish all we planned at Lynn, we must be about it without delay.

OUGHT TO HAVE BEEN DONE

All of us are proud of the works accomplished by our Young People's Christian Union in its first ten years' existence. Concerning those things all of us are well informed. It occurs to me there are other things that ought to have been done in this period about which we ought to be thinking. To one of these I wish to call attention.

I believe our Universalist people are naturally devotional, that they enjoy social devotional meetings as truly as the Congregationalists and Methodists. Up to within a few years nearly every Universalist church had meetings of this character, usually called "Conference meetings." In some places they were very successful. In most instances they were misnamed, as the pastor usually did all the talking. On this very account, perhaps, the meetings were gradually given up. Pastors do not like to preach to a few people.

Whether I am correct or not as to the cause of decline, all of us well know that in a "Conference" meeting people should confer, and never be forced to listen to a monologue. But our people would not confer in a meeting. They would talk glibly as soon as the benediction was pronounced.

In these past ten years many of our people have learned to express their thoughts on religious topics in the Young People's Christian Union devotional meetings, and are no longer afraid of each other. At the same time they have grown older, and some, while still deeply in sympathy with our work, can hardly be rightly termed "young people." We will not say they are old, but it is certain they are older in years and experience than they were when first they joined the union. Many unions, in fact, seem to be composed now of almost the same persons with whom they were organized. We see the same leaders, the same officers, the same members. As far as this is true, I think it is not what should be.

I believe that those who have been members of the Young People's Christian Union for several years should have advanced into the church, and in that organization should do the work that ought to be done there. The social devotional meeting should be revived in our churches and should be managed and conducted on similar lines to our union meetings. The older members of our unions should see that this is done.

But, it will be asked, would you advise older persons to leave the Young People's Christian Union? I must say, yes. Where the average age in a union is over thirty years, I very much doubt if it deserves the name of a young people's organization, in the sense that was meant when the Young People's Christian Union was organized. Surely all persons over twenty-one years of age should be members of the church—and if all the members of the union are also church members, why keep up the two organizations when they exist for practically the same purpose?

Some one else may say, if all the older persons left the union the organization would go to pieces. Is that so? Or does that manifest the same lack of faith that characterized our fathers ten years ago? They said that we—who were then young people—could not do the thing we attempted to do. We know, and they know we succeeded. Ought not our experience to lead us to have similar faith in the young people of to-day? But this is aside from my purpose in this article.

I feel that the union has done much in training our people to talk together on religious topics. The results of this should begin to be manifest now in a revival of the church devotional meetings. This very thing has come to pass in my church. When organized our union took the place of the mid-week conference meeting. Now our union meets on Sunday evenings with doubled attendance, and on Wednesday evening we have a church devotional meeting, and so far they have been a success as true social, devotional and prayer meetings. Our union has done that for this church. It ought to have been done everywhere.

We use at present, in lieu of anything better, the list of topics provided for the mid-week prayer meetings of the Congregational Church. Different members lead. We have short prayers. Several have participated in these meetings who would not have done so a few years ago. They have learned how in the Young People's Christian Union meetings.

North Attleboro, Mass.

FALLING LEAVES

BY W. W. SWETT

We note with pleasure the swelling bud and opening leaf, as tokens of the renewed life of Nature. The wind sweeping through the forest aisles has many and pleasant voices as it stirs the new foliage. Every summer day the eye delights in the charmingly clad shrub and tree. Every kind of leaf with its special form, its familiar margin and markings, endears itself to us, and we would gladly have them endure, and life remain one long summer day. But summer wanes and signs multiply. The beauty of the landscape is transient, the green loses its freshness, and then, preliminary to the great catastrophe, new colors flame up for a little time and at last the leaf's day is done. It falls. Falling leaves are not death tokens but are rather promises of new and larger life. The work of the leaf is done. The crude sap taken up by the rootlets has ascended day after day to the topmost and outermost twigs, and in the green cells of the leaf it has been touched by the sun and transformed. It has gone back along the branches and down the trunk, even to the little rootlets themselves, adding cell to cell in the structure of the growing tree.

Where the leaf hung all through the summer, a tiny bud is biding its time. From its close wrapped folds will come a new leaf, or possibly a tender branch bearing many leaves. The falling leaf is the promise of a larger life rather than the reminder of death. The work of the leaf has been well done, and the tree's added growth is surely no token of death.

But what of the leaf itself, tossed by the wind and ground to dust under heel and hoof? Before its stem was loosened from the twig the life forces had changed its green to gayer colors. That was the ripening, not the dying of the leaf. It individnally, regardless of the tree from which it falls, is entering upon a new life.

Decay and disintegration are also the signs of new and more abundant life. The pure chemical atoms will be released. Some will become a part of the atmosphere itself. Some will mingle with the soil and become a part of the substance of the tree. Some will bloom in violet or anemone or in the gayer orchid. In the beautiful moss or lichen some will laugh at the "melancholy" autumn and the "dreary" winter. Even in the hand and cheek of youth some will find as fitting a place as in the sun kissed leaf. For the atoms of the leaf there is death.

Surely the form of the leaf will disappear, its outline, its delicate veins? Never! These are thoughts of God, and shall be so exactly repeated again and again that your discerning thought shall say, It is the leaf of the maple, or of the oak, or of the elm.

The tree has suffered no loss in the fall of the leaf. It stands firmly rooted in the soil. A few days hence its larger life will begin. The disintegration of the leaf substance prepares it to enter into and repeat itself in new and varied structures as beautiful and significant of life as the old. The form itself is a thought older than the hills and as enduring as life itself. What do we lose in the fall of the leaf?

The ripening fruit puts on new and brighter colors, and at last full grown and having taken all from the tree that it has to give, loosens its hold and falls to the earth, suggesting to us not a single melancholy thought but rather joy that the time of harvest is come.

When the sun sinks behind the western hills, a new day is beginning somewhere, and we lie down secure in the thought that the day's departure is to us the token of a new coming. In our waking enjoyment of the passing hours there is no melancholy at the steady flight of the moments. Life does not come and go; it abounds.

WHAT SPECIAL CAUSES FOR THANKSGIVING HAVE UNVERSALISTS?[*]

BY MISS LAURA STETSON

First of all we are thankful for our Faith founded in reason, justice and love; the Faith that has proved the entering wedge of liberal thought in every church in the land. Although many take our broader religious views who are not willing to take our name and fight under our banner, yet we should be sincerely thankful that their stern creeds have been modified through our efforts.

We are thankful that we stand for a faith that never has to apologize, that is ever consistent with the advances of science and philosophy, thankful that our ancestors in the faith were men who were ahead of their times.

We are thankful that we have our church, at home and abroad, to work for, and thankful that the good All Father has given us our several gifts to dedicate to his service. We are told that the greatest gift from God to man was the gift of work uniting us with consecrated clergy and noble laity.

We are thankful for the generation of faithful workers who, now resting on their laurels, are privileged to see their work taken up by the larger corps of to-day. And we of the present look forward with thankfulness to the time when this still larger army of enthusiastic supporters now being trained in our Junior Unions shall be ready to take our places as we pass on. The next century will be the century of child training, and we are thankful that our Church has recognized early the factor of Junior work in the making of Christian lives. Thankful indeed are we for the consecrated lives of the leaders who have taken charge of this work.

The Universalist Church in general may be thankful for its record in the past, and for the two Conventions just held, which have established a higher ideal, and thankful for the larger hearing we have been given through these Conventions; having asserted ourselves, our assertions have been listened to as never before. We are but just awaking to an appreciation of our own power.

We are thankful for the Forward Movement just inaugurated, which will bring greater unity in work, and by better organization bring to a focus the work which all have been striving for individually in the past.

We are thankful that our church is coming in line with other churches in mission work. Our work in Japan is to be the first step of our Forward Movement, and while there has been much gained in the past and much good work done, while we are truly grateful for the sacrifices that Dr. Perin and Mr. Rice, with others, have made, there is much yet for us to do as individuals and as a church. The Japanese are in dire need of pure influences. They take very kindly to our liberal faith, and are anxious for more to come and teach them. On the other hand, we have workers ready to go when the means shall be provided to send them. And we are thankful to day for the general confidence throughout the church that the means will be forthcoming to send these willing workers.

A CORRESPONDENCE MEETING

From somewhere and at some time, I know not whence or when, there came to my mind the idea of holding a devotional meeting that should be taken part in by members of other Unions that our own and in which we might hear the thoughts of some of our friends whose voices we should so much enjoy hearing in our meeting were it possible for them to visit us.

Selecting as the topic "The Average Man", almost at random, and with reference to the date rather than the subject, I, as chairman of the Devotional Committee, wrote to various Union friends asking if they would help make this meeting a success by sending just such a comment on the topic as they might make in their own Union meetings.

These friends were more or less prompt in replying, some responding by return mail, the majority during the last week, and two coming in the eleventh hour by special delivery on the night before the meeting.

Having received about a dozen contrbutions they were distributed among as many members of our local Union to be read as they should be called for. The meeting was opened with the usual exercises, and songs were sung between every two or three selections.

The writers were introduced as might have been done had they been personally with us, and their contributions being then read, all felt acquainted with them and all wished for an opportunity to take each by the hand. Should any of these contributors ever visit our Union they may expect to be greeted as old friends.

The meeting was a glorious success. The comments were full of good things and will be preserved by our secretary, but the personal word which brought distant and widely dispersed Unioners into our meeting was worth far more.

And now a suggestion to those who may think of trying this plan: Do not over-run our General Officers and our pastors with requests for contributors to such meetings. They have enough to do without this. But do not think that this plan is impractical for you because you do not know Unioners to whom you can write. Write your request and send it to the pastor of any of our churches asking him to hand it to some member of his Union. This he can do without trouble.

May every Union trying this plan be as successful as was ours. H. I. C.

Washington, D. C.

JUNIOR JAPAN FUND

Its Object

To educate a girl in the Japanese girls' home to become one of our future missionaries.

Our Endeavor

To get fifty Junior Unions to contribute one dollar each year for five years, for this purpose.

Pledge for Junior Japan Fund

I hereby promise in the name of —— of—— to send one dollar each year for five years, to sustain a girl in the girls' home, and I personally become responsible for its payment. Signed ————

All pledges should be sent to Miss Lillian Hosley, Friendship, N. Y., and all money to Rev. G. L. Perin, D.D., 397 Shawmut Ave., Boston, Mass., clearly stating its purpose.

Ways and Means

If the Junior treasury is empty, ask for a special Christmas offering, or raise money by a supper, social or entertainment. Better than all these, do as Friendship Seniors are doing; earn the dollar. Tiny bags were given each member and two weeks allotted to earn all they can and return the bags Thanksgiving Sunday, when each will relate his experiences in earning his offering. The very fact that they are thus laboring and sacrificing somewhat, for their little Japanese sister, makes them intensely interested in her future. Let the first dollars be sent as soon as possible. Brooklyn, Church of Our Father, Junior Union and Meriden, Conn., have the honor of being first and second in this.

Greatness of the Plan

Like all good undertakings it broadens in its possibilities. Miss Grace Reice, of Rochester, N. Y., was among the first to take a pledge for her Sunday school class. Why not other teachers do likewise? Isolated Universalist families may thus interest their children in our Japan mission. Anyone, in the name of a child, may have a share in this good work. The children of our whole church may thus be drawn into active missionary service. It is a grand opportunity. Let us grasp it while we may.

List of Pledges

Victor, N. Y., Junior Union, by Miss Wilder; Corfu, Rev. Ralph Horn; Minden, Miss Keller; Newark, Mrs. Leggett; Brooklyn, Church of Good Tidings, Miss Rose; Brooklyn, Church of Our Father, Mrs. Harmon; Friendship, Miss Hosley; Reading, Pa., Miss East; Meriden, Conn., Miss Perkins; Springfield, Vt., Mrs. Tuttle, Rochester, N. Y., Sunday school class, Miss Rice, and Hightstown, N. J., Senior Union.

Wanted, Immediately

Thirty nine more pledges! To all Junior Unions, Sunday school classes and individual contributors, will be sent a picture of the two girls for one of whom this appeal is made.

LILLIAN HOSLEY,
General Superintendent,
Friendship, N. Y., Nov. 23, '99.

CENTRAL (N. Y.) DISTRICT CONVENTION

The Young People's Christian Union of the Central District met in Herkimer Tuesday evening, Nov. 21. Miss Jennie Barber gave the address of welcome, which was responded to by Mr. Leon Barney, of Dolgeville, after which the Rev. V. E. Tomlinson, of Little Falls, conducted the devotional service.

The Rev. J. W. Carter presided, briefly outlining a history of the church and its work during the twenty years of its existence. The Rev. G. W. Powell spoke on "The Voices of Our Faith'" after which the Rev. J. D. Corby gave an address on the "Values of Our Faith." Rev. B. B. Gibbs gave the last address of the evening, on the "Victories of Our Faith." The Convention opened with an attendance of three hundred and was one of the most successtul ever held in Herkimer.

Wednesday, at 9 A. M., a devotional meeting was held, the subject being "The Lord's Prayer." Miss Leah Rockwell, of Little Falls, was leader. After this meeting three papers were listened to with much interest. The first was prepared by Miss Grace Walker, of Dolgeville, on the "Success of the Union," the second by Miss Ada Keller, of Minden, on "Report of Albion Convention," and the third by Miss Grace White, of New York City, on "The Lynn Convention. Then followed the business session which was soon adjourned, when dinner was served in the church parlors.

The afternoon session was given to Sunday school work, Miss Tooke, of Herkimer, and Rev. A. B. Curtis, of Binghamton, being the speakers.

At 7.30 P.M., a large audience gathered in the church and after devotional exercises by Rev. B. B. Gibbs, Rev. J. W. Carter introduced Rev. A. B. Curtis and Rev. H. W. Carr, who were the speakers of the evening.

The Convention was well attended and very successful.

WITH OUR WORKERS

COLCHESTER, ILL. — A very enthusiastic Young People's Union was organized in our new church last Sunday, evening, Nov. 19. There will be about twenty members.

KINGSTON, N. H.—Devotional meetings are held on Sunday evenings. We observed Post Office Mission Day, and expect to observe Japan Sunday. We are working for the fair that the Ladies' Uuion will hold in December. Our pastor is Rev. Frank W. Whippen, of Lynn. On Sunday eveding, Nov. 19, a union service was held in the Congregationalist Church by the Y.P.S.C.E., Epworth League and Christian Union. The topic was "The Responsibility of our Societies to our Town." There was a large number present, and a helpful and interesting meeting was held. This was the first time our Christian Union has been officially invited to unite with the other young people's societies. Our union is still wide awake.

GORHAM, N. H.—On Tuesday evening, Nov. 21, our union held a Camera Exhibit. We had a large and interesting collection of the work of amateur photographers, mostly our own town's people, and a smaller collection of old fashioned likenesses which proved to be the chief attraction of the exhibit. A little music and some light refreshments helped to make the evening thoroughly enjoyable. Our numbers are smaller than ever this winter, as some of our members are leaving town, but we hold our regular meeting and all keep at work.

VICTOR, N. Y.—On Nov. 4, twelve Victor Juniors gave a Five Cent Sale at which they served coffee and doughnuts and sold holders, cheese cloth dusters, candy, popcorn balls, etc. This was the first sale they ever held and they feel justly proud of their receipts, $7.98. The Seniors and church ladies were all very much interested and did all they could to help the little people. It did all good by encouraging the Juniors, drawing the attention of the older ones to the ability the children have, and helping the Juniors to understand they are a part of the church.

READING, PA.—Twenty or more of the Y. P. C. U. are planning to attend the Murray Conference in Philadelphia December 1-3.

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[*] Read at a special Thanksgiving and Japan service of the wiston, (Me,) Union,November 26.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

[Topic Sermon, next page]

DEC. 24. HOW SHALL WE SING THE CHRISTMAS ANTHEM? Luke 2: 13, 14

SCRIPTURE LESSON. Luke 6: 30–36·

PRAYER:

Oh, Thou who dost give unto Thy children all things good and profitable to them, who come to Thee asking Thee that Thou wilt bestow on us the priceless gift of faith! We humbly pray for this, dear Lord, because we realize our great need of faith in our fellow beings, faith in ourselves, and most of all an abiding faith in Thee.

Dear Lord, as we think of the life of our Master, the Christ, we feel our unworthiness to be called his followers, so far do we forget to do as he did, to live as he did. We pray that the influences this Christmas season may quicken our spiritual natures, so that throughout all the years to come, we may be more worthy to be called Thy children. Like the olden apostles may we sit at the feet of our Master, and be learners of all things good and true.

Above all else we pray that we may catch something of the spirit of his unselfish life and give freely, as did he, of our best gifts to the children of men. Amen.

SUGGESTIONS.

I. Contrast the surroundings of the present Christmas and the one at Bethlehem.

II. What is the special significance of the Christmas season to us?

III. What are our best gifts?

IV. Why is Christmas a time of rejoicing to all classes of people?

V. In what measure did Christ bring peace to the earth?

VI. What did the Christmas anthem foreshadow?

VII. How can we best praise our God?

DAILY SCRIPTURE READINGS

MONDAY. John 14: 27.
TUESDAY. Matt. 2.
WEDNESDAY. Mark 13: 34–37.
THURSDAY. Luke 12: 35, 36.
FRIDAY. Matt. 5: 8, 9.
SATURDAY. Mark 9: 23, 24.
SUNDAY. Luke 2: 8–11.

QUOTATIONS

The dawn of Christ is beaming blessings o'er the new-born world.—*H. H. Boyesen.*

Hail to the King of Bethlehem
Who weareth in his diadem
The yellow crocus for the gem
Of his authority.
Longfellow.

Christ—the one great word
Well worth all language in earth or Heaven.
Bailey.

"Christ comes to every man and demands of him love."

"Christ brings faith in God and man into the world to live as long as man lives and loves."

"As every year draweth to a close we live over in thought the days when our greatest of religious teachers walked the earth. We think of those living principles that were part and parcel of his very being and there is born into our lives and thought a sense of what this matchless life means to us each and all."

Ever the larger faith
  Makes way 'mid doubt and scorn,
And in its latest word
  Anew the Christ is born.
F. L. Hosmer.

Ring in the valiant man and free
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.
Tennyson.

"Thou whose head to earth is lowly
Bowed in woe and shame,
When no help is nigh
  To thy piteous cry,
  Think! it was not for the holy
  The Redeemer came,
  Hark! Angels sing
  Round their heavenly King!
  For earth's sinful and defiled
  Comes to-night the Saviour child."

"What right have we to celebrate Christmas unless Christ has come to us? It is not a mere historical event, but a spiritual conception to be celebrated."

"All glory be to God on high,
  And to the earth be peace;
God will henceforth from Heaven to men,
  Begin and never cease."

"Part in peace—Christ's life was peace;
Let live our life in Him;
Part in peace—Christ's death was peace,
Let us die our death in him,
Part in peace—Christ's promise gave
Of a life beyond the grave,
Where all mortal parting's cease,
Brothers, sisters, part in peace."

At Christmas-tide the open hand
Scatters its bounty o'er sea and land,
And none are left to grieve alone,
For Love is heaven, and claims its own.
Margaret Sangster.

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

DEC. 24. THE CHRISTMAS MESSAGE. Luke 2: 13–15; John 15: 27; Rom. 5: 19; John 3: 16; Mark 8: 34; 2. Cor. 1: 3, 4; John 15: 13–15.

Tell to the children the story of the babyhood of Jesus, of his dutiful, obedient boyhood. Picture to them the life of the people in that time and that clime. Make it as graphic as possible. Get a number of the Madonna pictures and show them. The Perry pictures are excellent and can be bought so cheaply. Decorate the place of meeting. Every thing about the service should be bright and joyous. The Juniors should also carry gifts to poor children. Tops and scrap books; fruit will also be very acceptable. Christmas should be the time not merely to receive gifts, but the occasion of bestowing them on those less fortunate than ourselves, and in doing so rich blessings will come to the giver. So many think only of what they are to receive; that tends to selfishness. Choose the songs with reference to the day.

QUESTIONS

Where was Jesus born?
Tell the story of the flight into Egypt.
Tell of Jesus' visit to the temple.
Describe the costumes of the people of those days.
What trade did Jesus follow?
How long was his ministry?
Name the disciples.
Why is Jesus our Saviour?
How are we saved?
Why is Jesus the most loved in the Christian Church?
When were his followers first called Christians?

DAILY HELPS FOR JUNIORS

SUNDAY. There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Some sorrow I may share.

MONDAY. Do good constantly, patiently, and wisely, and you will never have cause to say that life is not worth living.

TUESDAY. The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love.

WEDNESDAY. Beautiful faces are those that wear,
It matters little if dark or fair,
Whole-souled honesty printed there.

THURSDAY. Think twice before you speak ,and it will do you no harm if you keep thinking while you speak.

FRIDAY. The true idea of life is service, not selfishness; giving ,not getting.

SATURDAY. Let us be content to work,
To do the thing we can, and not presume
To fret because it's little.

QUOTATIONS

A CHRISTMAS THOUGHT

Oh, Christmas is coming again, you say,
  And you long for the things it is bringing:
But the costliest gift may not gladden the day,
  Nor help on the merry peals ringing.
Some getting is losing, you understand,
  Some hoarding is far from saving;
What you hold in your hand may slip from your hand:
There is something better than having:
    We are richer for what we have to give,
    And only by giving we live.

Your last year's presents are scattered and gone;
  You have almost forgotten who gave them;
But the loving thoughts you bestowed live on
  As long as you choose to have them.
Love, love is your riches, though ever so poor;
  No money can buy that treasure;
Yours always from robbers and rust secure,
  Your own, without stint or measure;
    It is only love that can give,
    It is only by love we live.

For who is it smiles through the Christmas morn,
  The light of the wild creation?
A dear little Child in a stable born,
  Whose love is the world's salvation.
He was poor on earth, but He gives us all
  That can make our life worth living;
And happy the Christmas Day we call
  That is spent, for His sake, in giving;
    He shows us the way to live;
    Like Him, let us love and give!
—*Lucy Larcom:*

WISCONSIN UNIONERS, TAKE NOTICE!

The Tenth Annual Convention of the Wisconsin Young People's Christian Union will be held at La Crosse, Dec. 30, 31, '99, and Jan. 1, 1900.

The following amendment to the State Constitution will be acted upon:

To Amend Article IV., To Read:

The officers of this organization shall be a President, a Vice President, a Secretary, a Treasurer, and an Executive Board consisting of the President, Vice President, Secretary, Treasurer, Junior Superintendent, and one member chosen at large, all of whom shall be elected annually.

MAY LUDLOW, *Sec'y.*

FLAGS! FLAGS!! FLAGS!!!

The new design official flags, (now at the headquarters) rectangular and triangular in shapes with the regular pin mongram, in official Y.P.C.U. colors, mounted on sticks to fly right and left and reversed in colors. They make a fine symmetrical display in decoration. Price 50 cents per dozen, purchaser to pay expressage. *Send in your orders.*

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

Pres., H. M. FOWLER, 21 Euclid Ave., Cleveland, (. Sec'y REV. A. J. CARDALL, 30 West t., Boston. Treas., MR. LOUIS ANNIN AMES, New York City. Members of the Executive Board, MR. GEO. F. SEARS, 34 N Sacramento Ave., Chicago. Ill MISS ANNIE H. STEVENS, Lewiston, Me. MISS CORA A. WILDER Victor, N. Y. MR. J. C. BOND, Atlanta, Ga

Department Superintendents

Christian Citizenship, REV. MERRILL C. WARD, of Hingham Mass.

Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Nov. 20 to Nov. 25, 1899

General Fund.	State Assessments		
	Post Office Mission	$10.17	
	Junior Dues	1 00	
	Supplies & Miscellaneous	4 95	$16 12
Mission Fund	Two-Cents-a-Week	$27 58	
	Aunty Brown		
	Atlanta Building, sale of		
			27 58
			$43 70

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

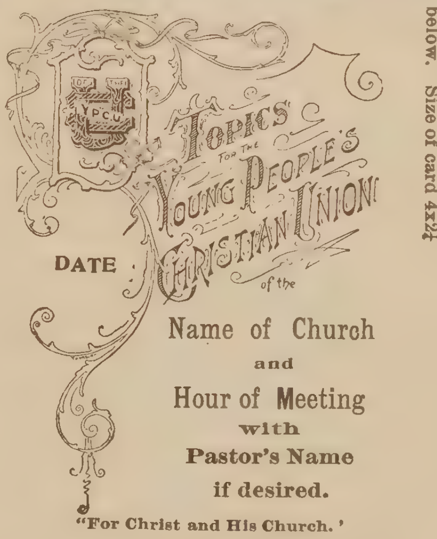
Price, 20 cents per copy, purchaser to pay postage.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type suitable to frame or not. Price 25 cents.

Above prices include postage.

NEW SIX-MONTH TOPIC CARD


Y.P.C.U.
Topics for the Young People's Christian Union of the
DATE
Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.
"For Christ and His Church."

Full size of the new 3 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

TOPIC CARDS

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1-2 cents each. No. 2, printed on better quality card, 2 cents each.

Style A, 3-fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards: —Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

LOVE AND CHARITY

Oh! for sweet and tender Love,
  Pure and faithful ever,
Wooing like the gentle dove,
  Flowing as a river!
Smiles, like flowers, adorn her path,
  Peaceful—soul-refreshing,
Freely giving all she hath,
  Earth's most potent blessing!

Love and Charity are one—
  Not of earth's conceiving,
To possess in heaven begun,
  Toil and care relieving;
Let Love lead us hand-in-hand
  A-down the misty years,
Guiding to the better land—
  Where God shall wipe all tears.

—*John Imrie.*

THE FEATHER TRAP

One bright morning Farmer Wiseman and his young son came into the poultry yard immediately after breakfast, and it was soon apparent to every living creature in the yard that something unusual was going on.

The bantam rooster, who was bold as well as inquisitive, and who never lost an opportunity to acquire information, took his place on a fence near by and watched and listened. He saw the farmer and his son set a tall pole firmly in the ground, then, by the aid of a ladder, the farmer climbed up, and put a dangerous-looking steel trap on top of the pole. He covered the trap with a large heap of feathers, and on top of these he tied several chicken wings. Then the bantam rooster heard the farmer say:

"I have often caught owls this way, and I'm sure I can catch that thieving hawk that has been visiting all the poultry yards around here."

Then the bantam rooster crowed as loud as ever he could:

"It can't be done; it can't be done. Hawks are not owls. It can't, it cant't be done!"

But the farmer went on with his work, and the bantam rooster grew so excited that he flew off from the fence, and did not stop until he landed right in the midst of some geese who were paddling about in a little pool under the poultry-yard pump.

"Did you hear that?" he asked. "That man over there thinks he can catch a hawk as easily as he can an owl."

"Why, even a goose knows better than that," said the old gander.

Then the story went the rounds, carried eagerly from bill to bill:

"That man thinks he can catch a hawk as easily as he can an owl."

Such a crowing and a crackling and a quacking as there was!

"What ails the fowls?" said Farmer Wiseman. "Any one would suppose the hawk was after them."

"Dear me," said the brown Leghorn hen. "I'm glad I'm not a 'human.' I believe I rather end my days in a fire than to know as little as a man."

"Yes," said the bantam hen, "any one would think that a creature as big as a man would know everything, but size doesn't count for much, it seems, for even I know that a hawk can't be fooled that way."

"No, indeed," said a big fat duck, "the hawk can see with one eye that those feathers are not on anything that's alive."

"What's the matter here?" asked a robin, who at this moment alighted on one of the pickets that surrounded the poultry-yard. "You are making a great racket about something, and I was almost afraid to stop a moment on my way to my nest."

A pert young Wyandotte pullet told the story of the trap, and ended by asking, "Did you ever see anything so foolish as a 'human?' "

"See here," said the robin, "you fowls think yourselves very wise, but there is one thing you haven't found out yet, and that is 'humans' are not all alike. My nest is in that big elm near the house porch, and yesterday I heard them talking about that trap, and a young lady was there who said she had studied about birds, and that the hawk wouldn't come near the trap. But the man said he guessed he knew more about such things than a girl; so he went to work at it this morning."

Then they all said they wished they could see that young lady, and they asked the poor robin so many questions that he took to his wings and left them.

The very next day Mrs. Farmer told her husband, when he came to dinner, that the hawk had flown right past his trap and carried off one of the finest and fattest of her Plymouth Rock chicks.

"Oh, well," said the farmer, "we can afford to lose one chick, for the next time he'll alight on the pole."

But that very afternoon he came again, and the next day also he came twice, and the next, and the next, until Mrs. Farmer was nearly frantic.

"Come," she said to her husband, "you must do something about that hawk. He has begun carrying off my little turkeys."

So the farmer had to get a gun and shoot the hawk, and he took the trap down from the pole and hung it up in the carriage house.

The next time the robin came that way the fowls gathered around him.

"Did he tell the young lady she was wiser than he?" asked the bantam rooster.

"I didn't hear him, but I suppose of course he did. That's the way humans do, you know, and that is what makes them the noblest of God's creatures, because they always own up when they are in the wrong."

"Well," said the brown Leghorn hen, beginning to scratch with all her might among some dry leaves, "as I said before, I'm glad I'm not human. To own up every time you're in the wrong must be a dreadful thing to do."

The other fowls made no comment on this statement, therefore I have no means of knowing whether they agreed with her or not, but I am very sure you do not.—*Clara J. Denton, in The Advance.*

Contributed

A GREAT BATTLE

BY J. H. T.

Hugh came into the classroom with his teeth set hard over his under lip, and a big lump in his throat.

He didn't know what ailed him, but as he would have said, "he just felt that way."

I am sorry to say "he felt that way" very often, which was a great pity, for Hugh sometimes spoiled a whole hour in the classroom by these fits of ill temper.

His teacher, who often looked to Hugh for inspiration in her work, could not understand how this boy, so bright and sweet tempered, would sit at times like a stone image, casting a gloom over the whole class.

This particular morning Hugh felt unusually sulky. He had been reading about the brave men who fought in the French and Indian war, and he felt himself to be a much-abused boy because there were no Indians now for him to fight.

Suddenly the thought came to him, Why not conquer yourself? Then began an inward struggle against self. Setting his lips tightly together, while the hot tears filled his eyes, Hugh slowly but surely beat down the foe.

As Miss Ames called upon him to recite, he walked to the board, feeling a trifle dizzy, perhaps, but outwardly his old sunny self.

I would be glad to say that Hugh was rewarded as victors should be rewarded, but that would be untrue; nor can I say the foe was wholly conquered.

Many times did Hugh fight the same battle, but each victory left him stronger than the last.

While some would not call this a great battle, I say it was. He who would be master of the world, must first be master of himself.

Clinton Liberal Institute, Fort Plain, N. Y.

THE TOPIC SERMON

BY REV. H. E. BENTON.

Topic, December 24. Luke 2: 13, 14.

HOW SHALL WE SING THE CHRISTMAS ANTHEM?

"And it came to pass after these things that Abraham sat in the door of his tent, about the going down of the sun. And behold, a man bowed with age came from the way of the wilderness, leaning on a staff. And Abraham arose and met him, and said unto him, 'Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow and go thy way. But the man said 'Nay, for I will abide under this tree.' And Abraham pressed him greatly, so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him, 'Wherefore dost thou not worship the Most High God, Creator of heaven and earth?'

"And the man answered and said, 'I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a god, which abideth always in my house, and provideth me with all things.' And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness. And at midnight God called unto Abraham, saying, 'Abraham, where is the stranger?' And Abraham answered and said, 'Lord, he would not worship Thee, neither would he call upon Thy name; therefore have I driven him from before my face into the wilderness.

"And God said, 'Have I borne with him these hundred ninety and eight years, and nourished him and clothed him, notwithstanding his rebellion against me; and couldst not thou, who art thyself a sinner, bear with him one night?"

The word in the topic upon which I would put especial emphasis is *we*, how shall *we*, members of the Young People's Christian Union of the Universalist Church, sing this Christmas anthem? There is among Christian sects great intolerance. I fear that many of us, almost unconsciously, perhaps, are impatient with those who do not see their way clear to believing and worshipping as we. Are we not sometimes harsh and uncharitable in our judgment, and cruel and uncharitable in our acts toward those who may have sinned, but who, none the less, are God's children, whom He has called into being and permitted to live? Like the priest and the Levite we pass by on the other side; like the Pharisee, we congratulate ourselves that we are not as other men are.

And it must be admitted that there are Partialists in faith more Universalistic in spirit and in their works than many who bear the larger name. Alas, how can any within our fold be so narrow of mind and so shallow of heart as to drive forth with blows into the dreary wilderness of despair and misery those who may not have conformed to our idea of purity and social virtue? Can it be true that when hungry, begging hands are held out to us we shall be guilty of giving only a stone—that we can heartlessly trample on the souls that have partaken of the evil things and now lie prostrate in the mire of a sinful life? Oh, ye people, hear the words of the Lord: "Judge not that ye be not judged," but consider thyself lest thou also be tempted. Remember that the Son of Man came to seek and to save that which was lost,—and who art thou to reject and cast out such?

How shall we sing the Christmas anthem? Be as the Christ—seek, as he sought, love, as he loved; be kind, sympathetic, unselfish, forgiving, anxious to help, even to the laying down of your life. What are we now? We are not like him,—therefore there is no music in our song, and the sounds we make are "like sweet bells jangled, out of tune, and harsh."

But once let the spirit of Christianity—in whose honor this festival is celebrated—be in our hearts, and all discord will cease, and our song shall rise clear, and sweet, and pure, carrying to those about us the peace and joy of the good tidings that are for all; then on this blessed day we shall go about among the sick, and the sorrowing, and the sinning, and as we go the sad shall be made to smile, and the despairing shall break forth into songs of joy, and the image of the Christ child shall be in every heart.

" This is the way the Master went,
Should not the servant tread it still?"

This happy day whose risen sun
Shall set not through eternity
This holy day when Christ, the Lord
Took on him our humanity.

Phœbe Carey.

"Softly the night is sleeping
On Bethlehem's peaceful hill
Silent the shepherd's watching
The gentle flocks are still.
But hark! the wondrous music
Falls from the opening sky.
Valley and cliff reached,
  Glory to God on high!"

THE PASTOR

Few lives touch others as does a pastor's. His words give inspiration and we are grateful to those who give us the thrill of higher ambitions and the ideals of nobler living. To every one who realizes the holy solemnity of marriage, three lives are bound together by its sacrament, for the hour of bridal, which is to woman, life's supremest moment, makes an eternal memory, and in it stands forever the one whose words united the two destinies in one.—*Rev. Dr. Gunnison.*

ONWARD

THE DEPARTMENT AND JOURNAL OF THE
UNIVERSALIST YOUNG PEOPLE

EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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Rev. Edward G. Mason, Editor

JUNIOR JAPAN FUND

The following subscriptions to the Junior Japan Fund, for the education and maintenance of the little Japanese girl Sei, for whom Miss Hosley recently has appealed to our Juniors and all others who may be interested, have been received up to date. New subscriptions will be reported weekly. All subscriptions (one dollar a year for five years) should be sent to Miss Lillian Hosley, General Junior Superintendent, Friendship, N. Y. The appeal is in behalf of a most worthy object. Let it meet with a hearty and quick response.

List of Pledges

Victor, N. Y., Junior Union, by Miss Wilder; *Corfu*, Rev. Ralph Horn; *Minden*, Miss Keller; *Newark*, Mrs. Leggett; *Brooklyn, Church of Good Tidings*, Miss Rose; *Brooklyn, Church of Our Father*, Mrs. Harmon; *Friendship*, Miss Hosley; *Reading, Pa.*, Miss East; *Meriden, Conn.*, Miss Perkins; *Springfield, Vt.*, Mrs. Tuttle; *Rochester, N. Y., Sunday school class*, Miss Rice; *Hightstown, N. J., Senior Union; Junior Union, Murray Universalist Church, Attleboro, Mass.*, Ellen G. Livingston; *Junior Union, Woodlawn Park, Chicago, Ill.*, Miss Adelaide R. Dolling; *Marion Grier, Racine, Wis.*, C. A. Grier; *Senior Union, Friendship, N. Y.*, Mrs. Potter, Misses Brown, Stearns and Hosley; *Junior Union, Williamsville, Vt.*, Mrs. Ball; *Junior Union, Syracuse, N. Y.*, Mrs. Underhill; *Junior Union Hornellsville, N. Y.*, Miss Hackett.

THE INFLUENCE OF THE UNION

To the youth of the Universalist Church the Young People's Christian Union offers opportunities for spiritual development and Christian culture hardly to be found elsewhere. Universalism is a manly and a womanly religion. It is free from cant and superstition, and never appeals to selfish cupidity and fear. The Christian Union, by inculcating the principles and elevating the ideals of the church of which it is an integral part, helps to make the young men who come under its influence more manly, and young women more womanly. Well may our young people be true to this organization through which they may do so much for their Master, their church and humanity, and which, in turn, will do so much for them. Jeremiah says, "It is well for a man to bear the yoke in his youth." It is indeed well in the days of strength and vigor, of energy and enthusiasm, to devote ourselves to those things which will not degrade ourselves or those who are influenced by us, but will uplift and ennoble them and us, which will insure for us in after life an heritage of joy and peace, not of woe and vain regrets. It is well in the early days of youth to cherish lofty aspirations and high ideals, to shun the way of unrighteousness and seek that companionship which refines, and strengthens, and ennobles, and animates with the best impulses the life of one whose character is as yet unformed. And it is from such sources as the Young People's Christian Union that this vital strength is drawn. From it come the influences which mould the youthful mind and soul into the similitude of him who was the living pattern of perfect manhood. Let us feel, and feel deeply, Christian Unioners, that the noble work of uplifting ourselves and others through this instrumentality is worthy of our best thought and efforts, of our warmest loyalty and deepest love. Let us accept a personal responsibility for making its meetings interesting, for bringing in new members, for keeping its old members faithful, and, above all, for making the society true to its divine mission of making Christly the lives of our young people. Thus shall we ourselves receive the richest of blessings, while, at the same time, we confer the richest of blessings upon others.

ONE OF NATURE'S LESSONS

The lover of nature learns the lesson of humility. "What is man that thou art mindful of him!" exclaimed the awed Psalmist as an overwhelming realization of the wisdom and the power of the Creator of the heavens and the earth was borne in upon him. In the grasp of the angry waters of the Niagara rapids the strongest man becomes as helpless as an insect. He can build cities. He can span rivers with arches of steel. He can move mighty masses of stone and metal. He can carve out beautiful figures from the solid rock. He can chain the lightning and harness steam. He can bring forth treasures hidden for ages in the bowels of the earth. He can sail the trackless deep of waters. But in the face of the power and skill and wisdom of God as displayed in his handiwork he sinks back abashed. He is but a puny infant after all as compared with these forces over which he boasts control. More than this, the earth is but one of the planets God has created, and He rules the movements of them all without fear of collision or catastrophe. Vain and foolish indeed is human pride and petty the will of man. But what a comforting thought it is that the Being who creates and governs the universe is at the same time the tender and loving Father of us all. Nature teaches the lesson of humility, but it also teaches the lesson of paternal love and care.

WE HAVE heard the intoned prayers of a richly robed priest echo like hollow mockeries through a magnificent cathedral, and were less impressed and inspired by them than we have been many times when listening to the rendering of certain Masonic rites, simply because there was less of the spirit of earnestness and devotion in the splendid church than there was in the comparatively plain and unadorned lodge room. But, again, we have joined in the devotions of a little family group in a modest sitting-room and been lifted to the very throne of the Most High by the simple words, eloquent in their loving faith, of an unpretentious Methodist layman. It was a lack of faith and of consecration that robbed the prayers of the cathedral priest of their beauty and virtue. Not the clergyman, but the layman was the truly ordained minister of God, made such not by the laying on of hands nor by the anointing with oil, but by accepting with all his heart the first and greatest of the Commandments, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy mind, and with all thy strength," and also the second Commandment, which is like unto it, "Thou shalt love thy neighbor as thyself."

⁂

WHERE is the Scriptural authority upon which any man may base a claim to special and divinely-conferred supernatural powers? Jesus told his disciples to go forth healing the sick and casting out devils in his name, but he made no mention of the transference of that gift through "apostolic succession," or any other succession save that of true and humble discipleship. The forms of ordination to priestly service practiced by the modern minor sects of Christians are just as valid as those used by Greek Catholic and Roman Catholic and High Church Episcopalian Christians,—no more so and no less. Ceremonial rites are neither obligatory nor unlawful. The burning candles which adorn the altars of St. Ignatius, the rich vestments of her priests, the chants of her robed choir, are legitimate or illegitimate according as they are spiritually uplifting, or merely minister to a barbaric love of splendor and an un-Christian pride. The Holy Spirit does not wait on the tinkling of a bell. Neither is it necessary for a child of God to be versed in an intricate code of spiritual etiquette before he can find entrance into the presence of his Heavenly Father.

⁂

COMMITTEES ARE appointed for work and have important responsibilities laid upon them. But unfortunately few committees seem to realize this fact. They act as if they were merely chosen as a matter of custom, or to give them an opportunity to have their names appear in the list of officers on the back of the topic cards. This is not as it should be. The Union which has inefficient committees will do little work. Certainly it will not accomplish nearly as much as it would if the committees were active and alive to their duties.

⁂

OBSTINANCY IS sometimes a desirable virtue. John Murray was accounted obstinate when he refused either to pay tithes to the established church in Massachusetts or to move away from Gloucester. No obstacles, no threats, no disappointments daunted him. Repeatedly persecuted by his theological enemies he stood firm and unwavering. But such obstinancy is neither without reason nor purposeless; it is loyalty to truth and righteousness. To it in John Murray's case we owe the Universalist Church, and the world owes a new and tenderer note to its theological thought.

⁂

DON'T FORGET the Anti-Canteen petitions!

⁂

LET THE subscriptions necessary for the maintenance and education of the little Japanese girl Sei, asked for by Miss Hosley, be all forthcoming before January 1. What a beautiful New Year's gift it would be to the little Japanese sister.

⁂

THE REV. DR. EDWIN A. SCHELL, whose article on "The Epworth League," published in ONWARD some months ago, our readers will remember, has resigned as General Secretary of the League. The position has been filled by the election of Rev. W. P. Thirkield, D.D., President of Gammon Theological Seminary.

⁂

"THE IDEA of endless punishment was exhaustively discussed some fifty years ago, and done away with. It is no longer considered in an intelligent community." So says the Rev. Dr. Madison C. Peters, of New York City, in a recent interview published in The Herald.

⁂

CONGRESS HAS started off well by re-electing to the Chaplaincy of the House of Representatives our widely known and highly respected blind preacher, Rev. H. N. Couden.

⁂

TRUTH IS omnipotent. It cannot be killed. It cannot be always obscured or ignored. Bury it and it will rise again. Burn it and it will come forth like the phoenix from its own ashes. Bind it and it will break the shackles of its bondage. It throbs with the life of God, and like him will endure forever.

[illegible]

HEART-PATHS

BY A. B. CURTIS, PH.D.

> "Happy are the men who are strong in thee,
> For the highways to Zion are in their heart.
> Passing through the valley of Baca they make it a well,
> They mantle [illegible] with blessings."
>
> —Ps. 84: 5, 6.

Poet of the past,
You surely are a friend of mine.
[illegible]
Of many a wholesome [illegible] repast.
You are my friend, there is no time.
[illegible]
Country and clime are not the same,
And flowers are tinted in other lines
But heaven must from the self-same dews,
The self-same moon must wax and wane.

Poet of the past,
You prayed with eye on Jerusalem,
By heart-path too, yourself with fast
And faster step were there. At last
The prayer is said. You turn again.

Heart-paths, too, I find
Within my heart. And one doth lead
To you. I could tread it the all blind;
And one to me by right of mind
Had you. The circle is complete.

All are friends,—may be,—
Our hearts contain the paths we tread.
Though I may not in Zion be,
The path thereto lies all in me.
And all mankind in thought have met.

Heart-paths guiding me,
A pilgrim cannot go astray.
Thus may I take your path to Him,
Or my own with yours above and trim,
And happier go, nor lose my way.

11 Oak St., Binghamton, N. Y.

PATHS ZIONWARD IN THE HEART

A. B. CURTIS, PH. D.

I sing the song of the heavenly vision. The strong son of God carries the King's highway in his heart, and all the roads to Zion lie through his soul. In many a deep and boggy marsh the way just ahead is gruesome and uncertain, because the light, like a gazelle, leaps over the valleys from summit to summit, leaving the intervening spaces dark; but away on the hill beyond, is the halo of the desired haven. On the far side of many a steep ascent or rock ribbed precipice, the distant goal is hid from view, and Zion's light grows dim; but there is still a bright haze visible which suffices to show the direction of the next step. No matter how dark, how uncertain, how rugged the way without may be, within there is light and joy and peace, for the real road to Zion is in the heart.

"Happy they who are strong in God,
In whose heart are Zion's paths:

> Passing through the valley of Baca,
> They leave there a well:
> Climbing Moreh's steeps,
> They adorn them with blessings.
> From strength to strength they go,
> Until they appear before God in Zion."

Do we not see that the message which the ancient poet brings us in these lines, is the message of the heart paths, the value of the heavenly vision, the glory of the inner life which makes each soul the cross-roads through which all paths to heaven must pass? Each soul is by this means put in the direct line of communication between heaven and earth. Are the King's highways in your heart, my friends! Then the secrets of earth and the secrets of heaven are yours, new every morning and fresh every evening.

George Herbert, in a beautiful poem on Mary Magdalene, has given utterance to the thought of the heart-paths in these lines:—

> "When blessed Mary wiped her Saviour's feet,
> (Whose precepts she had trampled on before)
> And wore them for a jewel on her head,
> She showed his steps should be the street
> Wherein she henceforth evermore
> With pensive humbleness would live and tread."

"His steps her street," and all who make the Christ's steps their street to day, have learned the Psalmist's lesson of the path Zionward in the heart.

Friends, we all need these highways of the mind leading heavenward. It so often happens that the outward road is uncertain and that we must walk, if we would walk secure, according to the inner vision. Many times as we pass up the sharp inclines of Moreh when Zion's light is all hid from view and the distant goal is uncertain, we must say with Newman;—

> "Keep thou my feet, I do not ask to see
> The distant scene,—one step enough for me."

These are solemn moments! O these painful preparations for our life's supreme hours! We could not endure them save as we have in our hearts the Zion-paths, flecked here and there with shadow, and broken in spots as the path passes

> "O'er moor and fen, o'er crag and torrent."

Yet always some part of the path or else the distant goal is visible. O Lord of Hosts, blessed is the man whose strength is in thee, for paths Zionward are in his heart.

I sometimes think these heart paths have a special and intimate connection with our unconscious life. Webster's preparation for his great victory over Hayne, was unconscious. Lincoln's gift of greatness came through a long period of quiet preparation. These men seemed for years to have no future; but all the time there were journeys Zionward in their minds. They were never disobedient unto the heavenly vision. God loves those servants who are content to work on in silence and wait for the sublime opportunity and the telling results. All who have Zion's paths in their hearts shall at last appear before God in Zion. They turn their visions into works, and crown the Moreh peaks with blessings.

> "Tasks in hours of insight willed,
> Can be in hours of gloom fulfilled."

I have spoken of those who climbing the Moreh hill that lay in the path to Zion adorned it with new opportunities, left footprints there for other feet to follow, and stretched out a helping hand to other climbers.

I speak now of the behavior of the man with the heart paths when he passes through the valley of Baca. As Moreh means teacher and suggests that the steeps of life are our best schoolmasters, so Baca means weeping, and suggests that a blessing is upon those who passing through the deep and dark valley of trouble, which is dry and desolate and thirsty, dig there a well of refreshing water that other sad hearts may find reviving. As we must all learn the lessons of the Master, experience, so must we all pass through the desert valley of trouble and water it with our tears. Blessed are they of the heart paths, for when they pass through they leave behind a well of sparkling water.

The Baca valley has various forms. There is the period just between childhood and maturity, when Life's young dream begins to clash with the practical activities of life. Often the disappointments are very bitter and the tears we shed are very hot as we enter into life halt or maimed and with the wings of our faith clipped. Or we make an honest start and get well under way. We climb the Moreh hills one after another in succession, and our limbs grow strong and our eyes clear, then a crash comes and we lose all. Or the friend who is the stay of our life and the soul of our soul is taken away and the valley of Baca is so dark and it seems that we can never cross it. How shall they of the heart paths pass the valley of weeping. Some try to go around it, as they seek to go around the hill of Moreh. "I will not have hardship and adversity to be my teachers," they say. "I will find an easier path along the foot hills." So they meander off and after a time they think they have got round and strike out for the light, but the valley of weeping is still ahead. I have heard of a mother who said, "I will not love my babe lest it be taken from me and my heart be broken." I have heard of a young man who said, "I will not cherish high ideals lest they fail and my friends scoff." The psalmist knew a better way. Blessed is the man who passing the desert valley of weeping digs there a well.

Bear the sorrows nobly and calmly, and plunge to the secret of the experience, interpret the meaning of the dark spots by the light of the rays from Zion hill that are cast upon the path. Make the valley a little less like a desert for the next sorrowing brother or sister that has to pass that way. Create a little oasis in the dreary waste, transforming one arid spot into a garden of green and fruitfulness.

So has the poet of the Eighty-fourth Psalm in his pilgrim poem, turned the names of the insignificant spots near Jerusalem, the Baca valley and the Moreh crag, into symbols of the help that man may derive from the hardships and sorrows of his daily life. When the heavenly city is finally reached and Zion's courts resound with his songs of praise, his glad heart exclaims,

> "One day in thy courts is worth more than a thousand other days,
> I had rather stand on the threshold of the house of my God
> Than be an inmate of heathen tents."

11 *Oak St. Binghamton, N. Y.*

TO OUR JUNIOR WORKERS

What Our Juniors Are Doing

Williamsville, Vt., Juniors celebrated their first anniversary Oct. 24. Aaron White and Carrie Stedman have never missed a meeting since the society was organized. With a membership of only seven, the society has raised during the year over twenty one dollars, with which they bought song books, lesson papers, a beautiful banner, and gave ten dollars toward the parsonage. It held a Eugene Field evening which was repeated, adding fifteen dollars to their treasury. Nov. 11, it had a dramatic reader and furnished music from the "Little Shaking Quaker."

The *Reading, Pa.*, superintendent writes: "We have adopted the star system for attendance and hope to do great things with it. The parents are displaying more interest lately as a result of the leaflets I sent out, the rally we held and our constant talking of the importance of our work. Within a few months we have paid our dues and held two entertainments."

Le Roy Junior has become a Senior Union. They had no Senior Union, therefore it is no loss, although I dislike losing them from the Junior list.

Meriden. Conn. Nov. 7, a successful supper and sale of fancy work netted the Juniors over twenty-one dollars. The Meriden Juniors have fifty-six dollars to their credit in the bank.

More News

Rochester, Minn. An Honor Roll, kept with stars, is hung in the vestry, where all the people can see it.

Norwich, Conn., has a new superintendent, Miss Nellie Brenner. A fee of ten cents is paid to join the society. A "Mothers' Meeting" is planned for Nov. 26. The union has a balance in the treasury of fifty-eight dollars.

Austin, Minn., has lost several good members by removal and the outlook would be discouraging were it not for the faithful superintendent, who affirms she will keep on if only two members are left. Let us learn a lesson from her, superintendents, and assure her that pluck is as straight a road to success as luck.

North Attleboro, Mass., observed Rally Sunday with a very successful meeting, Oct. 8. Attleboro Juniors united with North Attleboro Juniors in a helpful union service.

Chicago, Ill. Woodlawn Park Juniors are preparing for a booth in the bazaar to be given by the Ladies' Aid. They are learning a little play which, after giving it in the Sunday school room, they will repeat at the "Home for Incurables." The treasurer has made a record chart, which is quite a work of art. Framed in oak, it hangs in the Sunday school room where it is greatly admired. A Junior Union was organized at St. Paul's church, Oct. 1, with eight members. It now numbers twenty-two. Miss Fay Field is superintendent. We welcome them heartily to our ranks.

Springfield, Vt., have subscribed one dollar for the Twentieth Century Fund and taken a pledge for the Junior Japan Fund. They are working for a table for a church festival to be given in December. Thanksgiving Sunday was observed. Each member brought fruit to the Sanitarium Committee of the church which was sent to the poor and needy. They sent something to Miss Booth and two members wrote to her.

At *Dover, Me.*, dinners were taken poor families Thanksgiving. Juniors often have tables of popcorn and candy at the regular church suppers and thus earn a little money without much effort.

Clarendon, N. Y., Juniors are busily at work and intend establishing a sewing school in connection with their Junior Union.

Brooklyn, N. Y. Prospect Heights Junior Union is inactive on account of illness of the superintendent. We trust she may regain her health and continue the good work she was doing.

Friendship, N. Y., Juniors observed Thanksgiving Sunday. Each child brought clothing which was taken to the poor. They united with the Senior Union at a service Thanksgiving evening.

Minden, N. Y., Juniors are doing most excellent work.

Maine Junior Items

Eight members of the *Portland* Church of the Messiah Junior Union were graduated into the Senior Union the first Sunday in November, using the graduation service in "The Junior Star."

The *Dover* Junior Union was the first to pay the State and Central Union dues, sending them promptly before the State superintendent notified them that they were due.

The State Union of Maine has offered a prize banner to the local Junior Union making the largest per cent of increase in membership.

HONOR ROLL, NO. 1

Twelve Months.—Ethel Smith, Lennie Smith, *London, O.* Roy Peck, *Springfield, Vt.* Aaron White, Carrie Stedman, *Willsamsville, Vt.*

Eight Months.—Eugene Parker, *Northfield, Vt.*

Seven Months.—Ruth E. Dole, *Northfield, Vt.*

Five Months.—Cornelius Woodbury, Eva Swann, *Northfield, Vt.* Charles Ballock, *Reading Pa.*

Four Months.—Ruth Parker, Nina Thurston, Bessie Bullock, *Northfield, Vt.* Frank North, *Lansing, Mich.* Mamie Conary, Lola French, *Deering, Me.*

Three Months.—John Dole, *Northfield, Vt.*

Two Months.—Luella Harper, Walter Crandall, *Lansing, Mich.* Marie Hills, Kathryn Hills, Lester Hills, *Friendship, N. Y.*

Many of these children have earned rewards for shorter periods of attendance. To save space names are given with highest record only.

HONOR ROLL, NO. 2

Lottie Williams, *Williamsville, Vt* Hazel Evans, *Lansing, Mich.* Pearl Fries, Ernest Fries, Louise Potter, *Friendship, N. Y.*

Our 1900 Honor Roll

Being unable to complete arrangements for this in time to present in this letter, will all please pardon the delay? It will be in your hands in ample time to be introduced in your Junior Unions January 1st.

A Word for Our Junior Japan Fund

Pledges are not coming to me as fast as they ought, considering the object for which the Fund is being raised. *Please*, superintendents, bring this to the attention to your Juniors. They will be willing and eager to work if you will explain it to them. If the fifty pledges are made at Christmas, it will give me more pleasure than the most costly gift. Every one helps, so please do your share, and together we may present to the little girl the assurance of a safe and useful future. How better can we celebrate the birthday of one who said, "Go ye into all the world and preach the Gospel to every creature," and "Inasmuch as ye have done this unto one of these little ones ye have done it unto me?"

In closing let me wish you all a merry, merry Christmas. Lillian Hosley, *General Superintendent.*

Friendship, N. Y., Nov. 24, 1899.

WITH OUR WORKERS

Pendleton, Ind.—Pendleton union held a devotional exchange meeting with Indianapolis union, Sunday, Nov. 26 The meeting, which was held in the auditorium, opened with a short service of song. The exchange was very much enjoyed by the Pendleton union. This union has done good work in its devotional meetings in the past, and hopes for improvement "all along the line" in the near future.

Brockton, Mass.—A correspondent writes: "Our union held well attended meetings during the summer and our fall meetings have excelled all others. At one of our Sunday evening meetings new officers were installed by Rev. A. W. Grose, of Stoughton. We were handicapped by the weather on the occasion of our sixth anniversary, but those who could be with us enjoyed the address by Rev. C. H. Puffer, of Salem. The Unioners of the surrounding towns and the members of all the young peoples' societies in the city were invited, but with the exception of our Stoughton friends many were prevented from attending, by the weather. The church and vestry were prettily decorated and after the service in the church a social was enjoyed in the vestry. On Nov. 7, we held a "Seven Social" which was a great success socially and financially, the young people being present in large numbers. We have had many new members join us from the young people through the good work of our new pastor, Rev. W. H. Morrison, and under his guidance we are marching Onward.

Methuen, Mass.—We have recently introduced the "Praise and Thanks" song books into our union and think we will find them most satisfactory. An offering of $1.53 was taken on Japan Sunday for the Japan Mission. We have recently received three new members into the union. Our meetings are quite helpful and interesting.

Brooklyn, N. Y.—Perhaps Unioners would be interested to hear that the same devotional service held in our church Sunday evening, Nov. 19, was also held in El Caney, our leader having selected the hymns and sent a copy of the talk to an officer of the Fifth Artillery who conducted the service.

Fitchburg, Mass.—The union conducted the morning service on the Sunday of the great Convention in Boston, five of the young people occupying the platform, the president, Mr. S. B. Lawrence, presiding, Dr. G. T. Greenwood reading the Scriptures, and Mr. W. V. Eaton, Miss Alice Hopkins and Miss Lena Dunlap reading papers on the work of the union, all of which was done so well that praises were heard on every side. At the last meeting ten new members were voted into the union, and the outlook for the union is very favorable.

Brattleboro, Vt.—The Brattleboro union is alive and thriving. The annual election of officers was held November 5th, with this result: President, Lucien Stedman; Vice President, Frank A. Flagg; Secretary and Treasurer, Florence Eames; Corresponding Secretary, Mrs. E. E. Flagg. November 8th the union held a fair and social at Grange Hall, the net proceeds of which was about fifty dollars. November 22d the union held the semi annual roll call at which thirty nine responded to their names by a quotation from some favorite poet. Refreshments of cake and coffee were served.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

DEC. 31. IDEALS. Prov. 29: 19; 1. Sam. 3: 1; Amos 8: 2; Heb. 8: 5.

SCRIPTURE LESSON. Phil. 3: 13–17.

PRAYER:

Our Father, who art in Heaven, we call upon Thy name as the all gracious One who will gladly listen to the cry of Thy humblest child upon the earth. We thank Thee for all the true and noble examples that have been the inspiration and the help of all Thy people.

We thank Thee that noble aspiration ever sees before it, high ideals of duty and achievement. We thank Thee, that even if he would, no man can live, selfishly, to himself alone, but each life, no matter how humble, must become the ideal of some other life that depends upon it. We are grateful for all the noble lives that have touched ours at their best, stamping something of their own nobility on our own souls.

Above all, Oh Lord, we thank Thee for the great ideal life, which is given to us in Jesus Christ of Nazareth. We earnestly pray, that something of the divinity and sweetness of his matchless life may enter into our own souls. Amen.

SUGGESTIONS.

I. What is an ideal?

II. What is the special value of ideals?

III. Do different people need different ideals? Why?

IV. What makes a great civil engineer? a great architect? a great artist? a great philanthropist? a great Christian?

V. What is the Christian ideal? Who is its embodiment?

DAILY SCRIPTURE READINGS

MONDAY. 1. Cor. 3: 11.
TUESDAY. John 14: 5, 6.
WEDNESDAY. 1. Pet. 2: 21–24.
THURSDAY. Titus 2: 7.
FRIDAY. 3. John 1: 11.
SATURDAY. 2. Tim. 1: 13, 14.
SUNDAY. John 13: 15.

QUOTATIONS

To live in the presence of great truths and eternal laws, to be led by permanent ideals, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Balzac.*

That only which we have within can we see without. If we *meet* no gods, it is because we harbor none. If there is grandeur in *you*, you will find it in porters and sweeps.—*Emerson.*

Despite our most conscientious endeavor to go "on cutting bread and butter" it is on ideals that the world's starvation feeds.—*Elizabeth Stuart Phelps.*

Let your ideal run before you and do you run after it.—*Calliope Kechayna.*

We have never seen the royal men and women who are to illustrate God's ideal.—*Frances Willard.*

What we truly and earnestly aspire to be, that in some sense we are.—*Anna Jameson.*

It is a change of ideals that is needed, a simplification of all living, a refusal to own any good which can not be shared, and the solemn purpose to make larger life possible, not only for those who crave it, but for those who may reject it.—*Helen Campbell.*

> To let the new life in, we know,
>   Desire must ope the portal;
> Perhaps the longing to be so
>   Helps make the soul immortal.
>
> *Lowell.*

"It is only in Christ that we find our ideal realized."

> The thought that most thrills our existence is one,
> Which, before we can frame it in language, is gone.
>
> *Meredith.*

Get the pattern of your life from God; and then go about your work and be yourself.—*Phillips Brooks.*

If there be nothing celestial without us, it is only because all is earthly within. If no divine colors are upon our lot it is because the holy light is faded on the soul. If our Father seems distant it is because we have taken our portion of goods and traveled into a far country so set up for ourselves, that we may foolishly enjoy rather than reverently serve.—*James Martineau.*

Visions are the creators and feeders of the world.—*George Eliot.*

Man is made to adore and to obey; but if you give him nothing to worship, he will fashion his own divinities and worship his own passions.—*Disraeli.*

> The hand that rounded Peter's dome,
> And groined the aisles of Christian Rome,
> Wrought in a sad sincerity;
> Himself from God he could not free,
> He builded better than he knew;
> The conscious stone to beauty grew.
>
> *Emerson.*

The idealist dies, but his conception lives in physical agencies that change the face of nature, in moral movements that bless and advance humanity.—*Chapin.*

Set before you high morals. Try to live with the most generous and to observe their deeds. Unquestionably, good men set the standard of life.—*Robertson.*

The Junior Department.

CONDUCTED BY MARY GRACE CANFIELD

HINTS AND HELPS FOR SUPERINTENDENTS

DEC 31. GOD'S LITTLE HELPERS. Isa. 40: 31; Isa. 40: 1; Matt. 5: 14, (first clause); Matt. 5: 48; Psa. 125: 1; Psa. 68: 1; John 15: 7, 8.

We are all in this world to help each other and do all the good we can. God fulfils his mission on the earth through us who are his children. We know his purpose is a righteous one, that He would have all men live in peace, would have all people deal justly with each other; would have every one obedient to the divine laws of life. Since we know all this, it becomes our sacred duty to be His helpers. If we learn the way of the Lord in our childhood we shall not be likely to depart from it when we are old.

The Junior Union is a splendid opportunity for instructing children not merely in the theology of religion but also in its beneficent practice. I hold the work which so many of our children are doing through the Flower Mission a beautiful and sacred one. All through the summer months my own Junior Union carried flowers every Sunday to not less than four people and oftentimes more. Once four of them went to the home of a very sick woman and sang for her to her great joy. Surely these same children were God's little helpers when the day before Thanksgiving we gathered in our church with enough food to fill seven market baskets and then the children, two by two, went out to carry it to seven homes where there were shut-ins or needy ones. Such ministries are a comfort to those who receive and their influence on those who give, is a blessed one, tending to develop the tender and sympathetic parts of their natures.

Miss Hosley has asked that fifty Junior Unions shall contribute $1.00 a year for five years to help educate a Japanese girl. Why should not one hundred Junior Unions make such a contribution? The children would be kept in touch with the Japan Mission, would be taught that the Gospel we hold is a universal one, and thus through this giving we should be developing and nurturing a real missionary spirit and zeal.

The children are capable of doing so many good things, it only remains for the superintendent to open up the way.

One of our women recently visited the State Prison of Maine and found that on all holidays the men are all locked in their cells and have nothing to read unless friends provide it. They told this story to our Juniors and the secretary was instructed to write the warden and learn if books, and magazines, and papers would be acceptable. He replied at once that they would, so our Juniors will now beg in the blessed work of ministering in a small way to these prisoners. Maybe other Juniors can do the same in their own states.

. . . .

It seems rather solemn that I write these helps to-day for the last time. Miss Hosley will now have charge of the columns and my active association with you is at an end; only a memory abides, a memory of lots of hard work, cheered and lightened by many loving hearts, through all these five years. We who believe in this Junior work, must keep at it, and remember "that what we make the children love and desire is more important than what we make them learn."

M. G. C.

QUESTIONS

Who is a helper?
How can we help God do his work?
How can we help make our country a good one?
What can we do for our church?
What can we do for our Junior?
How are we helped?
What should we desire more than all else?
Why is it important to learn to do good when we are young?

DAILY HELPS FOR JUNIORS

SUNDAY. Nothing costs a little and gives so much happiness as kindness, pleasant, appreciative words and helpful deeds.

MONDAY. There is nothing go kingly as kindness and nothing so royal as truth.

TUESDAY.
> Have you had a kindness shown?
>   Pass it on
> 'Twas not given for you alone,
>   Pass it on.

WEDNESDAY.
> Each little act of kindness
>   Along life's thorny way
> Will take root in our bosom,
>   And flourish day by day.

THURSDAY. Kind words and sweet smiles are the roses of life.

FRIDAY.
> Kind words and glad looks, smiles cheery and brave
>   Cost nothing—no nothing at all.

SATURDAY.
> True politeness is to say
> The kindest things in the kindest way.

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Nov. 27 to Dec. 2, 1899

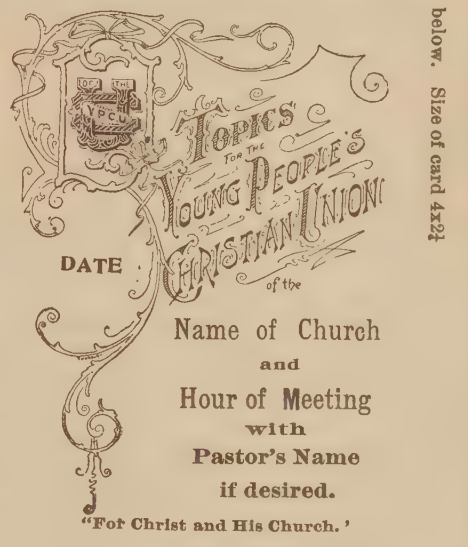
General Fund.	State Assessments		
	Post Office Mission	$1 25	
	Junior Dues	1 50	
	Supplies & Miscellaneous	7 30	$10 05
Mission Fund	Two-Cents-a-Week	$31 93	
	Aunty Brown		
	Atlanta Building, sale of		
			31 93
			$41 98

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type suitable to frame or not. Price 25 cents.

Above prices include postage.

NEW SIX-MONTH TOPIC CARD



Topics for the Young People's Christian Union of the

DATE

Name of Church
and
Hour of Meeting
with
Pastor's Name
if desired.

"For Christ and His Church."

Full size of the new 3 fold six-month Topic Card. The neatest card we have had. Order at once. Prices below. Size of card 4x2¼

TOPICS FOR 1900

The New Topic Cards for 1900 have been received at Headquarters. The Topic Card Committee have had in mind the need of our Young People's Christian Union and have arranged topics which have found very favorable comments since they appeared in ONWARD weeks since.

The General Secretary will be glad to mail a copy free upon application. All Unions should use the topics as prepared by the Central Union. There is a large helpfulness in the fact that thousands of kindred minds are giving thought and expression to the same deep and vital truths at the same time.

See Price List below.

PRICE LIST

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each.

Style A, 3 fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards: —Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

THE YOUNGEST SON

(A Reflection by One of His Brothers.)

Now, when it comes to gettin' what other folks can't get,
An' when it comes to doin' what other folks ain't let,
An' takin' turns the longest, by rubbin' of your eyes,
An' scoopin' all the pennies an' all the saucer pies,
An' seein' some one bigger get licked for what you've did—
A feller can't help wishin' he was the littlest kid!

But when you think of taggin', an' findin' folks has run,
An' bein' told it's bedtime, no matter what's the fun,
An' takin' mumps an' measles, an' wearin' girl's clothes,
An' never goin' nowhere excep' when mother goes,
An' learnin' all the lessons of what us boys is rid—
Then's when a chap's as willin' he ain't the littlest kid!

—*Catherine Young Glen, in October St. Nicholas.*

◆

MAGGIE FISH

One day we had a letter from our big boy out West, saying:—

"I've just started off a beast in a box by express. Do adopt the poor little wretch."

Mother groaned, and father said,—

"Be prepared, my dear; for he's equal to sending anything from a rattlesnake to an Indian baby."

And a few days later, when the expressman brought in a big box with a lattice front, which he held very gingerly by the closed top and bottom, we decided it was the Indian baby; for out of the box came a little, laughing, baby voice:—

"Come, Maggy, come on! Come! Wash your face!"

We hurried the man into the kitchen, planted the box on the table, and then looked in; and, lo! A very weary, worn old feather duster, on two cunning little black feet, with a fuzzy black head and the brightest of black eyes.

"It's a magpie!" groaned father. "Now for bedlam!"

But the sweet baby laugh, just like that of a happy little child, was anything but bedlam.

"Let him out," said mother. "See how he begs."

The little fellow was picking at the door of his box, and so evidently begging to come out that we couldn't resist him. After taking a good look all around the room, he jumped, with a little, two-footed jump, like a child's, from the table to the floor, and started to patter, patter, down the room to the sink, with his wings in a wild state of flutter, and every little downy feather on his head standing up, and calling to us over his shoulder:—

"Come on! Come on, Maggy! Wash'e face!"

He simply danced with delight as the cook put a tin basin of water on the floor; and into it he jumped, throwing the water in every direction before she could get out of the way.

Such a happy thing you never saw! We stood around him, laughing and clapping our hands; and he laughed with us, putting in a little "Oh, my! Oh! Whew, Maggy!" each time he went under water. After he had soaked up or thrown out every drop, he trotted across the floor, jumped up in a chair that stood in the sun, and proceeded to dry and dress himself. Every feather was gone carefully over again and again; and, by the time he was satisfied, we were more than that. I wanted to pick him up and feel of him, he was so fluffy and fuzzy. His breast was pure white, the feathers very thick and fully two inches long; while his head, back, and feet, were jet black. His tail was his pride and joy, and it was a very funny tail; it showed all his feelings. When he was happy or angry, he spread it out like a great fan; but, if he was sulky, he would make it just the width of one feather. And then we kept out of the way of that strong, sharp beak.

He was a pet we never grew tired of watching. He would amuse himself with a rubber band and a few buttons for an hour at a time, talking to them in low, soft tones, telling them to "Come on! wash your face!" and all sorts of little, half-learned things, until one rolled out of his reach, when he would call after it, "I'll tell Marmer!" and burst out crying,—a real baby's disappointed cry; and you may be sure the button was picked up for him. There was something very pitiful about that cry: you never could resist it. And, if we forgot to bring him down at meal-time, even father would drop his knife and fork, and trot obediently up-stairs at the call of that little mournful voice.

The delight of Maggy's soul was a grasshopper hunt in the back yard. I would carry out the cage, a tin basin of water, and my school-books, and prepare for a quiet morning, which I never had: he would come tiptoeing out of his cage, with his long tail spread, take a good look around, give a long sigh of "Oh! Whew! O Maggy!" and then dive into the basin, and take a good bath. After a hard shake, he would start out on his hunt; and woe to the grasshoppers that day! for there was no peace for them in air or on earth,—certainly not in that basin of water, into which they were carefully soused before being tucked in the cracks of the roof and under the floor of Maggy's cage. There were several spools stuck between the wires, in which he kept his nicest, fattest grasshoppers; and the funny part was he would put them in alive, and take them out alive and apparently unhurt.

One day he found a toad. That was something new, and therefore to Maggy deeply interesting. He followed it down the yard at a respectful distance, but its slow pace didn't suit him. So, with one little foot braced away ahead of him, he gave it a gentle poke. That bettered matters. So he tried it again. It was a nice plaything. Maggie wanted it. So he turned it toward his cage, and ran ahead, calling, "Come on! come on!" But the toad didn't care to come. It wanted to go just the other way. Maggy was troubled, and came to me for help. "Gatie, come on!" he begged, pulling at my dress. But I wanted to watch the fun. So I said: "No; go and settle it with Mr. Toad yourself, Maggy Fish." I forgot to say he had added "Fish" to his name, nobody knows why.

He hurried off to his toad with a cross little shrug of his shoulders, and, after looking at it a moment, deliberately picked it up. One taste was enough. Down dropped the toad, and away rushed Maggy for his bath. He took seven baths that day, and couldn't be induced to look at a toad again.

Like some children, he was the best of company while having his own way; but tell him to keep out of your water-pitcher or away from that dear, delightful button-box, and he was the crossest little person you ever saw.

But he could love much; and I don't think we shall soon forget the patter, patter, of those busy little black feet, and the happy baby voice calling "Come on! come on!"—*Our Animal Friends.*

◆

THE UNOILED WHEEL

Willie slowly folded the Hampton Argus, keeping his eyes the while closely riveted on the "ad" column.

"It's—the—last—one!" he exclaimed, emphatically. "The last one of the season,—and I've never seen the ocean! There's fishing and sailing and"—

Willie turned to the advertisement to make sure not to omit a single attraction.

Last Excursion to the Seaside

Special train leaves Norway at 7.30 A.M.; due at Crescent Beach at 9.20 A.M. Train leaves Crescent Beach at 6.20 P.M. Excursionists will have nine hours of solid enjoyment. Among the attractions are rowing, sailing, bathing, fishing, etc. Clambake free!

"Perhaps I could dig some of the clams!" And Willie's eyes sparkled at the thought. "I know papa'd let me go if—if"—Willie hesitated, for he didn't like to confess what the "if" was, even to himself,—"if—if I didn't have that horrid name!"

Twice that very day Willie had been mastered by a habit that had been constantly growing upon him for nearly a year,—the habit of doing only a part of the tasks assigned him. If the wood-box seemed to be full enough to do a complete baking, mamma would often find the sticks at the bottom crossed in many ingenious ways, really causing the box to be only partially filled. If Willie was sent to the garden after potatoes for dinner, the next one who went after them was sure to find the hills only half dug, and many small potatoes scattered loosely about.

And "does-half" Willie was the "horrid name."

"I'm afraid it wouldn't pay my boy to go," said Mr. Holman, after hearing Willie's anxious plea "to go just this once. And you know, papa, I've never seen the ocean."

"But I'm afraid 'twould be a waste of money," continued Mr. Holman soberly.

"It won't cost much, papa. They're half-rate tickets,—that's what the advertisement says."

"It isn't that, Willie. I'm afraid you'd get only half of the enjoyment and good out of the trip. You know you"

"If you'll let me go, papa," interrupted Willie, without looking up, "I'll never do anything by halves again—*never.*"

"Let me see,—the excursion is Thursday, to-day is Tuesday. I won't ask you to keep your *never* promise, Willie," and Mr. Holman looked grave, "but if you'll finish everything you're asked to do from now till Thursday morning, you may go."

All day Wednesday Willie was on his guard. Only once did he nearly forget, and that was when he was asked to water the flower-beds. Then the pansies came very near going thirsty to sleep.

Thursday was a beautiful morning and gave abundant promise of an ideal day at the seashore. Willie was up at dawn, radiantly happy.

"I think you'd better oil the carriage," said Mr. Holman, "before we start. It hasn't been oiled for I don't know how long."

"All right!" And Willie went whistling to the stable.

"This will be a memory day for Willie," thought Mrs. Holman gladly, "and I hope 'twill break him of his careless habit. He's certainly been no 'does-half' boy since Tuesday."

"Ready, papa!" shouted Willie a few minutes later.

They were within a half-mile of the station when one of the front wheels of the carriage gave a dismal sound, almost like a groan, and ceased to turn. Mr. Holman turned to Willie, whose face was visibly pale.

"I—I didn't oil *that* wheel. I was in such a hurry." And Willie looked woeful enough.

Run back to the next house and borrow a wrench and oil-can. You'll have to hurry,—its twenty minutes of train time."

It took longer than was anticipated to get off the wheel, the axle was so heated, and when they got in sight of the station, the train was just pulling out.

Willie looked longingly at the fluttering handkerchiefs, and, as he thought of the ocean, the rowing, and the clambake, he could hardly keep back the tears.

"Now, Willie, what do you propose?" And Mr. Holman's voice had a tenderly sympathetic tone in it.

"Never to be a 'does-half' boy again, papa,—really and truly."

And he never was.

—*Adelbert F. Caldwell in the Sunday School Times.*

◆

TAKING FATHER'S WORD

There was once a great preacher by the name of Monod. In one of his sermons he told a story about two little girls who were watching the sunset. The older one told her sister to notice what a long way the sun had traveled since morning. The little one reminded her that her father had told them that morning that the sun did not move. "Yes," said the older sister, "but I don't believe it. I saw the sun rise over there this very morning, and now it is away over here. How can a thing go all that distance without moving? If we didn't move, we should always be where we are now, up on this hill."

"But," said the little one, "you know father said it was the earth that moved."

"I know it," said the other, "but I don't believe that either. I am standing on the earth now, and so are you. How can you pretend to think it moves when you see it does not stir?"

Said the great preacher: "These simple ones might divide mankind between them, and carry the banner of their parties through the world. There never has been and there never will be any other division but they that take and they that will not take their father's word."

What Father do you think he meant?—*Selected.*

◆

A PAPER MANSION

A large paper house with sixteen rooms has been erected by a Russian gentleman upon his country estate at Savinowka, in Podolia. The house was constructed in New York by an American engineer, and cost 80,000 roubles. Its architect declares that it will last longer than a stone building. To make the triumph of paper still more emphatic, the proprietor has resolved that the whole of the furniture shall be made of the same material.

◆

WHEN little Frank declared that he loved his mother "with all his strength," he was asked to explain what he meant by "with all his strength."

"Well, I'll tell you," said little Frank. "You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal-hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"

ONWARD

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Rev. Edward G. Mason, Editor

CHRISTMAS THOUGHTS

Of all holy days none is more appropriately observed than Christmas. The giving spirit is pre-eminently the spirit of the manger-child of Bethlehem. In himself God's best gift to his earthly children, his own life was a succession of ministries and self-sacrifices for others. Holiness, joy, peace, truth,—these were Jesus' gifts to the world.

The pleasure of bestowing a gift in no small measure depends upon the manner in which it is received. There is an art in accepting a token of love and esteem which comparatively few people appreciate or practise. An excess of expression of pleasure is hardly less embarrassing and painful than an entire failure to show any at all. To be made happy by the loving remembrances of friends, and to show that happiness in a perfectly natural and unaffected way is the only secret of receiving a gift gracefully.

There can be no greater happiness than that which comes from making glad the heart of some one who otherwise would be forgotten at the Christmas season. The fortunate child of luxury knows little of the perfect bliss of being remembered by some Christmas token. That is reserved for the poor,—a compensation, perhaps, for the paucity of their pleasures. In thinking of your own loved ones, do not forget the sad children of poverty for whom Christmas day may be made a day of exquisite rejoicing, simply by the bestowal of some little present.

THE EPWORTH ERA has the following comment on the influence and helpfulness of the Epworth League in the Methodist Church. The same conditions which prevailed in that denomination previous to the formation of the young people's societies obtained in all. The League has done for the Methodist Church much the same that the Young People's Christian Union has done for our own. The Era says: "The first impulses of the Methodist reformation in England were hardly less pronounced than those which are seen to move beneath the Epworth demonstration. That it is a climax or a culmination, prophesied in the organization of the first Methodist society at Oxford, is now plainly seen. The one thing which has hampered Methodism in its later years has been the difficulty of dealing with and utilizing the powers of its young men and young women. Happily, it has at last discovered that secret, hidden since the beginning. If what is now so clearly indicated in this and kindred movements of the Christian world be fully realized, it will stand as the chiefest glory of the nineteenth century—this bringing of the nascent purity and powers of unfallen and rescued youth to bear on the problems of humanity. Not the discovery of the steam engine, nor the application of electricity to mechanics, will be comparable to this discovery of force and life in youth, should the story now being written go on to its end. Life is saved by life. The gospel is a life. So when it begins to be lived and acted out from the childhood of our human existence, and when it clothes with its largest honors and favors the youthhood and maidenhood of the earth, it will have fulfilled its own prediction, written in the ancient Book: 'I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.'"

❦

A CHANCE for the young people to do some effective work for the Union and the general interests of our church will be presented by the Publishing House in the splendid offers made for new subscribers to THE UNIVERALIST LEADER. We have often noted how Unions have wanted five or ten dollars for some purpose and did not know how to raise it; they were tired of entertainments and could not think of any other way of earning money. Now the General Agent of the Publishing House is all ready with the money for any Union that will do a little work. And young folks, you cannot do more good to our cause than by taking our National Paper to some of the people of your church, and getting them to subscribe. How easy it would be for each member to get one new subscriber. And think what that would mean to your treasury and to our church.

THE SIMPLICITY OF CHRISTMAS

BY ARTHUR REED KIMBALL

The chief charm of Christmas is its simplicity. It is a festival that appeals to every one, because every one can understand it. From the youngest child, who first knows the delight of hanging up a stocking or of seeing a Christmas tree, to the grandparent, who finds the great pleasure of the day in giving pleasure to others, the peculiar joy of Christmas is grasped and appreciated intuitively, changing, perhaps, but not diminishing with the passing of the years. The Christmas spirit is the unrestrained quality of mercy or tenderness. It is the perfect flower of altruism. It is the practical realization of the ideal of the Sermon on the Mount. "It is twice blest," for equally "It blesseth him that gives and him that takes." The child that cannot define this feels it. The oldest of us, the one nearest to the last Christmas, recognizes the benignity of the festival as a parting benediction, an intangible essence too delicate to be put into words, a fragrance to be breathed and not analyzed.

In this charm of perfect simplicity, Christmas comes to us with a peculiar sense of relief in the complexity of modern life. The art of "doing good," of simple giving, is one of the lost arts—so science tells us. Science is constantly warning us against this or that benefaction, "You will do more harm than good," is its cry, reiterated over and over again. So scientific "charity"—what a parody on the meaning of the word is its association with science, modern science!—has built up a vast and intricate system to guard our benevolent impulses against a natural but unscientific indulgence. Necessary, of course, as every one admits, is this system; but how exasperatingly hampering, how destructive of the blessedness of benevolence it is and must be. So it has come about that every form of giving in modern life must be organized and specialized. Then, that the machinery of giving may be perfect, automatic, so to speak, the United Charities has been invented, with its detective records kept in great ledgers and its constant check on "overlapping" and the thousand and one other evils that attend on indiscriminate and impulsive kindness. The one principle of modern scientific charity, as administered on any large scale, is to keep the left hand continually informed of the doings of the right, lest the right blunder into some injury to society, and foster into new parastic life the frauds that fatten upon its fairest development.

Thus the act of giving becomes an insignificant cog in a complicated piece of machinery—a piece of machinery which works admirably, no doubt, in the view of expert social machinists, but which throws the ordinary humble giver completely out of touch with his less fortunate human beings, and those less fortunate human beings, completely out of touch with the one seeking to give them help and sympathy. Thus, again, natural human and humanizing relations are lost through the complexity of what we call civilization—and that, too, at the very time when scientific charity is insisting on the importance of personal contact as the one method to which we can look for exerting a lasting influence or for accomplishing a permanent result.

It is in sharp contrast with conditions such as these—unavoidable, perhaps, but oh, so chilling to our best impulses!—that Christmas comes every year with the charm of its simplicity. One really needs the complexities and perplexities to appreciate the pleasure there is in direct giving, by old to young, by children to parents, by friend to friend, by one more fortunate to the less fortunate. A genuine fellowship pervades our common life—a fellowship whose source is our common share in the gift of the world's greatest Life which was given to the whole world. On this day no scientific orgre dares to mock at the cherished legend of Santa Claus, to stay the willing Christmas hand, or to check the loving Christmas heart. The blessed inspiration of the festival lingers with us until its looked for advent sets us free again from the shackles, so largely self forged, of our artificial living.

"Barbarism," says Lamartine, "recommences by the excess of civilization." This is true alike of life and of art. "When we have arrived at the nobly simple, the perfect proportion," says Charles Dudley Warner, "we are always likely to relapse into the confused and the complicated." This is true again of that most artificial product of civilization, "society" in the class sense. Its ideal is simplicity for those within it, what ever may be its attitude toward those without it. Wherever it departs from its ideal it retrogrades toward a lower type. "The better society is," notes so close and accurate an observer as Howells, "the more it shuns formality and seeks ease and freedom. The aristocrats, the highest equals, call each other by their first names, their nicknames, when they are by themselves, as the plebeians do." And again, to quote from the same Century article:

"The ideal of society is equality, because to the more enlightened, and to all in their more enlightened moments, inequality is irksome and offensive. You can have no pleasure of the man you look up to, or the man you look down on; the thing is impossible."

That simplicity which is the chief charm of Christmas—the wrapping of a single fold when conventional wrappings are often of so many folds—is, then, something broader than a question of ethics and deeper than the gratification of a sentiment. It touches all around the heart of our relations one to another and to life. It brings us back to a realizing sense, whether we distinctly recognize it or not, of the tendency toward that "excess of civilization" in which "barbarism recommences," barbarism of art, of society, of philanthropy, and of religion. Thus we come to appreciate that the simple Christmas fellowship and spirit, with its regardful yet regardless bestowal of its countless gifts and good wishes, holds the true secret of our noblest ideals. The thought is suggestively mirrored in Clifford Lanier's quatrain, "Transformation:"

> "The humblest life that lives may be divine;
> Christ changed the common water into wine.
> Star-like comes Love from out the magic East,—
> And Life, the hermit, finds his fast a feast."

—*The Independent.*

FROM THE MISSION FIELD

To the Members of the Young People's Christian Union.

GREETING:—

Four and a half months have passed since the Lynn Convention, and, according to custom, I ask your attention to some of the occurrences in your Mission Field.

Harriman

I have payed three visits to this parish, and spent a Sunday each time. Rev. Arthur Roberts, of Hopkinsville, Ky., also spent two Sundays there in the month of September, and Rev. Charles R. East, of Kansas City, Mo., two Sundays in November. The instruction at Lynn was to secure, so soon as possible, a missionary for Tennessee, who should have headquarters at Harriman. Uncle Sam has made considerable money from the postage stamps used in conducting the correspondence thus made necessary. There is now something worth hearing to be set forth. The annual business meeting of the Harriman society was held Nov. 27. There was a good attendance in spite of the rainy and most disagreeable weather. The summary report of the preceding year showed that, though there had been no regular pastor, public services of worship had been held on twenty-five Sundays within the year. The Sunday school had met every Sunday but one. Taking out the months usually spent in vacation, when the attendance was naturally meager, would bring the average to twenty four. The amount of money that had passed through the collector's hands was reported as about three hundred dollars, and every debt has been paid, leaving a small balance on hand. There are nearly fifty families that hold active or affiliated relations to the parish. Subscriptions for the new year were called for, and the result was over three hundred dollars pledged. This sum will be augmented by gifts from others not present. The calling of a pastor was then discussed, and by a unanimous vote Rev. C. R. East was invited to fill the long vacant pulpit. This was with the understanding that he was to act as Tennessee missionary, and that the Central Union would pay a portion of the salary. Mr. East, who was near by, responded in a felicitous speech. He has accepted the trust, will begin his work right away, and everybody immediately concerned seems happy over the situation. Mr. East is young,—in the middle twenties,—vigorous, inspiring, and enters with enthusiasm upon the new duties. Write to him your greetings and good will. I know from experience how much you will aid him in keeping stout of heart by such a show of interest. Hail to the missionary of Tennessee! Nor should Mrs. East, the "better half," be forgotten in this connection. She is equipped with a Divinity School training, and it is understood that she may often supply the Harriman pulpit when Mr. East is looking after affairs in other portions of the State. So we really have two missionaries for Tennessee instead of one. They will reside in the parish rooms of the church edifice.

Atlanta

The usual activities are going on here. Congregations are thought to be better than heretofore. We have received four new members into church fellowship and a larger number are looked for at New Year's.

As previously announced the building lot has been paid for in full, a round thirty-eight hundred dollars including interest. Now we are studying plans for the new edifice, into which we wish to welcome you next summer. The only source of uncertainty is in the direction of the Two Cents-a-Week for missions. The returns are reported as "slow." Some of you must "hurry up" if you wish to join "In 1900 Atlanta." We can't let our building contract until we know definitely our resources. There is a misapprehension on the part of some, as to the amount of money on hand in the Central Treasury. Let it be again stated, that in order to stop the interest, which was at 7 per cent., twenty five hundred dollars has been paid from the Central Union funds, made up on the "Four to One" plan, to get the building lot entirely into our possession. Hence the Central Treasury is depleted to that extent.

Is it out of place in me, to here urge with emphasis every union, and every individual who is interested in our forward movement to double at once your gifts toward the Atlanta Building Fund? If it is out of place, please write and tell me so, inclosing at least one dollar for the fund, and I will say nothing more about money—till I send another report to ONWARD.

W. H. McGLAUFLIN.

Atlanta, Ga.

THE BLESSEDNESS OF GIVING

"It is more blessed to give than to receive"

December! The calendar month that holds for us the joys of the Christmas holidays. In retrospect we view the many friends of former years, some in distant lands, and we draw our love and friendships about us in a list of names for the purpose of remembering them by giving them something as a token of love and regard. We study the pleasures afforded the little ones, and we again see their faces beaming with joy at the sight of toy, book, game, sled, and the what-not of the Christmas shop. All must be gotten ready by the twenty-fifth, the day celebrated by all who have heard the story of Christ's birth bringing "Peace on earth, good-will to men."

We view with pleasure the countenances of friends as they light with joy when you have presented your mysterious bundle intended as a surprise which of course it is not, as this is the time of year for good cheer and good will; but the bundle opened puts another phase to that package. "Just what I need," and "How thoughtful and kind of you," is followed by a loving embrace that is worth many times the sacrifice it may have been, and you feel it has brought you into closer communion with your family or cemented more firmly the ties of a friendship

The spirit of giving should be in consonance with the feeling of an honest impulse. Love is a spiritual quality, and is above the *price* of a gift. If your heart is right you will feel no misgivings that your gift will not be appreciated. The many thousands of stitches to complete the piece of needle work and the many fly hours spent in the basement or attic making that sewing box or cabinet are the sweetest communion with the Spirit of Love.

The many less fortunate families whose hearts are lightened by the basket of groceries show by their gratitude a complete liquidation of the "price of being poor"

There is no cumulative interest on your investment of giving; the return is immediate, for where you have gladdened one heart one hundred per cent. profit awaits you by the gladdening of your own.—*The Universalist Outlook.*

A MEMORIAL SOUVENIR

A pathetic souvenir which many Unioners will wish to possess has just been issued by the St. Johnsbury (Vt.) union. It is a memorial number of the little parish paper, Our Parish, containing the resolution on the death of their late pastor, Rev. Harry Lawrence Veazey, adopted by the St. Johnsbury church and union, the invocation and addresses given at the memorial service, and Mr. Veazey's last sermon, of which, by a strange coincidence, the subject was, "Are We Immortal?" Entirely aside from its sacred associations, the sermon possesses intrinsic value as a clear and consolatory exposition of the Christian doctrine of immortality. The memorial number is beautifully printed on fine glazed paper, and has an unusually good picture of Mr. Veazey on the first page. Knowing that many of Mr. Veazey's friends would desire copies of the paper the union thoughtfully ordered an extra number printed. They may be obtained by addressing Miss Carrie Underwood, 30 Railroad St., St. Johnsbury, Vt., inclosing ten cents if one copy is wanted, or twenty-five cents if three copies are desired.

TO THE UNIONERS OF NEW YORK STATE

Dear Unioners:

Will you not respond more readily and individually to the call from the ONWARD Committee to send in reports of local events to our Editor?

We surely want the columns of ONWARD to be constantly filled with attractive and spicy reading; and, in order to have this, we must each one contribute his share. To use a well-worn adage, "Variety is the spice of life." So, dear Unioners, send in your items to be assimilated with the rest.

Sometimes we hear the remark: "Oh, that won't interest any one, I know!" used with reference to some local event or proceedings. This is not so. The Unioners all over this land—and we may say, in foreign lands—are eager to learn what their sister unions are doing. So, as the New Year is fast approaching, let us not only make new resolves for the coming year—to attend more zealously and promptly to our duty and pleasure in this matter—but let us begin at once and aid our willing and efficient Editor to fill the columns of ONWARD for the holiday season with cheer and sunshine.

Your Secretary,
MARGUERITE H. J. HESS.

Shortsville, N. Y.

WITH OUR WORKERS

DORCHESTER, MASS.—Virginia St.—Number of members reported at State Convention in September, thirty-three; number reported in local business meeting, Dec. 5, sixty-three.

QUINCY, MASS.—Our union is growing steadily in strength and Christian consecration. The attendance at devotional meetings is multiplying rapidly. Sunday evening, Dec. 3, the meeting was devoted to a No License Rally, it being the week of the city elections.

LYNN, MASS.—Second Church.—The annual fair of the Ladies' Social Union closed last week, after a most successful three days' session. The Young People's Christian Union had charge of the candy table. The table was very prettily decorated with the national colors of white and blue and the Unioners were happy in realizing a goodly sum of money for the fair.

DERBY LINE, VT.—The union meeting for Nov. 26 was conducted by the Juniors. An interesting program was given, including the following report by the Secretary: The Junior Union was organized Oct. 1, 1899, in the Universalist church, with a membership of thirteen. The following officers were elected: President, Katherine Foster; Vice President, Florence B. Nelson; Secretary and Treasurer, Harold H. Stone. The society meets every Sunday afternoon at three o'clock. A leader is chosen each week to conduct the next meeting. The topics in ONWARD are used as subjects, which, with the hymns, talks and questions, make a very pleasant hour. There have been held eight meetings with an average attendance of ten. The money received from collections amounts to one dollar and four cents, to be used as the members may decide.

HORNELLSVILLE, N. Y.—The Junior Union here, which has but seven members, has subscribed one dollar a year for five years to the Junior Japan Fund.

MIDDLEPORT, N. Y.—"The Rites of the Muses," an entertainment of music and art, at the opera house recently, under the auspices of the union of the Universalist church, was largely attended and thoroughly enjoyed by the cultured audience present. Miss Janet Smith was the prime mover in the enterprise, and is entitled to much praise for its success, socially, financially and artistically.

NEW JERSEY STATE SECRETARY.—The address of the New Jersey State Secretary is Miss Mary D. Dodge, 38 Washington Ave., Morristown, New Jersey.

GIRARD, PA.—The union booth at the recent "Festival of Lanterns," given by the Girard church, was a "thing of beauty." Its decorations of blue and white bunting, union flags and large monogram, its variety of articles, all in blue and white, and the young ladies who had charge of the booth, dressed in white with blue ribbons, made an attractive corner in the festival. This booth added a litle more than seventeen dollars to the receipts. At our last business meeting five dollars were sent to the Japan Fund.

GREEN MOUNTAIN DISTICT, VT.—The union mass meeting of the Green Mountain District was held at Chester, Vt., Friday, Dec. 8, with a very interesting program.

BRATTLEBORO, VT.—At the annual business meeting for the election of officers the following were elected: President, Lucien Stedman; Vice President, Frank Flagg; Secretary and Treasurer, Florence Eames; Corresponding Secretary, Mrs. E. E. Flagg.

NORTHFIELD, VT.—The Sunday evening devotional meetings are being attended by increasing numbers. We are especially pleased with the readiness with which the younger members lead. Suggestions given in ONWARD are followed closely.

PORTLAND, ME.—Congress Square Church.—Our union with the Junior Union gave a Thanksgiving concert the Sunday before Thanksgiving. Each person coming was asked to bring a contribution of fruit or vegetables. Three large baskets were filled with apples, oranges, cranberries, potatoes, squash, pumpkins and other vegetables. A good collection was received. On the day before Thanksgiving our president bought poultry with part of our collection and the ladies in the parish furnished her with pies, butter and tea; and she, with the assistance of four of our Junior Union boys and three of our Senior Union girls, brightened eleven homes of poor families with Thanksgiving dinners. The work was enjoyed by all of our members and many helpful lessons learned. Dec. 20 and 21 the union joins with our other church societies in a sale in the vestry.

CLINTON, ILL.—During the summer our union became so uninteresting and so few were faithful that we were tempted to drop it altogether; but two months ago it was re-organized, each resolved to do his very best, and the result is that we now have thirty-five active members, each being actively at work, and the devotional meetings are more interesting than ever before in the history of the union, the aim of the members being to give some original thought. A Post Office Mission Committee has been appointed and is taking hold of the work with great zeal. Even in this flourishing condition, we are not satisfied but are constantly hoping and striving for the betterment of our union. At our annual business meeting, Dec. 4, occurred our election of officers, at which the following were elected and begin their work with the best wishes of all: President, May Johnson; Vice President, Ralph Hartsock; Secretary, Josephine Clemons; Treasurer, Florence Wilson; Superintendent of Junior Union, Mrs. E. W. E. Gossow.

RHODE ISLAND BANQUET

The Fourth Annual Rhode Island Young People's Christian Union Banquet will be held at Church of the Mediator, Providence, R. I., on Friday, Jan. 12, 1900. Reception will be held at 7 P. M., and the banquet at 7.30 sharp. Tickets 50 cents. Special guests of the evening are Rev. Thomas B. Payne, of Boston, and Rev. Edward Mitchell Barney, of Beverly. All are cordially invited. Any friends out of the State desiring tickets, please notify MARION L. GARDINER, *Cor. Sec.*

Centerdale, R. I.

THE TOPIC SERMON

BY CHARLES FORREST SWETT

Topic, December 31.

Among the good things that have appeared in Judge is this:

"Our ideals are our guardian angels."

Doubtless a great many people who think that the angels have as little as possible to do with the affairs of this world will acknowledge nevertheless that they believe in ideals, and after all ideals are very good angels to believe in.

It would probably be difficult to find any one who does not cherish his or her ideal of life. Even those who think the world is about as bad as it can be must have an ideal of what they think it ought to be. Without some such ideal for the sake of contrast they could not think their troubled thoughts nor dream their distorted dreams. When life fails to satisfy it is because the sense of justice is offended and the ideal is outraged. If we form a habit of looking for unpleasant experiences and disagreeable traits of character, we will find them in such abundance that we will be in danger of forgetting our ideals altogether, but our ideals will exist in spite of our folly and wait to guide us out of the desolate darkness and into the comforting light.

Story writers sometimes use their best energies in describing the worst things of life and then excuse themselves by saying that they have faithfully tried to represent the real. We ought not to be afraid to know the worst things that human nature is capable of doing in its unguarded moments, but we ought by all means to see these things in all the meanness and insignificance of their real proportions, and the trouble with many of our so-called realistic writers is that they seldom describe anything else. Fortunately we are not dependent on these for our knowledge of life and the world, for our ideals are ever beckoning us to a fairer vision. Even if we do not read in books at all, we may see the bright smile of beauty, the buoyant footsteps of health, the wholesome flush of joy displayed in every act of the well rounded life. We may compare these things with the sickly aspect of sinful selfishness and decide for ourselves which is the more worthy to be regarded as the great, the strong, the real and the true, and to find a place on the pages of history.

As certainly as it will spoil one's disposition to think persistently of what is unpleasant, it will bring contentment and courage to devote one's self to a worthy ideal. It is not necessary that we shall anxiously try to make ideals of our fellow beings and expect more from them than they are capable of performing, but even this is better than to judge them too meanly, and if we chance to trust some one too much to-day we will at least enlarge the power of faith within us, and this may attach itself to a more suitable object to-morrow. True devotion to an ideal will not be baffled by any amount of contact with imperfect examples of the ideal. The more truly we come to understand that we must not expect too much of our neighbors who share our weaknesses, the more we should cling to the noble ideals that the soul longs to believe in.

The soul cannot breathe its native air without believing in ideals, because the Great Life from which all souls spring is more perfect than all the ideals that humanity can possibly worship. The universe is created upon an ideal plan, and its beings can be happy only by living, thinking and feeling in harmony with this ideal plan. Therefore when we cherish the largest ideals that the imagination can frame, we reach beyond the bounds of earthly ill, and by our independent gratitude and good humor arouse the divine or angelic nature in all of our associates.

TWO-CENTS-A-WEEK FOR MISSIONS

In order that we may build the Atlanta Church this year and dedicate it in 1900, with only a small debt, as planned, greater effort must be put forth in behalf of the envelope system. There must be a much larger distribution of envelopes than heretofore. The work must be carried on systematically to bring about the best results. There seems but one way of accomplishing the end desired, and that is reached through local union work, to a great extent, at least. This important branch of our union work, no matter how well it is started, will not run itself. It needs the constant attention of some union member who will work for it unceasingly. Therefore, we suggest the appointment of an agent in each local union, an earnest, enthusiastic and untiring worker. System should be used in keeping records of all envelopes distributed and all pledges paid. Delinquent subscribers should be reminded of overdue pledges, and constant effort made to keep pledges paid up carefully. Distribution of envelopes and collection of pledges should be made by the local agent. A box placed in a convenient part of the church where envelopes can be dropped in at any time, will greatly assist local agents in making collections. There should also be a State agent appointed by each State union, whose duties it should be to awaken interest in our mission work; to stimulate interest in the Atlanta church; to aid and encourage local agents, to the end that our funds for missionary purposes may be greatly increased. As an aid to the best prosecution of this work each union is urged to comply with Rec. 9, adopted at the Lynn Convention, to wit:—

Rec. 9.—We recommend the universal acceptance by our unions of the card method now being used by the Central Union for tabulating pledges and payments on the Two Cents-a-Week plan.

ANNIE H. STEVENS,
ALFRED J. CARDALL,
J. C. BOND,
Committee on Local Union Methods.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

JAN. 7. THE CHRISTIAN RESOLVE. 2. Tim. 2: 15; Phil. 3: 13; Heb. 12: 11–14.

SCRIPTURE LESSON. Rom. 12.

PRAYER:

Our Father and our Friend, we look to Thee as the One who stands in watchful tenderness at the opening and the closing of the years. We know that Thou dost hold in Thy hands the destinies of our lives.

Dear Lord, we know that the mistakes and errors of our lives are seen on every hand. We remember that we do not live up to the light that is given to us. We slight our duty, we yield too easily to temptation, yet through it all, dear Father, we trust that we have a desire for better things, and longings for better lives than we have lived before. Weak, frail, imperfect, yet ever longing for something higher, striving to be more like Thine own self.

May the sins and broken resolutions that strew the pathway of our lives become the stepping stones to something purer, something nobler than we have known before. May the pledges which we give our better natures and our God be powerful to help us make the coming year the best one of all our lives.

We ask it in the name of Thy best and nearest Son. Amen.

SUGGESTIONS.

I. What precedes a good resolution?

II. What is the effect of good resolutions?

III. What is involved in the Christian resolve?

IV. Is it better to make and break resolutions than never to make them?

V. Why is the new year a natural time to make resolutions?

VI. What resolutions should each member of the Y.P.C.U. make at the beginning of the year?

Let each member of the Y.P.C.U. consider these questions:

How much of my time and strength can I promise myself that I will use in the service of God and the Church the coming year?

How can I best use this time and strength?

What resolutions will best help my individual life?

DAILY SCRIPTURE READINGS

MONDAY. Matt. 5: 16.
TUESDAY. John 15: 12.
WEDNESDAY. Prov. 16: 3.
THURSDAY. Rom. 14: 19.
FRIDAY. 1. Tim. 4: 12–16.
SATURDAY. Eph. 4: 1–3.
SUNDAY. Ps. 23.

QUOTATIONS

What men want is not talent; it is purpose; not the power to achieve, but the will to labor.—*Bulwer Lytton.*

Pious impulses are no proof of consecration. What we need is grace to resolve such impulses into permanent principle.—*Dr. F. C. Montfort.*

He who waits to do a great deal of good at once will never do anything.—*S. Johnson.*

The wish often falls warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

We have only to be patient, to pray, and to do His will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist, and under clouds as truly as under sunshine. So does the heavenly principle within.—*Channing.*

Everywhere a Christian should be a positive power, so that wherever he carries himself, he will carry the power of Christianity.—*J. G. Holland.*

No Christian can maintain a close walk with God, none can keep alive the hallowed fire of the soul without kindling it afresh at the altar. None can grow in knowledge and holiness without stated and regular seasons of prayer. —*Abbott.*

Forenoon, and afternoon, and night!
Forenoon, and afternoon, and night!
Forenoon, and—what! No more?
The empty song repeats itself—
Yea that is life; mark this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.
—*E. R. Sill.*

"Vespasian, the Roman emperor, throughout his life, used to call himself to account every night for his actions of the past day and as often as he found he had passed any one day without doing some good, he entered in his diary this memorandum '*Diem Perdidi*'—'I have lost a day'"!

"Do your individual duty. You cannot make a ray of sunshine, but you can shed one ray, and one ray is a sign of a new day breaking."

"The Lord wants reapers; hear the call—
To old and young, to great and small.
Rise up, with sickles gleaming bright,
Amid the morn's advancing light,
And ere the sunset gild the sea
Thy labor's richly crowned shall be."

What I want is, not to possess religion, but to have a religion that shall possess me.—*Charles Kingsley.*

The true law of life, the only law of life, is consecration. Consecration is going out into this world where God Almighty is, and using every power to His glory. It is simply dedicating one's life, its whole flow, to His service. —*J. F. W. Ware.*

The Junior Department.

MISS LILLIAN HOSLEY, SUPERINTENDENT

HINTS AND HELPS
TO SUPERINTENDENTS

BY MRS. MARION I. NOYES

"Good people, awake,
And list to the bell:—
Begin with the year
To know that all's well."

As we begin our work of the New Year, let us use this thought for our foundation stone. Then let us remember that we are God's children and co-workers with Him.

He has given to us another year with four beautiful seasons.

It is our work to make the year a happy one. How can we do it?

We can make beautiful seasons in our hearts; we can begin with a new life, a new purpose; we can trust anew in our heavenly Father and reach up towards higher and better things than we have yet known.

This will be like the budding of flowers in the spring.

By forgetting one's self, and by doing loving things that help, the buds will grow and blossom into beautiful flowers.

Life will then be like a summer's day.

There is a membership of 2,762 Juniors. If every Junior were to do one kind deed each day of the year, what a flood of sunshine it would make.

Little deeds of kindness, little words of love bring their own reward and the harvest is sure.

We must expect to meet with some discouragements and perhaps failures, but let us meet them with brave hearts. They are but the cold, chilly winds of winter; so we will keep a firm, sweet trust in God, believing that "All is Well," then as the end of the year draws near the chimes will ring sweetly for us and we can join with the world in singing glad Hosannas to our God and Praises to our Lord and Saviour, Jesus Christ.

SPECIAL THOUGHTS AND SUGGESTIONS

Illustrate lesson by pictures representing the four seasons. Secure a blank book of 365 pages in which record the *entire* work of the Union. This can be reviewed occasionally and the good word commended.

QUESTIONS

From what event do we count time?

What do the letters B. C. and A. D. mean?

In Bible times were the years the same length as ours?

Who gives us time?

Which is better, a long selfish life, or a short, useful one?

Name the good things our Juniors can do this year.

A THOUGHT TO CARRY HOME

We are co-workers with God, in whom we trust.

SUGGESTIONS FOR BLACKBOARD

Draw a circle, divide into quarters. In the first sketch birds; above, write Faith; in second, blossoms, write Trust; in third, fruit, write Love; in fourth, bare branch, write Peace.

About the circle write God's loving care.

Spring time of beginnings, Faith.

Summer-time of blossoms, Trust.

Autumn time of fruit, Love.

Winter-time of rest, Peace.

As the branch bearing the buds, blossoms, and fruit, reaches a time for rest, so the life having faith, trust and love will end in perfect peace. Each and every life is surrounded by God's endless care symbolized by the circle. BERTHA JONES.

TO THE LEADER

BY EMMA BALLOU BRIGHAM

Songs: Our Work, 38. Little Light, 34. A Band of Little Workers, 48. Service 5.

WHAT TO ASK OF GOD

To make us value time and use it well. To be kind, obedient, truthful; to be better boys and girls at the end of the year.

SPECIAL SUGGESTIONS

Put names of the months with blue crayon on strips of white paper, and fasten over shoulder of twelve children. Let smallest represent Spring and grade up. With flags and banners let them join in a 1900 year march, singing New Year Hymn printed in this issue, or some other good marching song.

NEW YEAR HYMN

(Tune, *Onward, Christian Soldiers*)

Let us raise our voices,
Full of happy cheer,
Giving royal welcome
To this glad New Year.
Bid farewell for ever
To the year just gone;
Grateful for its blessings,
And the victories won.

CHORUS:

Loud we raise our voices
Full of happy cheer
Giving royal welcome
To this glad New Year.

Through our Heavenly Father
May we ever stand
For our home beloved,
For our Native Land.
Seek we not for glory,
Nor for worldly fame,
This our motto ever
"All in Jesus name."

CHORUS:

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

Receipts at Headquarters Dec. 4 to 9, 1899

General Fund.	State Assessments		
	Post Office Mission	$1 50	
	Junior Dues	50	
	Supplies & Miscellaneous	20 08	$22 08
Mission Fund	Two Cents-a-Week	$31 25	
	Aunty Brown		
	Atlanta Building, sale of		
			31 25
			$53 33

PRICE REDUCED

History of the Y.P.C.U.

BY CLARA B. ADAMS

The report of the great Decennial Jubilee Convention, containing a Historical sketch of the Y.P.C.U. since its inception, has been *reduced in price.* It is the desire of the Central Executive Board that every member shall have the benefit of this record of valuable information and deep interest.

Copies will be mailed from Headquarters upon receipt of orders as far as supply will permit. Price 20 cents each or 6 copies to one address for $1.00, postage prepaid. *Order at Once.*

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

"CONFESSION OF DUTY"

Printed on card, size 14x22 inches, in clear type suitable to frame or not. Price 25 cents.

Above prices include postage.

TOPICS FOR 1900

The New Topic Cards for 1900 have been received at Headquarters. The Topic Card Committee have had in mind the need of our Young People's Christian Union and have arranged topics which have found very favorable comments since they appeared in ONWARD weeks since.

The General Secretary will be glad to mail a copy free upon application. All Unions should use the topics as prepared by the Central Union. There is a large helpfulness in the fact that thousands of kindred minds are giving thought and expression to the same deep and vital truths at the same time.

See Price List below.

PRICE LIST

Senior Topic Cards:—Style B. No. 1, containing the Y.P.C.U. topics for the entire year, January to December, any quantity, 1 1 2 cents each.

Style A, 3-fold contains the topics for six months, beginning at any time desired, and will be furnished in four forms as follows:

Form (1) name of *church, hour of service and name of pastor* on 1st page, $1.25 per one hundred.

Form (2) 1st page as Form (1) and names of *leaders* after each topic, $2.00 per one hundred.

Form (3) 1st page as above and names (not to exceed (20) of *officers and committees* on 5th page, $1.50 per one hundred.

Form (4) Includes Forms 1, 2 and 3 as above, $2.50 per hundred.

Orders for less than one hundred are not taken for any of the forms of Style A. Orders for more than one hundred cards will be furnished as follows: 100 extra, 60 cents; 200 extra, $1.10 cents; 300 extra, $1.50.

Junior Topic Cards: —Containing topics for the entire year, 1 1-2 cents each, or per hundred $1.50.

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Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 West Street.

Our Young Folks

THE SANTA CLAUS COMPANY

A SMALL BOY'S NOTION.

No Santa Claus, you say! Oh dear!
The idea makes me laugh!
You don't expect to be believed
With that poor sort of chaff.

Why, bless you, Tommie, I have seen
That dear old generous saint.
So don't you come a-fooling here
And saying that he ain't!

I know he is—so what's the use!
I must believe my eyes,
And what I've seen no one shall say
Is not, if he is wise.

But hark you, Tommie, he's not like
The pictures that you see.
He's rather like a syndicate,
It somehow seems to me.

He's got a bit of daddy's ways
And some of mother's too,
With quite a lot of grandmamma,
And some of sister Sue.

A deal of my big brother Jack
You'll find mixed up in him,
With some of Doctor Peters, and
A dash of Uncle Jim.

They sorter got together when
The Christmas-time comes round,
And make the dandiest Santa Claus
That ever has been found.

—*Harper's Bazar.*

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Contributed

A DREAM OF FAIRY-LAND

BY ARABELLA WARD

I dreamed that I was in Fairy-land. I stood in the midst of a great meadow, along the edge of which grew giant elms stately and tall. Their branches met overhead and between the leaves the moon's rays looked down. Wonderful flowers bloomed on all sides and from among the elm boughs above. They were large and very bright and those that looked from the moon-kissed sky and from the elms were golden and were more beautiful than all the others. They filled the air with the sweetest perfume I had ever known. Whenever a breeze sprang up, swaying the boughs back and forth and making openings among the leaves, the golden flowers bent down and twinkled their soft eyes merrily as though pleased with all they had seen in Fairy-land.

Here all was excitement, that is, if there can be excitement without noise or hurry. Fairies, you know, step so lightly that even I who was among them could hear nothing, and they work so swiftly and withal so silently that scarce is their labor begun ere it is finished.

At one end of the meadow were great tables on which had been placed thousands and thousands of bright colored boxes, each tied with beautiful ribbons with long loops and trailing ends. On each box was written in fairy handwriting the name of some little earth girl or boy, but the pile was so high that I could read only a few.

"What are all these boxes for?" I asked the fairy who was pointing out everything to me.

The little elf laughed lightly and his merry eyes shone as he answered: "Why, don't you know? How silly you earth-people are! Why, we are getting ready for Christmas."

"Christmas!" I cried. "Do fairies have a Christmas?"

"Of course we do," laughed the elf. "Do you suppose because we live so far away that we have nothing? We have the best kind of a Christmas."

"Tell me about it, please," I said. We had now come to where more fairies were at work tying more boxes. My! how their fingers flew and how merry they were over their work, and what happy songs they sang!

"Tell me all about it, please," I said again.

"I will," said the elf. "But first let us climb up into this tree and there you can see everything, and hear what I have to say at the same time. You can do two things at once, you see." Then he added, gaily: "We never waste time in Fairy-land."

We had climbed into the tree and were swinging in two beautiful hammocks that hung from the branches.

"How can you fairies have the best Christmas?" I asked. We earth-people have such a *beautiful* one. We have trees and we light them with dozens and dozens of colored candles, and the branches are bright with gold and silver spangles and fringes and all sorts of beautiful things."

"That's just it," laughed the fairy, "but where would you get all these spangles and candles if we fairies did not make them for you?"

"You make them?" I cried, with wide-opened eyes. "*You*, but fairies are so small. How can you make anything for grown-up earth-people?" Then the fairy's eyes grew very gentle as he answered, "My dear, it is not always the greatest who do the most. We fairies, small as we are, spin and weave and work all day. We are never idle. We have no time to lose, for King Santa Claus gives us hnndreds and thousands of orders."

"Santa Claus?" I said.

"Yes!" said the fairy, "Santa Claus. We make all the toys for you earth-children every Christmas."

"But what do you do for your own Christmas?" I asked.

"Why, this is what we do," replied the small elf with twinkling eyes. "We work for you. This is why we are always so happy, and why our Christmas is the best of all."

As the fairy spoke he slipped gently down from the tree, and suddenly I awoke. The sun was shining across my bed, and I heard some one say, "Wake up, my child, and tell us why you have been smiling all by yourself in your sleep;" and the dear mother's eyes looked down at me. Then I put my arms tight about her neck and whispered softly, "Is it because the fairies live so near to the angels that they are so good, mother?"

"Perhaps so, my dear," she answered. "I do not know, but I think they are good because they try to be so." The sun threw one of the rays across the bed, and I heard the voice which is sweeter than the sweetest fairy, say to me:—

"Suppose *you* try, dear. Think something good each morning, and do something kind for some one every day, and at the end of a week come and tell me if you are not much the happier and the better for it. Be a little earth-fairy, and see how many of us you can make good and happy! Will you?

And what do you think I answered?

South Orange, N. J.

◆

THE LEGENDS OF CHRISTMAS

BY HELEN GRICE

As the different festivals and holidays come around, our attention naturally turns to the significance of the season, the different manners and customs of observing the days, and the origin of these various observances. Most of our Christian rites have been engrafted on the old heathen ceremonies. This, doubtless, was done that the Christian cause might be received with more favor by the populace, and thus be more effectually promoted. According to strict canonical rule, it was customary to observe the eves of all holy days with fasting and penance. In several cases, however, custom has overruled tradition and made them occasions of mirth and merry making. Thus it is with our Christmas holiday.

The popular custom of hanging up the stocking to receive the gifts comes from the story of St. Nicholas, a bishop of Myra, who lived in the fourth century. The story goes that a certain nobleman had been reduced to poverty, and was unable to provide his daughters with marriage portions. He was about to turn them out to earn their own living when St. Nicholas, hearing of the case, went to the house on Christmas eve after dark, and looking into the window, found the old man had hung his cloth stockings by the fireplace to dry. Descending the chimney, he threw in a purse of gold, and did it with such precision of aim that it fell into the stocking. On Christmas morning the old man arose, and found the purse of gold, and with it was able to provide his daughter with her marriage portion. Meeting with such success, he tried it with the second and third, and similar presents followed.

The Christmas tree originally came from the tree-worship of the Buddhists, and some of the Ayran races, and African tribes, and even from Greek and Roman mythology. The folk lore of every country and people of Europe is full of it. The numerous German and English songs and offerings to the apple tree are still heard and seen on every Christmas. In Germany, Christmas was the most joyous time of all the year. The Christmas tree was arranged with magnificence, and from its branches hung presents provided by parents and friends. The tree was in the principal room. When evening arrived the children assembled in the adjoining room. At a signal the door was opened, and in the middle of the room was a long table in which stood the tree, all glittering with lighted tapers, while gifts and ornaments were suspended from the branches. Under the tree were deposited numerous other gifts. Formerly, and still throughout the smaller towns and villages in northern Germany, these presents were sent to some fellow who in high buskins, a white robe, a mask, and an enormous flaxen wig, personates Knecht Rubert—the servant of Rupert.

On Christmas night he goes around from house to house and says his master sent him hither. The parents and elder children receive him with great pomp and reverence, while the little ones are terribly frightened. He asks the character of the different children, and, according to what he hears, he gives his presents as if they came out of heaven. If they have been bad, he gives a rod and tells the parents to use it frequently. When the children are seven or eight years old they are let into the secret. In different places this dispenser of gifts is recognized under different names. In Holland he is known as Santa Claus; in Switzerland he is Sami Klaus. In Heligóland the children call him Sonner Klas. In the Tyrol he is the Holy Man,—Saint Lucy and the Christ-Child go with him. In Alsace the Christ-Child himself comes, dressed as a maiden in white, to bring the good children sweetmeats. She has a silver bell in her hand and lighted tapers as a crown on her head; she fills the tiny wooden shoes from her basket, then disappears out the window. Her bel is heard tinkling as she enters the next house.

The mistletoe and yule log are derived from old pagan worship. The mistletoe was especially held in veneration when found on the oak tree. The burning of the yule log is an ancient Christmas ceremony, transmitted to us from our Scandinavian ancestors; at the feast of Juul, held at the winter solstice, it was the custom to kindle huge bonfires in honor of their god Thor.

Of all the Christmas customs of the old world, American children, writes some one, have chosen the best. Santa Claus comes from Holland; the stocking is French or Belgian; the "Merry Christmas" is English, as is also the mistletoe; the holly is Norwegian; and the happy, happy whole is American.—*The Universalist Outlook.*

◆

Do not forget to look over things you do not want, but that somebody else may. We have heard it ridiculed when anybody gave away what they did not want themselves; but, in reality, such things are just as valuable gifts as any, provided the person they are given to does happen to want them. Moreover, let everybody know how busy you are, and that you are going to give. Do not boast, but simply let other people's left hands feel a gentle squeeze, and be conscious of a quiet reminder to let their right hands go and give something, too. The silent giver only half gives the thing to his friend, the pleasure to himself; but he who tells may inspire, since as Shakespeare hath it:

> "One good deed, dying tongueless,
> Slaughters a thousand, waiting upon that."

No: be not afraid to give, either out of your abundance or your poverty, remembering the epitaph of the Duke of Devonshire:

> "What I spent I had;
> What I saved I lost;
> What I gave I have."

◆

The meaning of Christmas is, as everybody reminds everybody else, the significance of a cheerful generosity. In popular thought its sign is the Christmas tree. It is the time of the evergreen, the candy box, the fattened fowl, the replenished larder, the mysterious packages, and the mail bags heavy with holiday books and cards. Christmas is emphatically the season of good gifts. But there is a deeper thought than this of material benefactions, and that is the conception of Christmas as a season of good-will. The idea of a benevolence of intention and spirit is necessary to complete the ideal of a good gift. The best "remembrances" are those which suggest the personality and not the purse of the giver, and that are measured by kind thoughts, rather than by market rates. Of many a trifling yet very welcome offering, it is properly to be said:

> "The gift is small,
> But love is all."

A gracious good-will is always better than its own best present, since without a quality of personality attaching to it a gift might indeed be valuable, but could not be truly "good."

◆

We are too apt to underrate the moral quality of a man's regular vocation, his daily task, his business to look somewhere apart from this for his opportunity for achieving character and doing good. But there is nothing else that is so determinative of a man's character, nothing else that so furnishes hands for his beneficence and feet to run his errands of good will.—*John W. Chadwick.*

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EDITOR, REV. EDWARD G. MASON,
Hightstown, N. J.

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ONWARD

for Christ
And His Church.

The Journal of the Universalist Young People.

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Rev. Edward G. Mason, Editor

A WORD OF FAREWELL

With the next issue of ONWARD the editorial management of the paper passes into other hands. It is not without some pangs of regret that we take this step. We have found the work—which has been, indeed, largely a labor of love—very pleasant in many ways. With no previous experience, we must have made many mistakes; but if so our readers have been too lenient and charitable to complain of them—at least, to us. With rare exceptions, the words of comment that have reached our ears have been kindly and encouraging. From Headquarters and the Publishing House we have received only courtesy and sympathy. For all the many kindnesses extended to us, we wish to express our most hearty thanks and sincere appreciation.

In another column will be found a prospectus of ONWARD for the coming year. As will be noted, the general make-up of the paper is to be considerably changed; it is to be enlarged in size and new features are to be added. We bespeak the hearty co-operation of our Unioners in the new venture. May the ONWARD be so popular and attractive as to win a larger support and a more numerous constituency than the old ONWARD has ever been able to command. For our successor—as yet unknown—we bespeak the same leniency of criticism, the same kindly words of encouragement, the same whole-hearted support, that we have received from many sources.

May God bless our paper. May God bless the organization and the cause it serves. May God bless our church and increase its influence and its ability to do good in the world Above all, may God make us Christian Unioners, worthy of the name we bear, and the profession we make to be followers of the Lord and Master. May the work prosper and our Union continue to faithfully perform its glorious mission, unvexed by selfishness and strife and worldliness, ever true to its high calling as an instrumentality in the hands of Almighty God for the upbuilding of his kingdom among men.

Men and methods may come and go. May the Christian Union go on its glorious way forever.

THE JUNIOR JAPAN FUND

The following additional subscriptions to the Junior Japan Fund have been received, making a total of twenty-four. Twenty-six more subscriptions are needed. Let them be immediately forthcoming.

Concord, Mich., Sunday School, by Mrs W. L. Gibbs.

Bloomfield, Ia., Sunday School, by Mrs. Flora J. McAchran.

Rochester, Minn , Grace Church, by Mrs. Emma B. Brigham.

Portland, Me., Church of the Messiah, by Miss Georgie A. Bradley.

Woodstock, O., Junior Union, by Miss Blanche Sessions.

Send pledges, (one dollar a year for five years), to Miss Lillian Hosley, Friendship, N. Y.

CHRISTUS VICTOR

Is the title of an epic poem by Henry N. Dodge, of Morristown, N. J., which the Putnams have just brought out in a little volume of rare beauty of typography and binding. The theme is the ultimate complete triumph of divine love over evil, "the final harmony of all souls with God." It is in poetic form, both an argument for that "Larger Faith" which the author cherishes so strongly and joyously, and a pean of rejoicing as, in spiritual vision, he contemptates its glorious consummation. From beginning to end Dr. Dodge's treatment of his theme is dignified and beautiful. He does not confine himself to a single form of versification, but makes such changes as he deems most suitable to the varying phases of expression of his thought. So uniformly meritorious is the poem that it would hardly be possible to select any particular passage or passages for quotation as being especially beautiful and worthy of the theme. On every page there is some thought so well expressed as to tempt one to quote it.

We trust a copy of the little book will find its way into the hands of every one of our readers. It will quicken their faith in the final victory of Divine Love, and the ultimate success of Christ's mission, so grandly described by the poet in the closing lines of his epilogue:

> "The din of battle stilled, the ages ripe
> Through struggles vast, approaching Thy fair type,
> Shall with strange music never heard before,
> Sweeter than bird-song, deeper than ocean's roar,
> With heart aflame, swept by seraphic fire,
> With hands that flying thrill the ecstatic wire,
> In loftier, raptured measures praising Thee,
> Herald Thy universal victory."

THE NEW ONWARD

You will see it for yourself next week! You will be surprised and we believe you will be pleased. While not reducing the efficiency of our paper as the official organ of the Y. P. C. U., ONWARD will hereafter appeal to the young people of our church; it will be to our Church what the young people's papers are in other denominations. It will be wanted in every home and by every Sunday school teacher and scholar.

This change was a necessity, for our paper was not meeting expenses, in spite of the splendid service of the retiring editor. And right here it can be said that no one in the history of our Union has shown more devotion and faithfulness to the cause in general, and our paper in particular, than Rev. Edward G. Mason. We now propose to give the paper first a general interest, by the use of literature and pictures, enlisting the attention of our sixty thousand young people. Not one interest of the Union will be sacrificed, but rather will the members find not only their familiar departments, but other reading matter all intended to bear in the same general direction. The Sunday school department, which was in the original proposition at Chicago will become a fact, so that we shall have what has long been needed in our schools.

But look for the new paper. The new editor has not yet been selected, but be assured that the welfare of ONWARD will not be neglected.

THE EDITOR-IN-CHIEF.

It is an encouraging and significant fact that in their addresses at Mount Vernon the fourteenth of this month, when the Masons of the country commemorated the 100th anniversary of the death of their illustrious brother, George Washington, the speakers laid as much stress upon Washington's goodness as upon his greatness. They eulogized him not only as the great general and the able statesman, but also and especially as a man of noble spirit, incorruptible honesty and pure life. It would be well worth the while of any young man who has imbibed the notion that to live purely is a mark of weakness and effeminacy, to consider the following significant passage from President McKinley's eloquent oration on that occasion: "To the horrid din of battle sweet peace succeeded, and our virtuous chief, mindful only of the common good, in a moment tempting personal aggrandizement, hushed the discontent of growing sedition, and, surrendering his power into the hands from which he had received it, converted his sword into a ploughshare, teaching an admiring world that to be truly great you must be truly good."

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Our Unioners will find especially interesting and helpful the three articles in this number of ONWARD on the general subject, "The Mission of the Union." The theme, it will be noted, is treated by Unioners, than whom none are better qualified to discuss the various phases of the theme assigned them. The papers were originally written (with one exception) for use at a special service held by one of our local unions, and are now given a place in ONWARD that they may receive the wider hearing they so well merit. A fourth one, on "The Mission of the Union: Charity and Philanthropy," by Rev. A. C. Grier, of Racine, Wis., was expected, but through an unfortunate misunderstanding was not received.

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The newly called pastor of the Harriman parish, Rev. Charles R. East, of Kansas City, has the enthusiasm, ability and consecration that are needed in a man who is to fill the important positions of pastor of the Harriman church and Tennessee Missionary. We knew Brother East of old as a student at Canton and have kept more or less well informed of his work since he entered the ministry. He has the unique distinction of having been the youngest student Canton Theological School has ever had; yet, notwithstanding his youthfulness, he stood well in his classes and was considered by all to be a promising student and preacher. His record, we are glad to say, has justified the good opinion of him held by his teachers and fellow-students.

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In any person and under any circumstances envy and jealousy are unlovely traits. But when these vices are found in a minister or other Christian worker, when they enter the Christian Church and Christian institutions, they are, if possible, more despicable and revolting than when displayed elsewhere. How can a Christian be envious or jealous of a brother Christian? He cannot, and still remain a follower of Christ, for these things are utterly contrary to the teachings of the Master and the spirit of his Gospel. "For where envying and strife is," says James, "there is confusion and every evil work."

◆

Rev. Dr. L. G. Broughton, of Atlanta, Ga., announces that in the Day of Judgment Harvard College, whose influence and teachings he says find favor only with "Unitarians, Universalists and infidels," will be found in hell. He further affirms that "many of the Western colleges are going to hell at the rate of a mile a minute." And of course Dr. Broughton knows all about it.

◆

Complimentary references to the devotional meeting topics for 1900 are being heard on all sides. Naturally the members of the Topic Committee are greatly gratified by these evidences of satisfaction with their work. The Committee on Topics for 1901 is already hard at work, and is determined to improve, if possible, on this year's list.

◆

It is always easier to point out the duties of others than to perform one's own.

◆

The man who is constantly complaining of the dishonesty of mankind in general, will usually bear watching.

THE MISSION OF THE UNION

Missions

BY WILLIAM H. McGLAUFLIN, D.D.

By the word "Missions" as used in this connection is meant the carrying of the Universalist Faith in God and the Universalist Philosophy of the hope of man into new districts, and thereby promoting wisdom, righteousness and joy in the world. Surely this is no slight department of our Union's mission. We may look on this Faith expansion as a *duty*, a *privilege*, anda *joy*.

As a *duty*, with penalty for neglect, there is a vivid picture in the twenty-first chapter of Matthew. The story of the barren fig tree has been variously interpreted. Whatever may have been the disciples' understanding of the Master's words and acts on this occasion, whatever applications of them have been or may be made by modern readers, the deep underlying principle and teaching are inimitable.

Jesus found on the tree "nothing but leaves." Well, a tree ought to have leaves. Without them it could not continue life and growth. The leaf does its part in making the roots strike deeper into the soil and the branches to reach higher into the sunlight and air. The leaf ministers, and ministers well, to the immediate self-interests of the tree. Through its leaves the tree is looking out for itself. This is at once creditable to and condemnatory of the tree. It is creditable because a tree should care for self. It is condemnatory because through the leaf it does nothing more than care for self. Leaves therefore are the symbols of selfness, and, too often, selfishness. I have no doubt that if we had the full lesson that Jesus taught we should find he had placed emphasis on that point, showing that the man or institution that lives for self-interest exclusively may flourish for a little time, but must soon wither and die like the unfruitful tree. It is an illustration of the truth of the Master's saying that "whosoever will save his life shall lose it." It means that if the Universalist Church and the Young People's Christian Union exist only for themselves, if their activities relate only to self-interest, growth and gratification, they will soon reach the end of their careers, and stand like the cursed fig tree, the fallen leaves of selfishness about them and they withered and dead.

If this is the message of "nothing but leaves," surely the fruit-bearing tree has an opposite and inspiring meaning. Fruit is altruistic. It is a blessing for others. It is self-forgetting benevolence, reaching out to those who need. Through the substance of the fruit the tree gives nourishment to those who hunger, strength to the weak and gladness to the faint of heart. Such a tree I am sure Jesus meant to be the type of any true follower. It is the fruit-bearer whose "leaf shall not wither and whatsoever he doeth shall prosper." So, fellow unioners, if you extend your gifts to new fields, your own union shall abide, and not otherwise.

The privilege of such endeavor is too often forgotten. Suppose some great monopoly or trust so controlled your actions that it would not allow you to extend your blessings of faith and life to others. It would allow you to have the blessings for yourself, but yourself only—never could you write of the glow of happiness you feel in your Hope Eternal, never devote a penny to circulating our papers and leaflets, winged messengers that they are of good tidings, never counsel and plan and unite your efforts to send the voice of a living soul as a missionary into new territory to tell to those who have heard it not the story of the gospel that has saved you, that daily makes your path bright, and that gives force and aim to all your acts.

Yesterday I received this word from the Pawtucket, R. I., union: "Could you kindly give me four addresses where we may send as many copies of Mr. Conklin's publications for the coming year? It is the purpose of our Post Office Mission to spread Universalism as much as possible this year." Suppose it were possible for that union to be inflicted with a penalty for this thoughtful purpose and Miss Earle, the secretary, to be made a criminal for expressing the union's wish! How we would rise up in rebellion against such tyranny! We would risk our fortunes and lives to put down such an infamous despotism. Well, beloved, having the privilege, shall we not make the most of it! "Duty" is a word distasteful to many ears, but "privilege" is one which should make every heart throb with gratitude for the way which is opened to us to carry to all the world the unsearchable riches of the gospel.

The joy that comes of mission endeavor is the best witness to its divinity. It is blessed to receive from those who love us. It is more blessed to give to those whom we love that which we love. The caravan crossing the desert has been long without water. A man, searching eagerly and wearily, at length finds a spring sending forth its clear stream. Though his own lips are parched and burning he drinks not till he has hurried away to bring all his companions to share the fortune with him. I recall the feeling that was mine when I first knew the Universalist interpretation of the Gospel, when it came to me as my own faith. It brought a new heaven and a new earth, a new duty and a new joy. And yet it was not equal to the gladness that has been mine in telling in this Southland of the faith that makes men free, and watching the resulting transformation of their lives.

Therefore, fellow Unioners, "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

Atlanta, Ga., Thanksgiving Day, 1899.

THE MISSION OF THE UNION

Christian Citizenship

BY REV. M. C. WARD

"On earth as it is in heaven," is the ideal we should devotedly cherish. Christian citizenship is nothing short of this: to believe that, "on earth as it is in heaven" is a condition that is not only practicable, but is in all ways the most eminently practical possible condition. The Christian citizen devoutly believes it to be the only condition that can satisfy man. Under any system, less than heavenly, man will be ever restless and dissatisfied. Under any imperfect system he will feel fettered from without and not at his best within. Every system, not heavenly, will be galling to him, and under it, he will be revolutionary, or, at the best, evolutionary, seeking to eradicate the old and create a better order. The Christian citizen views the heavenly order as the only solution of vexing political problems. Furthermore, he looks upon the heavenly order as ultimately certain to prevail universally. Still further, he works with all his heart and with all his mind and with all his strength in the full assurance that a love like God's will finally be the only law of men's hearts, and that his neighbor shall be made secure of the same natural rights, and human help that himself or any other man possesses.

Let the worldly-minded man scout the idea as much as he will, the only criterion that the Christian citizen will apply, even in politics, is to ask, "What would Jesus do?" and then conscientiously do in politics whatever he can do "In His Name;" simply that and nothing more.

The Christian citizen will be law-abiding like Jesus, who paid tribute to the lawful ruler, Cæsar. The Christian citizen, though he may sometimes appear as an anarchist, uses not violence or force, but is peaceful as was Jesus before Pilate. He abhors evil political policy. He will not cleave to any dirty politician, or defile himself to support a party. He will leave it cleft with a path to the good and cleave to that. He will not be led from the pure and the good by the specious plea of "desirable compromise," or "temporary expediency." No compromise is desirable that is not justice; and justice is the only thing that is expedient. Righteousness is the only thing worth trying. Wrong, however presented, has proven itself utterly hopeless of good results, and is wholly unworthy of further trial.

The Christian citizen will vote "for righteousness' sake." Righteousness absolutely prohibits evil, not regulates and tolerates it as many people think. Righteousness is not found in legal protection of a moral evil for a price. Can a price pay for a moral evil? What sum of license money can rightly entitle a moral wrong to legal protection and make it a worthy object of political support?

The Christian citizen is not party tied. Any political party whose primaries and policies are subservient to death-dealing saloons cannot have his support at the polls, no matter how exemplary its condidates may be. It is a striking and noteworthy exception if a man's official actions rise above the average moral level of the lowest part of the constituency of his party.

When an official, elected by the people, has been appealed to by every Christian denomination in the land to abolish a gigantic evil, like the army "canteen," which it lies within his power to do; when he refuses to heed the united voice of the church and even denies admittance to such a Christian body of workers as the great Woman's Christian Temperance Union; when the saloon representatives are granted every request, even legal jugglery being resorted to in doing it; when an official has thus found the issue sharply drawn between the Church and the liquor traffic and deliberately and boldly turns the deaf ear to the Church, it will be interesting to see what the Church will do about it and how many of its members will be found to be really Christian citizens. How many will abhor evil and vote the love of their fellowmen on the next election day? This will be an excellent measure of the Christianity of our land, and I venture to say it will register "low barometer."

After all, this is but one surface indication of the great need for Christian citizens to day. What is the mission of the union in Christian citizenship.

Hingham, Mass.

THE MISSION OF THE UNION

The Devotional Meeting

BY MISS JENNIE L. ELLIS

The Young People's Christian Union, like the other young people's organizations, had a definite object in its formation. It was formed to enlist the services of the young people of our Universalist parishes in the work which the Church is doing, the work of making the kingdoms of this world like unto the kingdom of our God. It will tax our highest thoughts, our most earnest endeavors. It is essential to success that we bring to it the best of which we are capable, that our whole natures and especially the spiritual side of them, shall be developed and controlled. With this clearly in mind the founders and promoters of the union have always laid emphasis on the devotional meeting. Its purpose has ever been to furnish the means by which the individual can cultivate and exercise the devotional spirit.

Does your devotional meeting do this? Do the members of your union continually "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?"

Let me suggest some ways, not new, by which we can accomplish the desired result.

The topics for discussion should be such that we can study them and make personal application to our daily living. Some of our general topics have been of this sort, but the request made at Lynn for "twelve months of Christ" has been granted this year by the topic committee of the Central Union.

We must select our devotional committee with care from those who have the interests of the union deeply at heart. They are to choose the leaders, those who can best deal with the subjects to be presented. They are to arrange the music and see that there is plenty of it and of the right kind. They are to be present and study the needs of their particular union, striving to supply them as far as possible. But having an ideal topic, a good devotional committee and a leader well prepared, our devotional meeting will fail without the help of all.

Each member should know what the topic is, should have studied it before the time of meeting, indeed should have been studying it all the week. He should study it with a prayer to God that the lesson it contains may be brought home to him. In his study, Onward, with its devotional helps, will prove of great assistance. He should read the references given, answer the questions, and think about the topic in its relation to himself.

Having done this he should go to the meeting believing that God will be there, for has He not said, "Where two or three are gathered together in My name there am I in the midst of them"?

If each member realized the presence of God, think you we should ever be disturbed by a thoughtless laugh or loud whisper?

We should have more prayer in our meetings, more conscious communion with our Heavenly Father, and the thoughts which we have been thinking during the week should be freely given, perchance they may help our neighbor as they have helped us.

From weekly devotional meetings, where each one takes his share of responsibility and helps as he is able, would go young people strong to meet their daily tasks, young people who are helping to answer their prayer, "Thy kingdom come, Thy will be done in earth, as it is in heaven."

Pawtucket, Rhode Island.

WEALTH AND IDOLATRY

BY W. W. SWETT

Wealth is commonly regarded as consisting of houses and lands and money; cattle and horses and sheep, and salable products of labor. Chief among all these is money popularly regarded as the standard of value. Houses and lands may lose their money value; the products of labor may perish, or fail to find a market; disease may attack the largest flocks and herds, or age may deteriorate them; but money is always exchangeable for those things which will supply immediate demands.

So money has come to stand as the representative of wealth, and we estimate a man's wealth by a row of Arabic numerals. It is not, indeed, the possession of gold and silver that gives satisfaction to the man himself, but, rather, the footing of his ledger. The coin may be locked in vaults and double guarded, or be transported across continents and seas, but the figures tell the man how rich he is.

If we enumerate all those things which go to make up the popular conception of wealth, we shall omit many which are intrinsically more valuable, and yet have no commercial value. Who esteems a breath of pure air as more valuable than a gold coin? And yet, if one must part with one for the other, who would be undecided? The common blessing for which we do not toil comes as a matter of course, and we do not regard ourselves as rich because of its possession.

It may be claimed that the toil that has accumulated money and goods lends value to them in our estimation, and that we distinguish between earned and unearned riches. Does inherited land or money or ledger account lose value in our eyes because it has cost us no labor? Another may argue that it is the labor that these things will command that distinguishes them from other valuable things and entitles them to be regarded as wealth, that to be rich is to have the mastery over the labor of other men's hands.

"I am not worth buying," said a colonial patriot, "but such as I am, the King of England has not money enough to buy me." Was not this man richer than the king? "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Did not Balaam esteem something of greater value than all the treasure at Balak's command?

To all things material or spiritual, real or ideal, that we may be inclined to call wealth, there may be applied another test, the possibility of its being appropriated by us. In how feeble a sense can we appropriate money. We may say it is ours, and believe it to be ours, but only as we exchange it for some more desirable thing, do we really appropriate it. The common air, sunlight, the beauty of the landscape, we may daily appropriate, hourly, every minute.

If there is anything to be desired for which money cannot be exchanged, the possessor of that desirable thing is rich in that possession compared with him who in spite of untold wealth fails to command it.

It is well to give to everything its rightful place in affection, esteeming nothing more highly than it ought to be esteemed. If we place too high a value upon that which is of least worth and take as a matter of course things of highest value, grieving at the loss of the one and not regarding the possession of the other, then are we poor indeed, and not poor alone, but worshippers of false gods.

Hightstown, N. J.

WITH OUR WORKERS

Massachusetts State Union Work.—The State Board has held two meetings and got the work of the year well started. The treasurer has had printed a form of notification for the local union, by which the plan of per capita assessment is exactly explained, so that the local treasurer and everybody else who reads it will comprehend the method. There has always been a great deal of difficulty and misunderstanding in this matter. Rev. Geo. E. Huntley, of South Framingham, has been appointed State Superintendent of Christian citizenship, Miss Edith R. Taylor, of Lynn, has charge of the State Post Office Mission work. Rev. T. A. Fischer, of Medford Hillside, and Rev. C. L. Eaton, of Medford, have been elected delegates to the Massachusetts Temperance Council. Arrangements are under way for the Annual State Banquet to be held in the latter part of January. Junior Superintendents are hereby notified to pay the annual dues of their unions (50c.) to the State Treasurer, Mr. Allston P. Joyce, Medford. All contributions for the Two-Cents-a-Week mission must be sent direct to the Central Secretary, Rev. A. J. Cardall. One hundred dollars of the State dues to the Central Union have already been paid. Local unions are urged to pay the per capita tax as soon as possible in order that the Central Union dues can be paid in full.

Medford Hillside, Mass.—Sunday evening, Dec. 10, Rev. Clarence Rice, who has lately returned from Japan, spoke to the Medford Hillside union on the Japan Mission. His address was very instructive and interesting and afterwards pledges were passed around and an offering taken for the mission, the sum taken amounting to a little over thirty dollars.

Waterville, Me.—This union held a sunrise devotional meeting Thanksgiving morning, led by the president, Arthur G. Vose. Our pastor, Rev. J. F. Rhoades, and wife, drove from Fairfield to be present, which was very much appreciated by us all. At this meeting it was voted to send flowers to the sick, which was done. Nearly every one took part and the meeting was an inspiring one. A very successful fair was held Nov. 27 and 28.

The Devotional Meeting

CONDUCTED BY OLIVE M. KIMBALL

JAN. 14. "SAY SO." Psalm 107: 2. (first clause).

SCRIPTURE LESSON. 1. John 4: 15–21.

PRAYER:

Dear Lord: We come to Thee in the name of our Lord and Master, feeling our needs, realizing our limitations. There are seasons in all our lives, however young they be, when all that can satisfy their loneliness is the thought of God. We can not keep from thinking, at times, of the unseen and the eternal verities, but we are too prone to neglect to speak of the things which pertain to our souls and our God. Unless we speak our thoughts on these subjects, dear Lord, those among whom we move, will never know that we think them, and the influence of our lives will not be what it might be.

Dear Father, may we speak fearlessly of the things of the spirit, and pray as Jesus taught us, not that we may be heard of men, but that all may know that we gladly bear testimony to the love we feel for our Father in heaven. Amen.

TO THE MEMBERS OF THE Y. P. C. U.

If you have resolved in the deep places of your soul that you will lead a better life this year than ever before, rise in your place at the next meeting and say so!

Confession of good resolutions will help you to keep them! Say so!

Do not hesitate for fear you may break your pledge and your hearers may know of your failure. Do not fear to speak the hopes and inspirations you cherish! The members of the Union are your brothers and sisters, and will sympathize with even the humblest effort. Say so!

If you have resolved in your heart to do more for our own Universalist Church than ever before, say so! It will test your own good resolutions and encourage your fellow Union workers, to rise to your feet and speak of the love you bear our Church and our faith.

If you love your Union and feel that through its gracious influence you are growing spiritually, day by day, prove your devotion to the Union by saying so.

If you are striving to become what Jesus Christ would have us all become, say so!

If you rejoice in the belief of a growing redemption from the bondage of sin, say so, and say it often! The old, old story of God's love and tenderness is ever new, say so!

SUGGESTIONS.

I. What should be the Christian's first affirmation?

II. What is the value of public confession of our love of God?

III. In what ways can we prove to our companions that we are trying to serve God?

IV. Discern between the hypocrite and the sincere Christian.

V. What is the test of our sincerity?

VI. How did Jesus test his followers?

VII. How do we understand the expression, "The redeemed of the Lord?" From what redeemed?

VIII. What other belief is held concerning "the redeemed of the Lord?"

IX. Why should we as Universalist young people be especially ready with our "Say So?"

X. When we hesitate to bear testimony or speak should we consider the force of our example?

Suggestive Hymns from "Praise and Thanks"—Geer, Zundel, Thirtle.

DAILY SCRIPTURE READINGS

MONDAY. Rom. 8: 14–17.
TUESDAY. Matt. 10: 32.
WEDNESDAY. 3. John 1: 3, 4.
THURSDAY. 1. Pet. 5: 6.
FRIDAY. Rom. 15: 30, 31.
SATURDAY. 1. John 4: 2, 3.
SUNDAY. 1. Cor. 15: 58.

QUOTATIONS

Never was a sincere word utterly lost!—*Emerson.*

There cannot be a secret Christian. Grace is like ointment hid in the hand. It betrayeth itself. If you truly feel the sweetness of the cross of Christ you will feel constrained to confess Christ before men.—*McCheyne*

Above the anthems of the celestial choir Jehovah hears our feeblest cry; and amid the glories of the upper sanctuary Christ's eye turns less on the glittering crowns of his redeemed ones cast at his feet than on his people here, fighting in the fields of battle, weeping in this vale of tears. Therefore let us pray on, nor cease praying till we cease living.—*Guthrie*

"Must a man get a correct philosophy of prayer before he prays? Must a child, ready to run into its father's arms, stop and study processes before it yields to the impulses of love?"

Daily ought we to renew our purposes and to stir up ourselves to greater fervor, and to say, "Help me, my God! in this my good purpose and in thy holy service, and grant that I may now, this day, begin perfectly."—*Thomas á Kempis.*

In all religions there is one key-note, one battle-cry—"Our Father!"—*Mozoomdar.*

The Junior Department.

MISS LILLIAN HOSLEY, SUPERINTENDENT

HINTS AND HELPS
TO SUPERINTENDENTS

BY MRS. MARION I. NOYES

JAN. 14. GIVEN TO GOD.

All Sabbath days are beautiful and holy, but a few are to me, more sacred, more beautiful and of greater interest than the others.

Children's Sunday is one of these days. You have all seen fathers and mothers with their little ones in their arms standing before the altar awaiting the baptism. With hearts overflowing with love they pray that God will give them strength and wisdom in guiding the lives of the dear ones entrusted to their care.

The pastor earnestly prays for God's blessing, and thus parents and children are given to God.

Mary and Joseph carried the baby Jesus to the Temple.

I can think of Mary looking lovingly into the face of her child—her child of whom the angels sang—her child of whom such wonderful things were said and prophesied. Was it possible that God had given this great gift to her! With a song of thanksgiving on her lips and a prayer in her heart, she dedicates her child to God's loving service.

Is it not a beautiful thing for a mother to do?

I know of something else that is even more beautiful. It is when the babe has grown and there stands in its place a boy or a girl who has come to the realization that he or she is God's child, and that God is the great, loving Father who is constantly watching over His children.

It is a beautiful thing for boys and girls to say: "We are Thy children, dear Father, and we will show our love to Thee by loving and serving others.

Our hands and feet will be Thy ready servants, we will have wills to obey and hearts that will beat, not for one's self alone, but for others."

This will be a *true* giving of one's self to God.

QUESTIONS

Where was the Temple?
What offering did Mary make?
Who was Simeon?
What did he say and do?
Who was Anna?
What do understand by consecration?

A THOUGHT TO CARRY HOME

We will give to God's service, willing hands and feet and a loving heart.

SPECIAL THOUGHTS AND SUGGESTIONS

Try to make the thought of the lesson a stepping-stone which may lead to the consecration of young lives.

Present the lesson with great earnestness and feeling.

If in *each* union, *one* heart has been touched; if *one* child realizes that baptism means a stronger bond between child and God, then much has been accomplished.

SUGGESTIONS FOR BLACKBOARD

Consecration——To give to God.
Be Constant in attending the union.
Be Open hearted, in every act.
Be Noble, in every thought.
Be Stalwart, for the right.
Be Earnest, for the truth.
Be Courteous, to all.
Be Respectful, to the old.
Be Attentive, to the advice of parents.
Be Thoughtful, of the comfort of all.
Be Industrious, at home, at school.
Be Obedient, to parents and teacher.
Be Now ready to say, "I give my best to God."

Color—use bright chalk for heading, for ending and for initial letters; for other work use white.

BERTHE JONES.

HELPS FOR LEADER

BY EMMA BALLOU BRIGHAM

Songs: Come, ye Juniors, 21. Lucella, 10. Joyfully Sing. 37. Service 4.

WHAT TO ASK OF GOD

To help us do more for others. To keep our hearts pure from evil thoughts and desires. To be purer and truer each day.

TOPIC

Let the leader tell the story in his own words. He may call upon a Junior to tell how children are christened in our Church.

To be given to God means that we should live every day for Him. By helping others, by being kind and loving and happy, we are giving ourselves to Him.

A dove cut from white paper may be put in a conspicuous place as an emblem of the pure life which every child should lead.

GOD MAKE MY LIFE

God make my life a little light
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower
That giveth joy to all,
Content to bloom in native bower
Although the place be small.

God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little hymn
Of tenderness and praise;
Of faith that never waxeth dim
In all its wondrous ways. Amen.

—*Selected.*

GENERAL OFFICERS OF THE YOUNG PEOPLE'S CHRISTIAN UNION OF THE UNIVERSALIST CHURCH

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Department Superintendents

Christian Citizenship, REV. MERRILL C. WARD, of Hingham Mass.

Junior Work, MISS LILLIAN HOSLEY, Friendship, N. Y.

Southern Missionary

WILLIAM H. MCGLAUFLIN, D.D.

YOUNG PEOPLES' DAY

The committee on Young Peoples' Day appointed by President Fowler have completed their work. The suggestions which they have to offer and the program they have prepared, that Sunday, Jan. 28, may be observed in accordance with Recommendation 11, of Lynn Convention, will be mailed from Headquarters to each Union during the first week in January. This will give time for thorough preparation to make the day of the greatest value in the history of the Y.P.C.U.

Believing that in *concerted* action there is a mighty power, the committee urge that the program submitted be carried out in full by each Union as far as local requirements will permit. Then send to the editor of ONWARD a short, concise report of the result, and so make the voice of the new ONWARD ring with the note of a deep spiritual fervor for "Christ and His Church."

ALFRED J. CARDALL,
Chairman.

The committee on Methods of Union Local Work also submits the following suggestions along other lines of work:

Increase in Membership

We believe greater effort should be made this year to increase our membership. We have not grown as fast as we ought. Members of the union should encourage the young people of the Sunday school and the older members of the Junior Union to become members of the union. A careful canvass of the parish and Sunday school will reveal many persons who, if only asked, would join the union and prove valuable members. Seek these people and invite them to the meeting of the union. Lead the members of the Junior Union into the ranks of the Senior Union by gradual steps. When they become members, show your confidence in them by placing them on committees; also assist and encourage them until they feel at home with the older union members.

Rec. 14. We recommend that our pastors, State officers, district superintendents, and local officers be urged to lay more stress on enlisting young people in Christian Union work by building the unions up out of the available material in the Sunday schools and Juniyr Unions.

Receipts at Headquarters Dec. 11 to 16, 1899

General Fund.	State Assessments		
	Post Office Mission		
	Junior Dues	50	
	Supplies & Miscellaneous	$18 58	$19 08
Mission Fund	Two-Cents-a-Week	$18 01	
	Aunty Brown		
	Atlanta Building, sale of		
			18 01
			$37 09

PRICE REDUCED

History of the Y.P.C.U.

BY CLARA B. ADAMS

The report of the great Decennial Jubilee Convention, containing a Historical sketch of the Y.P.C.U. since its inception, has been *reduced in price.* It is the desire of the Central Executive Board that every member shall have the benefit of this record of valuable information and deep interest.

Copies will be mailed from Headquarters upon receipt of orders as far as supply will permit. Price 20 cents each or 6 copies to one address for $1.00, postage prepaid. *Order at Once.*

JUNIOR STAR SONG BOOK

Many are the testimonials to the value of this, the Juniors' own book. The following reached the General Secretary's Headquarters recently from one of our most prominent superintendents:—

"We find our Junior Star song books not only of use in our Junior, but for many occasions in our Sunday school. Our choir have, on several Sundays, used selections appropriate for special services, and complimented them highly. No Junior Union can afford to be without them."

REMEMBER, the proceeds from the sale of the Junior Star helps to build our church at Atlanta.

Price, 20 cents per copy, purchaser to pay postage.

TOPICS FOR 1900

The New Topic Cards for 1900 have been received at Headquarters. The Topic Card Committee have had in mind the need of our Young People's Christian Union and have arranged topics which have found very favorable comments since they appeared in ONWARD weeks since.

The General Secretary will be glad to mail a copy free upon application. All Unions should use the topics as prepared by the Central Union. There is a large helpfulness in the fact that thousands of kindred minds are giving thought and expression to the same deep and vital truths at the same time.

◆

Remember that all inquiries about Two Cents a Week for Missions, the Post Office Mission and supplies, all orders for supplies, and all remittances to the Central Union, for whatever purpose, should be addressed to

REV. ALFRED J. CARDALL, *General Sec'y.*
Boston, Mass., 30 *West Street.*

Our Young Folks

THE COMING NEW YEAR

The New Year is coming, is coming,
He's here at the door, they say;
We'll give him a hearty greeting,
Oh, happy may be his stay!

And what shall we give to the New Year,
Who will stay with us many a day?

Let us give to him sweet, smiling faces,
Happy hearts in our work or play.

Let us give to him hands that are willing,
Whene'er there is work to be done.

Let us give to him feet swift and ready
On errands of mercy to run.

Let us give to him hearts pure and holy,
That love only the good and the right.

Let us give to him lips that are truthful,
That in evil words take no delight.

Let us give to him strong, earnest boyhood,
And girlhood brave, tender and true.

Let us give him unselfishness, patience,
And gentleness, these are his due.

And then, when his days have been numbered,
And another we see drawing near,
We can say, "We've been friends true and faithful;
A tender farewell, dear Old Year!"

Now comes the glad New Year,
To be a friend most dear,
If true we prove.
As glides the time away,
We'll give him day by day,
In all we do or say,
Kindness and love.

—*L. F. Armitage.*

Contributed.

LUCY'S HARD LESSON

A New Year's Story

BY F. B. HAWKINS

Lucy was a kind-hearted little girl, but she was forgetful and careless in many important things, which grieved her mother very much.

"If you continue in this way, my child," said her mother one day, "you will grow up a very untidy woman, and no one will like you. Have you dusted your room and fixed your closet?"

"Not yet, mamma," answered the little girl. You see, I forgot all about it."

"But you must not forget. That is no excuse at all. Do you know why little girls have heads?"

"Why, so they can see, of course, and talk and eat." And Lucy laughed heartily, as if she thought her mother was trying to catch her in a neat little trick.

"Is that all your head is for, Lucy?" asked Mrs. Harvey, in a serious voice.

"Why, yes, mamma."

"You are wrong, my child. Your head is for a higher purpose than any you have named. Of course little girls must eat and see, and sometimes they must talk, but your head is also for thinking. And, I am sorry to say, my little Lucy uses her head less for thinking than for anything else."

"Oh, mamma, please don't preach to me any more. I'll try to think some, really I will, and when I come back from school this afternoon I'll fix up my room just splendid."

"Very well, Lucy; I'll give you another trial. Do you remember what occurs next week?"

"Certainly, mamma. It's New Year's, you know. Oh, I couldn't forget that, because Louise Alton is to have such a jolly party. And you said I could go, didn't you?"

"Yes, Lucy."

"You're the dearest, darlingest mamma that any little girl ever had." As she spoke, Lucy kissed her mother impulsively. Then she gathered up her books and merrily skipped to school. She was very happy, for this was the last day she would have to study until after the holidays.

When Lucy returned from school in the afternoon she threw her books down in the hall in a heap and rushed into the kitchen for a piece of bread and butter and some cake, after which she ran into the back yard to have a romp with her dog. All this time she forgot her room and her promise to her mother, so interested was she in her play.

Mrs. Harvey saw her little girl in the yard, and was about to tap on the window to have her come in, when she concluded she would let her remain where she was.

"Poor Lucy needs discipline of some kind," she said to herself, "and I wonder what I ought to do."

Mrs. Harvey then went down stairs to attend to the superintending of the evening meal, for a new servant had come, when she was met at the door by that person, who said:

"Indade, mum, I niver see the loikes o' that gal. She comes right into the closet, mum, an' gets bread an' butter over everything. An' look at her books beyant. Sure an' they're scattered all over creation."

Mrs. Harvey's eyes followed the direction pointed by the excited cook's right hand, and there she saw the books in a heap. She stooped down to pick them up, and, as she did so, she caught sight of a sheet of paper. She looked at it carefully, and noticed that it was covered with writing. Taking it to the window, she saw it was a note to Lucy from Louise Alton, notifying her that the intended party was to be on New Year's Eve instead of January first and for Lucy to be sure to come.

"Now Lucy will forget all about the change of date, I am sure," said Mrs. Harvey to herself, "unless I remind her several times, but I will not do it because she needs a lesson."

When Mr. Harvey returned from his store that evening his wife told him all about the note and how she had found it, and then she asked him what she had better do.

"Well, mother," answered Mr. Harvey, "do as you think best, of course. Lucy needs a wholesome lesson, you may be sure. If I were you I wouldn't say anything about the party. She will be terribly disappointed, I know, but it will be good for her. Why, Lucy is worse than her brother for forgetting things, and I'm sure her room looks more disorderly than his. And, just think of it, she's a girl."

It was decided that no reference was to be made to Louise Alton's party in any way, and Mrs. Harvey instructed Lucy's brother, Gilbert, who was two years her senior, not to mention the matter in the slightest manner and to say nothing about the books that were in the hall.

"Don't you be afraid that I'll say anything about it," said Gilbert. "Kids like Luce oughtn't to go out nights anyhow."

And the young man marched off as if he thought he had made a very brilliant speech.

It was a most exciting week for all the children in the neighborhood, for the ground was covered with snow, and they not only enjoyed themselves with their sleds, but they had the merriest of snow-battles, and built most wonderful houses out of the beautiful material that lay in some places from three to four feet in depth. Lucy was the happiest girl among them, and she was the most careless of all. It was as much as the servant could do to keep track of the stove shovel, and so aggravated did she become at being compelled to go out of doors for it that she attached a strong piece of twine to it, the other end of which she fastened to one of the stove legs.

"There now, Miss Lucy," said she, "that's to make you remember to let it alone." And Lucy did not forget, for every time she lifted it up there was the string to remind her. But there were other things she could use to make snow houses, so she went to the cellar and brought out her papa's garden tools. It was not long, however, before they were buried out of sight in one of the snowdrifts, so Lucy tried to see what she could do with a few barrel staves. There is no knowing what sort of an affair she would have constructed had not her brother appeared. He looked at the little pile of snow in disgust, and said:

"What do you call it?"

"It's a house, of course," answered Lucy.

"I'm glad you told me. It looks more like a monument. Where's the door?"

"Oh, I forgot to make it!"

Gilbert laughed so heartily that Lucy could not keep from laughing, too.

"Some day, Luce, you'll forget your head. Then what'll you do? Now get me the big shovel, and I'll show you how to make a true house. Girls don't know anything about making things, only rag dolls, and they're no good."

"But I don't know where the big shovel is, Gil."

"Did you have it?"

"Yes; I brought it out of the cellar."

"Well, there you are, again. Say, Luce, I do believe if it wasn't for ma you'd forget to dress yourself!"

After searching around for a few minutes, Gilbert found the large shovel, and with it he made a very cosy little house.

"How do you like it?" he asked.

"It's just lovely," answered Lucy, in ecstacy.

"Get in, and let's see how you look."

And Lucy, entirely unconscious of his purpose, went through the little aperture and sat down on the box inside.

"Fine, isn't it?" said Gilbert.

"Beautiful," assented Lucy.

"Well, here comes a cyclone from Texas that forgot to stay where it belongs!"

And with a sudden sweep of his hand he knocked the snow structure in all directions, and Lucy found herself almost buried out of sight. The little girl presented a sorry appearance when she emerged from the "ruins," as Gilbert termed the pile of snow, but she laughed good-naturedly, and said she would play some kind of a trick on her brother some day.

The week passed by pleasantly, and it was now the last day of the year, but Lucy was entirely oblivious of the fact. Hitherto her father, mother and brother had kept her posted as to the days of the week, but, since Christmas, she herself had not thought anything about dates. This was the night that she was to attend Louise Alton's party, but it never entered Lucy's head that it was so near at hand. Not one word had her mother spoken to her of the untidiness of her room since that morning she went to school, and she was as indifferent as ever to matters of this kind.

In the meantime Louise Alton was making great preparations for the little guests she had invited to see the old year out and the new year in, and of all her acquaintances she liked Lucy Harvey the best. Lucy would be there, of course, thought Louise.

At the usual time Lucy went to bed, and was soon fast asleep.

"It seems too bad not to tell her that to-night is the time for the party," said Mrs. Harvey.

"So it does, mother," answered her husband, "but don't forget your resolution."

The night was calm and peaceful, and there was not the slightest noise to disturb the quiet neighborhood where the Harveys lived.

Suddenly there was a clanging of bells and a loud shrieking of whistles, and then someone fired off a cannon.

Lucy heard the tumult and sat upright in her bed. Then she cried out to her mother in the next room:

"Mamma, mamma, what's that noise for?"

"Why, it's New Year's morning, Lucy. A Happy New Year, my dear!"

Such a wail went up from the little bed that both Mr. Harvey and his wife arose and ran into Lucy's room.

"Mamma, mamma," she cried. "To-night was Louise Alton's party, and I didn't go! Oh, dear! Oh, dear!"

"But you didn't tell me, Lucy," said Mrs. Harvey.

"I forgot, oh, mamma, I forgot to give you the note. I—I left it somewhere!"

There was no more sleep for any one that night, and Lucy sobbed and cried until she was tired out.

When the sun was high up and Lucy saw the great crowds of people go by, she said:

"Mamma, I'll never, never forget any more. I'll try to keep my room nice, too."

And Lucy kept her promise. From that time on she was not forgetful even in the smallest details. Gilbert takes a good deal of the credit for his sister's reformation to himself, for he says if he had not destroyed the snow-house with his impromptu "cyclone," Lucy would not be quite so thoughtful.

"IS FATHER ON DECK?"

A number of years ago Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family on board the ship.

One night when all were quietly asleep, there arose a sudden squall of wind which came sweeping over the waters until it struck the vessel and instantly threw her on her side, tumbling and crashing everything that was movable, and awaking the passengers to a consciousness that they were in imminent peril.

Every one on board was alarmed and uneasy; and some sprang from their berths and began to dress that they might be ready for the worst.

Captain D. had a little girl on board just eight years old, who, of course, awoke with the rest.

"What's the matter?" said the frightened child.

They told her a squall had struck the ship.

"Is father on deck?" said she.

"Yes; father's on deck."

The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves.—*Exchange.*

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